

After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order. *Letter 86, 1900, p. 6. (To Elder A. G. Daniells, June 18, 1900.)* [Cf: 1MR15.02] p. 1, Para. 1, [1900MS].

The more plain and simple the truth in regard to true conversion is made to appear, and the oftener it is repeated, the greater power you will have with the people. *Letter 44, 1900, p. 1. (To Brother and Sister E. W. Farnsworth, March 29, 1900.)* [Cf: 1MR19.01] p. 2, Para. 1, [1900MS].

I had not the least idea of writing as I have done, but the Lord has carried my mind on and on until you have the matter I send. *Letter 53, 1900, p. 6. (To Elder S. N. Haskell, April 5, 1900.)* [Cf: 1MR28.01] p. 2, Para. 2, [1900MS].

Diligent Study Will Bring Greater Understanding --This book [Revelation] demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred Word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world. [Cf: 1MR42.01] p. 2, Para. 3, [1900MS].

In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression upon hearts. [Cf: 1MR42.02] p. 2, Para. 4, [1900MS].

All who understand the Word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the result of possessing that faith which works by love and purifies the soul. [Cf: 1MR42.03] p. 2, Para. 5, [1900MS].

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep earnest longing and intense desire to know the meaning of the truths it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein. *Letter 16, 1900, pp. 2, 3. (To F. E. Belden, January 27, 1900.)* [Cf: 1MR42.04] p. 2, Para. 6, [1900MS].

Message for This Time --The gospel message for this time is comprised in the third angel's message, which embraces the messages of the first and second angel, and which is to be proclaimed everywhere; for it is present truth. This message is to go forth with great distinctness and

power. It is not to be clouded by human theories and sophistries. *Letter 20, 1900, pp. 5, 6.* (To James Edson and Emma White, January 31, 1900.) [Cf: 1MR57.02] p. 2, Para. 7, [1900MS].

Third Message Whole Gospel --A great work is to be done in setting before men the saving truths of the gospel. To present these truths is the work of the third angel's message. . . .The whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. . . . Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. *Ms. 19, 1900, pp. 1, 4, 5.* ("A Perfect Ministry. Its Purpose," March 5 1900.) [Cf: 1MR57.03] p. 3, Para. 1, [1900MS].

Present Truth Comprises Messages --The present truth for this time comprises the messages, the third angel's message succeeding the first and second. *Letter 121, 1900, p. 5.* (To Elder and Mrs. S. N. Haskell, August 13, 1900.) [Cf: 1MR59.02] p. 3, Para. 2, [1900MS].

Head Physician not Qualified to Manage --In the Sanitarium we see the great danger of the head physician supposing that he must be superintendent and manager of everything in the institution. We see the results of this here, although within the last twenty years the Lord has sent message after message to correct this supposition. It is not according to the Lord's order to lay so many responsibilities upon one man. God has a work for the physician. He is to work under His supervision, and is in no case to suppose that a physician is qualified to be superintendent and manager, and to make a success of this extra burden-bearing, at the same time doing the work that he should do as a physician. . . . [Cf: 1MR72.01] p. 3, Para. 3, [1900MS].

There is a special work committed to the managers of the Sanitarium. The physicians have a serious responsibility resting upon them, and should have connected with them men of experience, men of prayer who are faithful to the trust which is given them, whatever that trust may be. They are to be subject to one another. All things that are questioned they are to take to the Lord in prayer. They are to treat with deference and respect those whom God shall appoint to unite with them in their work, just as they would like to be treated. Let superintendent, physician, manager, and matron be up and doing their appointed work; for soon their opportunities will be past, and the recompense will follow. *Letter 136, 1900, pp. 3, 11, 12.* (To Brethren Sharp, Caro, and Kellogg, October 29, 1900.) [Cf: 1MR72.02] p. 3, Para. 4, [1900MS].

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of

the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered" (Revelation 10:4). These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. [Cf: 1MR99.02] p. 3, Para. 5, [1900MS].

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. [Cf: 1MR99.03] p. 4, Para. 1, [1900MS].

This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. The angel's position with one foot on the sea, the other on the land signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. *Ms. 59, 1900, pp. 8, 9.* ("Jots and Tittles, II," August 16, 1900.) [Cf: 1MR100.01] p. 4, Para. 2, [1900MS].

What a Covenant Is This! --On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33). He has declared Himself the Helper of all who join His army, to cooperate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint heirs with Christ, that they will reign as kings and priests with God. What a covenant is this! Those who accept Christ, those who are willing to share His humiliation before the world shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name. *Letter 79, 1900, p. 7.* (To Mr. William Kerr, May 10, 1900.) [Cf: 1MR113.01] p. 4, Para. 3, [1900MS].

In Fulfillment of the Covenant between the Father and the Son --Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. *Youth's Instructor*, June 14, 1900, p. 186. ("The Price of our Redemption") [Cf: 1MR121.03] p. 4, Para. 4, [1900MS].

My attention has been called to your articles in our papers in reference to the Women's Christian Temperance Union. In the work of temperance, all church members are supposed to stand upon the platform of union. . . . You are building up barricades that should not be made to appear. After reading your articles, will those who know not what our faith is feel inclined to make an attempt to unite with us? The tone of your articles savors of Pharisaism. The man who expects to enlighten a deceived people must come near them and labor for them in love. He must become a center of holy influences. One concession made on their part would prepare the way after patient enlightenment for a second concession. . . . [Cf: 1MR123.05] p. 4, Para. 5, [1900MS].

If far more earnest, devoted, determined efforts were made for such associations as the W. C. T. U., light would shine forth to souls who are as honest as was Cornelius. It was the Lord's design that work should be done for the Women's Christian Temperance Union, that those who are seeking the light might be gathered out from those who are so bitterly opposed to the message God is giving to the world. [Cf: 1MR124.01] p. 5, Para. 1, [1900MS].

The ideas expressed in your articles savor so strongly of antagonism that you will do harm, more harm than you can possibly conceive. Remember that if by the injudicious use of your pen you close the door to even one soul, that soul will confront you in the judgment. *Letter* 17, 1900, pp. 1-4. (To Elder A. T. Jones, February 6, 1900.) [Cf: 1MR124.02] p. 5, Para. 2, [1900MS].

Light has been given me that there are those with most precious talents and capabilities in the W. C. T. U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W. C. T. U., not as antagonists but as those who fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W. C. T. U. by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God. . . . [Cf: 1MR124.04] p. 5, Para. 3, [1900MS].

My brother, do not represent truth and the situation of things as so formidable that those belonging to the W. C. T. U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. . . . Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked. *Letter* 59, 1900, pp. 1-4. (To Elder A. T. Jones, April 18, 1900.) [Cf: 1MR125.01] p. 5, Para. 4, [1900MS].

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. [Cf: 1MR131.04] p. 5, Para. 5, [1900MS].

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy. [Cf: 1MR131.05] p. 5, Para. 6, [1900MS].

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ--in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us. [Cf: 1MR132.01] p. 5, Para. 7, [1900MS].

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement. [Cf: 1MR132.02] p. 6, Para. 1, [1900MS].

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. [Cf: 1MR132.03] p. 6, Para. 2, [1900MS].

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the 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). [Cf: 1MR132.04] p. 6, Para. 3, [1900MS].

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing. *Ms 87, 1900*, pp. 1, 2. ("The Law in Galatians," circa 1900.) [Cf: 1MR133.01] p. 6, Para. 4, [1900MS].

Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble

and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon. [Cf: 1MR145.03] p. 6, Para. 5, [1900MS].

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished. *Letter 79, 1900, pp. 12, 13.* (To William Kerr, May 10, 1900.) [Cf: 1MR145.04] p. 6, Para. 6, [1900MS].

I have no faith in casting lots. . . .To cast lots for the officers of the church is not in God's order. *Letter 37, 1900, pp. 1, 3.* (To Mrs. M. R. Colcord, March 4, 1900.) [Cf: 1MR145.05] p. 6, Para. 7, [1900MS].

Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. These buildings are to be small or large, as is appropriate to the situation and the surrounding circumstances. Our work is to be aggressive, and is to belt the world. . . . [Cf: 1MR224.02] p. 6, Para. 8, [1900MS].

The work of the people of God is to enlighten the world, in accordance with the directions given in the fifty-eighth chapter of Isaiah. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord's side are to see in Seventh-day Adventists a warm-hearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy. Especially are those who suffer because they have had moral courage to accept the truth, to be helped. Those who are cast out are to receive attention. [Cf: 1MR224.03] p. 7, Para. 1, [1900MS].

But the work of providing for all the depraved, all the drunkards, and all the prostitutes, has not and never will be given by the Lord to Seventh-day Adventists. . . . [Cf: 1MR224.04] p. 7, Para. 2, [1900MS].

God has given direction that sanitariums ought to be established in different places. These institutions are to be His agencies for reaching a class of people that nothing else will reach. In these instrumentalities the light of truth is to burn brightly. . . . [Cf: 1MR224.05] p. 7, Para. 3, [1900MS].

The sanitarium is to be the Lord's memorial, a witness to the efficacy of the truth. Those who come to the institution are to see that in it the fear of the Lord is known to be the beginning of wisdom. When the banner of truth is no longer the honored, respected banner of the institution, the Lord will withdraw from the institution His keeping power. *Letter 41, 1900, pp. 3, 5, 7, 9.* (To Dr. and Mrs. J. H. Kellogg, March 10, 1900.) [Cf: 1MR225.01] p. 7, Para. 4, [1900MS].

The work to be done by our sanitariums is to labor for the salvation

of the men and women who come for treatment. . . . [Cf: 1MR225.02] p. 7, Para. 5, [1900MS].

To bring men and women to a belief of the truth is the work which is to be done by all our institutions. If this cannot be done in our sanitariums, why should we be at the expense of erecting them? *Letter 11, 1900*, pp. 5, 6. (To James Edson and Emma White, January 23, 1900.) [Cf: 1MR225.03] p. 7, Para. 6, [1900MS].

If the mammoth sanitarium at Battle Creek was divided and subdivided, and its strength put in different parts of the vineyard, where there is nothing to represent the truth, the Lord would be much better pleased. He does not endorse the sentiment and methods that have withheld means from a country so greatly in need of help as Australia is. There are able men, men of experience, on the ground, but they cannot accomplish one half of what they could accomplish if the sanitarium were erected and ready for patients. [Cf: 1MR233.01] p. 7, Para. 7, [1900MS].

A work that takes much money to keep it in operation has been allowed to consume the means that God designed should be used in opening new fields and planting the standard in new territory, in the unworked parts of His vineyard. Dr. Kellogg, you have been pouring so much money into one channel, that the work in new fields has been hindered. The Lord did not tell you to take upon you the burden that you have taken,--a burden that has prevented your doing a work that needed your attention. The determination to do a work that has been neglected,--a work that all the church should have united in doing, led you at first to take this burden. But you have gone too far. You have made this work the whole body, instead of only the arm and hand of the body, and misapplied your forces. [Cf: 1MR233.02] p. 7, Para. 8, [1900MS].

For the last fifty years the Lord has given me instruction as to how His work should be carried forward. Camp meetings and tent meetings are to be held, and meeting houses are to be erected. Special efforts are to be made to reach the higher classes. Not all our means and talent are to be spent in the effort to reach those in the lowest depths of degradation. The enemy would be pleased with this class of work, because the representation would in no case be favorable to the truth. God does not design that His work should be thus carried forward. Money and talent are thus consumed with with so little being produced. One twentieth part of the means thus consumed, used where it should have been, would have set men and women at work in God's appointed way, and the truth would have reached people in the darkness of error who are calling and praying for light, people who are hungering and thirsting for the Bread of life and the Water of salvation. [Cf: 1MR233.03] p. 8, Para. 1, [1900MS].

Shall these people be left out of our plans? Shall all our means and all our efforts be expended for a class from which very few will be brought into the truth? We cannot depend on converts from this class to represent the people of God as a wise, noble people. Very few of them will become light bearers to the world. God does not choose them as men of dependence. Some of them will become sons and daughters of God, but the number saved will be small in comparison with the efforts put forth. [Cf: 1MR234.01] p. 8, Para. 2, [1900MS].

Unless care is taken, the work of God will be bound up just as Satan

will be pleased to have it bound up. Were all our means spent in labor for the lawless, depraved, corrupted class, where would be the work that should be done to bring into the truth a class of people who would properly represent the truth for this time? How could we show that we are a chosen, God-fearing people, who are loyal to God's commandments? [Cf: 1MR234.02] p. 8, Para. 3, [1900MS].

The Lord has a work to be done for rich and poor. There are honest souls to be reached who have not so corrupted body, soul, and spirit, that there is no soundness in them. [Cf: 1MR234.03] p. 8, Para. 4, [1900MS].

In Revelation, the messages that are to be given to the world are plainly stated. When the Lord's servants fail, as they will, to gain admission to the churches, they are to reach the people by holding camp meetings and by distributing our literature. The truth for this time is to shine forth in clear, steady rays. [Cf: 1MR234.04] p. 8, Para. 5, [1900MS].

Those who are of the household of faith come first, not the depraved, polluted men, who have destroyed themselves, filling soul and body with iniquity, as did the antediluvians and as did the inhabitants of Sodom. Yet for these Dr. Kellogg has labored, while those with whom he should have linked up in perfect harmony he has treated as offensive. [Cf: 1MR235.01] p. 8, Para. 6, [1900MS].

My brother, over and over again I have written you this. Why, my dear brother, have you refused to receive or hear the word of the Lord? Why have you pressed on in the face of the warnings that God has given? You have blanketed the third angel's message, until to many it has lost its significance. *Letter 177, 1900, pp. 3-6.* (To Dr. J. H. Kellogg, January 21, 1900.) [Cf: 1MR235.02] p. 8, Para. 7, [1900MS].

Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through our sanitariums. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown. [Cf: 1MR241.02] p. 9, Para. 1, [1900MS].

In the sanitarium which we are about to erect in New South Wales, provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be attracted to the institution. Rooms must be fitted up for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them. [Cf: 1MR241.03] p. 9, Para. 2, [1900MS].

By their stay at the sanitarium, the patients are to become acquainted with Seventh-Day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ's stead he is to stay by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. [Cf: 1MR241.04] p. 9, Para. 3, [1900MS].

To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Lifegiver will fill the heart with a joy that will work miraculously. *Letter 50*, 1900, pp. 1, 2. (To Brother Murphet, March 29, 1900.) [Cf: 1MR242.01] p. 9, Para. 4, [1900MS].

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. 9, Para. 5, [1900MS].

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. 9, Para. 6, [1900MS].

A contract has been made with you, but the sooner this contract is changed, the better. The plan that you are to receive above your wages any money that you may make in certain lines of work, is opening a door of temptation which will lead to evil results. This is not discerned by you or by those who drew up these articles of agreement. But it will be the means of great injury to you, and will bring reproach upon the cause of God. There is in this plan an erroneous principle, which must be considered. Nothing is to be left at loose ends. Everything is to be bound off. You are to receive a definite sum as wages for your work, and live within that sum. [Cf: 1MR276.04] p. 9, Para. 7, [1900MS].

Something of this character has been carried on in the negotiations with Dr. _____. It is a fraudulent transaction. God sees its tendency and its result. This method of remuneration is not to be carried out in the sanitariums that are to be established. This institution must pay you a suitable sum for your services. And all who are connected with the institution must receive remuneration in proportion to their services. *Letter 99*, 1900, p. 5. (To a Physician in one of our Sanitariums, July 9, 1900.) [Cf: 1MR277.01] p. 10, Para. 1, [1900MS].

I see as I never expected to see that the good hand of the Lord is with me. O it has been so wonderfully apparent in providing this beautiful home in this retired place. I was visited by the angel of the Lord on the boat, and instruction was given me, which I do not yet dare to speak. I will sometime give the whole history of my experience on the boat. It is so solemn, so sacred a matter that I do not feel like talking about it; but one thing I do know, of which I may speak, and that is that it was in the order of God that I came to America just at this time. It was against my wishes, for I wanted to remain in Australia. I loved the people and I loved my work. I have not lost my love for Australia, nor my interest in the workers there. *Letter 158*, 1900, p. 7. (To Sister Wilson, November 12, 1900.) [Cf: 1MR306.02] p. 10, Para. 2, [1900MS].

The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. The names of the churches are symbolic of the Christian church in different periods of the Christian era; the number of the churches--seven-- indicates completeness and is symbolic of the fact that the messages extend to the end of time, and are enforced today; while the figures used are symbolic of the state of God's professed people,--the wheat developing among the tares; truth standing on its own eternal basis in contrast with error. *Ms.* 81, 1900, pp. 17, 18. ("Solomon's Reign," 1900.) [Cf: 1MR372.02] p. 10, Para. 3, [1900MS].

Open the Windows of the Soul Heavenward [Cf: 1MR388.02] p. 10, Para. 4, [1900MS].

John calls our attention to the love God has bestowed on us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:2). Can we comprehend this love? Even if we expanded the mind to its utmost limit, could we take in its measurement or give the gift of love the appreciation it deserves? [Cf: 1MR388.03] p. 10, Para. 5, [1900MS].

Although for ages sin has been accumulating, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtues would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins" (1 John 4:10). [Cf: 1MR388.04] p. 10, Para. 6, [1900MS].

"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). . . . For us He gave His only begotten Son up to suffer a life of abuse, insult, mockery, and rejection. We can never endure what Christ endured, never suffer what He suffered. . . . [Cf: 1MR388.05] p. 10, Para. 7, [1900MS].

In his dying charge to Timothy, Paul said, "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. 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 and 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: 12-16). *Letter* 79, 1900, pp. 10-13. (To William Kerr, May 10, 1900.) [Cf: 1MR389.01] p. 11, Para. 1, [1900MS].

My dear young brother, I have something to say to you. The Lord has opened a place for you in the food factory. He has blessed you and has given you tact and understanding for the work. Until you have positive evidence that it is your duty to change your position, remain where you

are. You are blessed above many youth: for you have the society of your mother, while so many are forced to be separated from home influences. [Cf: 1MR393.02] p. 11, Para. 2, [1900MS].

I am impressed by the Lord to say to you, my youthful brother, that someone must do the work you are doing. In the position in which you are placed you have been obtaining the best experience a young man can have. The Lord desires to have, in connection with this institution, men and women who love and fear Him. Those who are engaged in the work of preparing health foods are just as much in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God service. . . . [Cf: 1MR393.03] p. 11, Para. 3, [1900MS].

When you have thoroughly mastered your present trade, you will be able to do good service in teaching the people how to prepare healthful food. This line of work is as essential as any work you could take up. It is a most important education for young men and young women; for in the future this class of work will find acceptance where many other kinds of work will not be acceptable. [Cf: 1MR393.04] p. 11, Para. 4, [1900MS].

I would say to you, You are needed just where you are. Do not become restless and uneasy. Constantly improve in everything you take up. Do the work someone must do, and God's blessing will rest upon you. . . . Improve your opportunities. Learn all you can in the work in which you are engaged. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to men; for He is ever working for the happiness of those who love and serve Him. . . . God desires us to find out how we may be of real service to Him. We must keep looking to Jesus, the Author and Finisher of our faith. The law which He has given us to obey is the best expression of His love. His commandments perfectly obeyed, would enable families here on earth to be symbols of the family in the heavenly world. . . . [Cf: 1MR394.01] p. 11, Para. 5, [1900MS].

May the Lord help you to understand His will and then to do it cheerfully. He will give you peace and contentment if you are faithful where you are. *Letter 151, 1900, pp. 1, 3, 4, (To H. Larson, November 20, 1900.)* [Cf: 1MR394.02] p. 11, Para. 6, [1900MS].

The grace of God cannot cooperate with iniquity. God's Spirit can only enlighten the understanding of those who are willing to be enlightened. We read that God opened the ears of Lydia, so that she attended to the message spoken by Paul. To declare the whole counsel of God and all that was essential for Lydia to receive--this was the part Paul was to act in her conversion; and then the God of all grace exercised His power, leading the soul in the right way. God and the human agent cooperated, and the work was wholly successful.-- *Letter 150, 1900, p. 9. (To G. A. Irwin, Oct. 26, 1900.)* [Cf: 2MR9.02] p. 12, Para. 1, [1900MS].

In strict loyalty, for the glory of God, we are to bring to the people all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus can we, by our words and in our character, impart the Holy Spirit's unction. [Cf: 2MR9.04] p. 12, Para. 2,

[1900MS].

If there is a difference of expression in presenting the truth, let everyone seek to view all things in the light of the glory which shineth in the face of Jesus Christ. The more we as believers drink in of the Spirit, the more we shall be animated and united by His surpassing love, and the more we shall reveal of that tender, compassionate Spirit which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen.-- *Letter 53*, 1900, pp. 3, 4. (To S. N. Haskell, April 5, 1900.) [Cf: 2MR9.05] p. 12, Para. 3, [1900MS].

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to be like God in character. By beholding His purity and holiness, we become partakers of the divine nature, overcoming the selfishness of the natural heart. There is a power in the truth that will always work if the human agent will heartily cooperate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies become the savor of the whole being, body, soul, and spirit.-- *Letter 65*, 1900, p. 2. (To W. Covell, March, 1900.) [Cf: 2MR15.04] p. 12, Para. 4, [1900MS].

The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. . . . [Cf: 2MR18.02] p. 12, Para. 5, [1900MS].

The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message, with all it embraces, is our work. . . . [Cf: 2MR18.03] p. 12, Para. 6, [1900MS].

The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today.-- *Letter 121*, 1900, p. 5. (To Elder and Mrs. S. N. Haskell, Aug. 13, 1900.) [Cf: 2MR19.01] p. 12, Para. 7, [1900MS].

The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. "What man is there among you," He says, "who 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 heavenly Father give good gifts to them that ask Him?"-- *Letter 68*, 1900, p. 10. (To Elder and Mrs. J. E. White, May 4, 1900.) [Cf: 2MR26.01] p. 13, Para. 1, [1900MS].

All have not that faith which works by love and purifies the soul from all earthly dross. The purification through the Spirit must take place in their own minds and hearts. Unless this divine principle is brought into the life and practice, there can be no such fruit borne as unfeigned, fervent love for one another. There are in the human heart hereditary and cultivated partialities so that this love will not be practiced unless the divine grace shall purify the natural tendencies of the human heart. Lust for forbidden things will obtain the mastery,

and self will be glorified. . . . [Cf: 2MR28.02] p. 13, Para. 2, [1900MS].

It was the Holy Spirit that brought from the lessons of Christ all things to their remembrance, repeating them with a vividness that was more powerful than when they heard these precious truths with their natural senses. The words of the great Teacher were impressed upon the dormant energies of mind and soul. This new sense of the truths which Christ uttered was received into their minds and senses as a new revelation, and truth, pure, unadulterated truth, made a place for itself.-- Ms. 63, 1900, pp. 2-4. (No Title, Oct. 2, 1900.) [Cf: 2MR28.03] p. 13, Para. 3, [1900MS].

We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe. . . . [Cf: 2MR38.01] p. 13, Para. 4, [1900MS].

When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God; for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory.--Ms. 59, 1900, pp. 12, 16. ("Jots and Tittles II," Aug. 16, 1900.) [Cf: 2MR38.02] p. 13, Para. 5, [1900MS].

God's message to each of us is, "My son, give me thine heart. That heart is Mine. I have given My life for it." Then open the heart to the Divine Spirit and you will appreciate the value of the human soul. [Cf: 2MR41.01] p. 13, Para. 6, [1900MS].

There is a yearning in the heart for peace, for happiness. Look, oh, look unto Jesus, the Sun of Righteousness! May the Spirit of life touch hearts! We want hearts that shall respond to the touch of God. If His life be in us we will always see light in His light. . . . [Cf: 2MR41.02] p. 13, Para. 7, [1900MS].

How blind are many to the real forces that are working in this world! The power of the Holy Spirit is drawing to God all who will be drawn. He is convincing men that the commandments of God are a life and death question with them.--Ms. 44, 1900, pp. 1-3. ("Jots and Tittles," July 24, 1900.) [Cf: 2MR41.03] p. 14, Para. 1, [1900MS].

In His work on earth, Christ lifts the veil that conceals the invisible world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued after His ascension to heaven. Through His representative, the Holy Spirit, God in Christ still ministers to the children of men. [Cf: 2MR43.04] p. 14, Para. 2, [1900MS].

Before He ascended to heaven, Christ gave the disciples the promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot 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 orphans: I will come to you" (John 14:16, 17, margin). [Cf: 2MR44.01] p. 14, Para. 3, [1900MS].

To those who in faith claimed this promise it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, whose influence came with copiousness and power as if it had been held in restraint for ages. . . . [Cf: 2MR44.02] p. 14, Para. 4, [1900MS].

If all were willing to receive, all would become filled with the Spirit. When God's people will believe, when they will turn their attention to that which is true, and living, and real, the Holy Spirit, in strong heavenly currents, will be poured upon the church.--Ms. 21, 1900, pp. 7, 8, 9. ("God's Love Manifested," Feb. 16, 1901.) [Cf: 2MR44.03] p. 14, Para. 5, [1900MS].

Those who search the Scriptures and most earnestly seek to understand them, will reveal the sanctification of the Spirit through the belief of the truth, for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat.--Letter 88, 1900, p. 7. (To the Managers and Teachers in the Avondale School, April 13, 1900.) [Cf: 2MR97.02] p. 14, Para. 6, [1900MS].

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories.--Letter 139, 1900, p. 5. (To the Officers of the General Conference. Oct. 24, 1900.) [Cf: 2MR152.02] p. 14, Para. 7, [1900MS].

Sunnyside, Cooranbong, Monday, Jan. 1, 1900. 1899 has passed into eternity with its burden of record, sealed up, to be opened when the judgment shall sit and the books shall be opened. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:11, 12). [Cf: 2MR167.03] p. 15, Para. 1, [1900MS].

This day I consecrate myself unto God anew. We are privileged as well as summoned to be workers together with Jesus Christ. We are to work

out our own salvation with fear and with trembling. For it is God that worketh in us to will and to do of His good pleasure. Ye are not your own, ye are bought with a price, therefore glorify God in your body and your spirit, which are God's. Why do we falter, Why do we faint, Why do we become discouraged? Our gracious Redeemer has given us from His own lips, "Let this mind be in you which was also in Christ Jesus." "If any man will come after Me, let him deny himself and take up his cross and follow Me." Whomsoever he be of you that forsaketh not all that he hath, for Christ's sake, "he cannot be My disciple." These are the terms of our discipleship in the Christian life. Christ that gave Himself has positively stated the terms of our discipleship. We become His followers when we comply with the terms He has specified. Here is the standard of our duty in the clear light of a perfect authoritative example. Christ Jesus is our only hope. Believe in Him. Let this mind be in you which was also in Christ Jesus. Christ has explicitly commanded us to follow Him and we shall not walk in darkness. Thank the Lord Jesus. [Cf: 2MR168.01] p. 15, Para. 2, [1900MS].

Sunnyside, Cooranbong, Tuesday, Jan. 2, 1900. I am very thankful for rest in sleep the past night. The Lord is good, and greatly to be praised. W. C. White was called by telegram to Sydney to meet Brother Salisbury. A printing establishment is to be sold at Melbourne at large discount. If we had the means it could be purchased for Cooranbong and for the Melbourne press. May the Lord lead us at every step is our prayer. We must move guardedly at every point. [Cf: 2MR168.02] p. 15, Para. 3, [1900MS].

I have trouble with my left eye but I have asked the Lord to heal my eye and the difficulties may be removed from me. He is able to do all things. Satan is the destroyer, and Christ is the Restorer. He has given His word, and I believe that I do receive the things I ask of Him. He has never said, Seek ye My face in vain. This pain in my left eye is a severe trial and test to me. I have been using my right eye to bear the burden largely--to do the seeing for both eyes. I am writing with my left eye bound up. Nevertheless, I cannot see any way but to write. I am praying, "Lord, increase my faith to perfect trust." In every burden the Lord lays upon us there is a blessing for us, if we will only discern it. [Cf: 2MR169.01] p. 15, Para. 4, [1900MS].

The American mail goes tomorrow, and I have much to write. Have written 17 pages since 3:00 a.m., prepared for the mail which leaves Cooranbong at 9:00 a.m. As soon as I take my pen in my hand I am not in darkness as to what to write. It is as plain and clear as a voice speaking to me, "I will instruct thee and teach thee in the way which thou shalt go." "In all thy ways acknowledge Him, and He shall direct (make plain) thy paths." We are to trust the Lord with all our heart. We have proved the Lord. We have the sure word on which we shall rely. Christ assures us, "I am the light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). "When thine eye is single, thy whole body also is full of light." Praise the Lord, I have verified His promise. Since I was a youth 11 years old, I have believed the promise. I will cast my helpless soul upon the One who has bought me with the price of His own blood.--Ms 89, 1900, pp. 1, 2. (Diary, Jan. 1900.) [Cf: 2MR169.02] p. 15, Para. 5, [1900MS].

Great light has been shining in regard to medical missionary work. Had

our people accepted this light when first presented, what a change would now be seen in the ranks of Sabbathkeepers. If we do not heed this light, our candlestick will certainly be removed out of its place. The Lord has been withdrawing His presence from some who have had great light but who have failed to walk in accordance with this light. [Cf: 2MR181.03] p. 16, Para. 1, [1900MS].

The medical missionary work is to be to the Lord's cause as the arm is to the body. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to go forward in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before society, doing all in our power to lead men and women to see the necessity of these principles, and to practice them.--Ms 78, 1900, pp. 9, 10. ("I Know Thy Works," Dec. 19, 1900.) [Cf: 2MR181.04] p. 16, Para. 2, [1900MS].

As God's medical missionaries, our work is to lead all into the path of hope and courage and helpfulness. Thus we are to make our words and actions Christlike. We are to be actuated by the unselfish motives that lead men to make straight paths for their feet, lest the lame shall be turned out of the way. [Cf: 2MR189.01] p. 16, Para. 3, [1900MS].

The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall with feigned words make merchandise of you" (2 Pet. 2:2). We must stand as vigilant soldiers, guarding against the entrance of one wrong principle.--Letter 92, 1900, p. 3. (To J. H. Kellogg, July 2, 1900.) [Cf: 2MR189.02] p. 16, Para. 4, [1900MS].

In a letter addressed to both men [E.A.S. and P.T.M.] in 1900, Mrs. White said, "Nothing in regard to disposition of school property should be engaged in . . . at the present time. . . . Everything is to be carefully studied and prayerfully considered from cause to effect. . . . When your school interests should be transferred, it will be at a time that will not mean defeat, but victory."--Letter 165, 1900, pp. 1, 2. (To P. T. Magan and E. A. Sutherland, Sept., 1900.) [Neff Manuscript, p. 80.] [Cf: 2MR201.05] p. 16, Para. 5, [1900MS].

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designated should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please. . . . [Cf: 2MR241.01] p. 16, Para. 6, [1900MS].

To neglect the very work God has given you, and take up a work He has

not appointed, is not the devising of the Lord but your own devising. You cannot carry the work in Chicago as you have been doing, and perform acceptably the work the Lord has appointed you. No one who believes that we are giving the last message of mercy to the world is required by God to go over the ground you are going over.--Letter 33, 1900, pp. 2, 8. (To J. H. Kellogg, Feb. 27, 1900.) [Cf: 2MR241.02] p. 17, Para. 1, [1900MS].

If the institutions established are to be conducted, as is stated, on the undenominational plan, what have Seventh-day Adventists to do with this work? Seventh-day Adventists have a special work to do in building sanitariums in our world as necessity demands. . . . [Cf: 2MR241.03] p. 17, Para. 2, [1900MS].

The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. You have weakened where you should have strengthened. You would bear no restriction. You were determined, if you could, to set in operation the work you had planned, but this work God has never given you to do.--Letter 41, 1900, pp. 2, 3, 4. (To J. H. Kellogg, March 10, 1900.) [Cf: 2MR241.04] p. 17, Para. 3, [1900MS].

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominationally" in a work which had taken the money from a people who are decidedly a denominational people.--Letter 45, 1900, p. 3. (To J. H. Kellogg, March 13, 1900.) [Cf: 2MR242.04] p. 17, Para. 4, [1900MS].

[Further materials desired by A. L. White for use in correspondence relative to dramatized programs in SDA churches and schools.] [Cf: 2MR244.01] p. 17, Para. 5, [1900MS].

The purpose and object for which literary societies are established may be good, but unless wisdom from above, and continual reliance upon God, is preserved by all, there will be a decided failure in its exerting a saving influence. [Cf: 2MR244.02] p. 17, Para. 6, [1900MS].

When God's professed people voluntarily unite with the world or give men of short religious experience the preeminence in these literary societies, they do not have a high estimate of eternal things. They step over the line in the very first movement. There may be boundaries, set rules and regulations made, but notwithstanding all this, the worldly element will take the lead. Men on the enemy's ground, led and controlled by his power, will have a controlling influence unless there is an infinite power to work against them. Satan uses men as his agents to suggest, to lead out, to propose different acts, and a variety of amusing things which give no strength to the morals or elevation to the mind, but are wholly worldly. Soon the religious element is ruled out, and the irreligious elements take the lead. [Cf: 2MR244.03] p. 17, Para. 7, [1900MS].

Men and women who will not be ensnared, who will move straightforward in the path of integrity, loyal and true to the God of heaven whom they fear, love, and honor, can have a powerful influence to hold the people of God. Such an influence will command respect. But this vacillating

between duty and the world gives the world all the advantage and will surely leave its molding power, so that religion, God, and heaven, will scarcely enter the thoughts. [Cf: 2MR244.04] p. 17, Para. 8, [1900MS].

If youth, and men and women of mature age, should organize a society where Bible reading and Bible study should be made the prominent theme, dwelling upon and searching out the prophecies, and studying the lessons of Christ, there would be strength in the society. There is no book from the perusal of which the mind is so much elevated and strengthened and expanded as the Bible. And there is nothing that will so endow with new vigor all our faculties as bringing them in contact with stupendous truths of the Word of God, and setting the mind to grasp and measure those truths. [Cf: 2MR244.05] p. 18, Para. 1, [1900MS].

If the human mind takes a low level, it is generally because it is left to deal with commonplace facts and not called out and exercised to grasp lofty, elevated truths, which are enduring as eternity. These literary societies and lyceums are almost universally exerting an influence entirely contrary to that which they claim, and are an injury to the youth. This need not be the case, but because unsanctified elements take the lead, because worldlings want matters to go to please themselves, their hearts are not in harmony with Jesus Christ; they are in the ranks of the Lord's enemies, and they will not be pleased with that kind of entertainment which would strengthen and confirm the members of the society in spirituality. Low, cheap matters are brought in which are not elevating or instructive, but which only amuse. [Cf: 2MR245.01] p. 18, Para. 2, [1900MS].

The way these societies have been conducted leads the mind away from serious reflection, away from God, away from heaven. By attending them, religious thoughts and services have become distasteful. There is less desire for fervent prayer, for pure and undefiled religion. The thoughts and conversation are not on elevating themes, but dwelling upon the subjects brought up in these gatherings. What is the chaff to the wheat? The understanding will gradually bring itself down to the dimensions of the matters with which it is familiar, till the powers of the mind become contracted, showing what has been its food. [Cf: 2MR245.02] p. 18, Para. 3, [1900MS].

The mind that rejects all this cheapness, and is taxed to dwell only upon elevated, ponderous, deep, and broad truths, will strengthen. A knowledge of the Bible excels all other knowledge in strengthening the intellect. If your lyceums and literary societies would be made an opportunity for searching the Bible, it would be far more an intellectual society than it can ever become through the attention being turned to theatrical performances. What high and noble truths the mind may fasten upon and explore in God's Word! The mind may go deeper and still deeper in its research, becoming stronger with every effort to comprehend truth, and yet there will be an infinity beyond. [Cf: 2MR245.03] p. 18, Para. 4, [1900MS].

Those who compose these societies, who profess to love and reverence sacred things, and yet allow the mind to come down to the superficial, to the unreal, to simple, cheap, fictitious acting, are doing the devil's work just as surely as they look upon and unite in these scenes. Could their eyes be opened, they would see that Satan was their

leader, the instigator, through agents present who think themselves to be something. But God pronounces their life and character altogether lighter than vanity. If these societies should make the Lord and His greatness, His mercies, His works in nature, His majesty and power as revealed in inspiration, their study, they would come forth blessed and strengthened.--Ms 41, 1900, pp. 10-12. ("Commandment Keeping," July 23, 1900.) [Cf: 2MR246.01] p. 18, Para. 5, [1900MS].

In educational pursuits, as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced, which proceed not from the High and Holy One who inhabiteth eternity, but from those who make scholastic studies an idol, and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common. [Cf: 2MR301.02] p. 19, Para. 1, [1900MS].

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification, but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellow men to Jesus. They are not helping others to study His life and character. They are not bringing them in contact with the divine life, and inspiring them with zeal to impart the light of truth. [Cf: 2MR301.03] p. 19, Para. 2, [1900MS].

There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic, and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves and did not make God first and last and best in everything, they have wandered away from Bible truth into skepticism and infidelity. When these are arrested by the chastisements of God, and through affliction are led to inquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The Spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things. [Cf: 2MR301.04] p. 19, Para. 3, [1900MS].

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven. [Cf: 2MR302.01] p. 19, Para. 4, [1900MS].

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shone forth. Their obedience to the command of Christ, "Go forward," has led others to glorify God. [Cf: 2MR302.02] p. 19, Para. 5, [1900MS].

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim. [Cf: 2MR302.03] p. 20, Para. 1, [1900MS].

These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).--Ms 51, 1900, pp. 1-3. ("Knowledge, Spurious and Genuine," no date.) [Cf: 2MR303.01] p. 20, Para. 2, [1900MS].

The American mail goes tomorrow, and I have much to write. Have written seventeen pages since 3:00 a.m., prepared for the mail which leaves Cooranbong at 9:00 a.m. As soon as I take my pen in hand, I am not in darkness as to what to write. It is as plain and clear as a voice speaking to me, "I will instruct thee and teach thee in the way which thou shalt go." "In all thy ways acknowledge Him, and He shall direct [make plain] thy paths." [Cf: 2MR319.02] p. 20, Para. 3, [1900MS].

We are to trust the Lord with all our heart. We have proved the Lord. We have the sure word on which we shall rely.--Ms 89, 1900, p. 2. (Diary, Jan. 1, 1900.) [Cf: 2MR319.03] p. 20, Para. 4, [1900MS].

God's people have been called out of the world, that they may be separated from the world. It is not safe for them to take sides in politics, whatever preference they may have. They are ever to remember that they are one in Christ. God calls upon them to enter their names as under His theocracy. He cannot approve of those who link up with worldlings. We are entirely out of our place when we identify ourselves with party interests. Let us not forget that we are citizens of the kingdom of heaven. We are soldiers of the cross of Christ, and our work is to advance the interests of His kingdom.--Ms 67, 1900, p. 10. ("Words of Instruction to the Church," typed Nov. 19, 1900.) [Cf: 3MR39.03] p. 20, Para. 5, [1900MS].

The light given me of God has been clear and distinct. Every church has its own burdens to bear. Through circumstances some will become poor. It may be they were not careful, that they did not know how to manage. Others through sickness or misfortune are poor. Whatever is the reason they are in need, and to help them is an important line of home missionary work. These unfortunate, needy ones should not be sent away from home to be cared for. Let each church feel her responsibility to have a special interest in the feeble and the aged. One or two among them can certainly be taken care of. The tithe should not be appropriated for this work. The word of God has specified how the tithe should be used. Both rich and poor are stewards to bring a faithful tithe into the treasury, according to their several ability. To everyone the Lord has given his work, proportioned to the ability of each. The churches are not to lay their personal cares upon others.

This is not right.--Ms. 43, 1900, p. 10. ("Fragments B. The Prophet, Enoch." Typed, Aug. 2, 1900.) [Cf: 3MR217.02] p. 20, Para. 6, [1900MS].

Brethren Daniells, Farnsworth, and Starr have done the preaching; and if ever the Lord helped men to preach, He has helped these men.--Letter 174, 1900, p. 3. (To Elder and Mrs. S. N. Haskell, March 21, 1900.) [Cf: 3MR247.02] p. 20, Para. 7, [1900MS].

In leaving Australia W. C. White laid off every official duty that he might help me in my book work.--Letter 139, 1900, p. 1. (To the Officers of the General Conference, Oct. 24, 1900.) [Cf: 3MR250.01] p. 21, Para. 1, [1900MS].

Now in regard to the work in America: We have the fullest confidence in Brother G. A. Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned.--Letter 121, 1900, pp. 1,3. (To Elder and Mrs. S. N. Haskell. Typed Aug. 13, 1900.) [Cf: 3MR250.02] p. 21, Para. 2, [1900MS].

God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time in all countries and lands to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. . . . [Cf: 3MR252.01] p. 21, Para. 3, [1900MS].

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world. . . . The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord's created world.--Letter 167, 1900, pp. 1-3. (To Brother Irwin, March 23, 1900.) [Cf: 3MR252.02] p. 21, Para. 4, [1900MS].

Sister Harlow has been speaking of you to me. She says that you are in some confusion in regard to the day line. Now, my dear sister, this talk about the day line is only a something that Satan has devised as a snare. He seeks to bewitch the senses, as he does in saying, "Lo, here is Christ," or "there is Christ." There will be every fiction and devising of Satan to lead persons astray, but the word is, "Believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." Matt. 24:23-26. [Cf: 3MR252.03] p. 21, Para. 5, [1900MS].

We have the positive word of God in regard to the Sabbath. "And the Lord spake unto Moses, saying, Speak thou also unto the children of

Israel, saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you: Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 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: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:12-18. [Cf: 3MR253.01] p. 21, Para. 6, [1900MS].

Is it possible that so much importance can be clustered about those who observe the Sabbath, and yet no one can tell when the Sabbath comes? Then where is the people who bear the badge or the sign of God? What is the sign? The Seventh-day Sabbath, which the Lord blessed and sanctified, and pronounced holy, with great penalties for its violation. [Cf: 3MR253.02] p. 22, Para. 1, [1900MS].

The seventh-day Sabbath is in no uncertainty. It is God's memorial of His work of Creation. It is set up as a Heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone. . . . [Cf: 3MR254.01] p. 22, Para. 2, [1900MS].

Now, my sister, although I am at present sick, I write sitting up in bed to tell you that we are not to give the least credence to the day-line theory. It is a snare of Satan brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God's remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand. . . . [Cf: 3MR254.02] p. 22, Para. 3, [1900MS].

My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those who hold the beginning of their confidence firm unto the end will keep the seventh-day Sabbath, which comes to us as marked by the sun. The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in God. Shine where you are, as a living stone in God's building. [Cf: 3MR254.03] p. 22, Para. 4, [1900MS].

The children of God will be triumphant. They will come off conquerors and more than conquerors over all the opposing, persecuting elements. Fear not. By the power of Bible truth and love exemplified in the cross, and set home by the Holy Spirit, we shall have the victory. The whole battle before us hinges upon the observance of the true Sabbath of Jehovah. . . . [Cf: 3MR254.04] p. 22, Para. 5, [1900MS].

I can write no more now, but I say, Give no ear to heresy. Cling to a plain "Thus saith the Lord." He will comfort and bless you, and will give you joy in your heart. Praise the Lord that we have clear light,

and a plain, distinct message to bear.--Letter 118, 1900, pp. 1, 2, 5-7. (To Sister Hall, Aug. 2, 1900.) [Cf: 3MR255.01] p. 22, Para. 6, [1900MS].

Your passionate words are a dishonor to God, a disgrace to yourself, and a savor of death to those who hear them. Supposing that while you were speaking words like many you have spoken in the past God should say, Cut him down. What would be your future? You could not find a place in heaven for, were you admitted there, you would create a rebellion if you were not made supreme ruler.--Letter 21, 1901, p. 10. (To Elder E. E. Franke, Oct. 5, 1900.) [Cf: 3MR276.05] p. 22, Para. 7, [1900MS].

The man who is to come to Chicago must not on any account enter into any controversies with any men. . . . He will seek to be original and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner.--Letter 96, 1900, p. 5. (To Brother and Sister S. N. Haskell, July 3, 1900.) [Cf: 3MR291.01] p. 22, Para. 8, [1900MS].

Eternal Truth.--We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice.--Letter 121, 1900, p. 5. (To Elder and Mrs. S. N. Haskell, typed Aug. 13, 1900.) [Cf: 3MR300.01] p. 23, Para. 1, [1900MS].

Angels, Light of, Seen at Times.--Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized. I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God. [Cf: 3MR304.04] p. 23, Para. 2, [1900MS].

Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful.--Letter 82, 1900. [Cf: 3MR305.01] p. 23, Para. 3, [1900MS].

Calamities to Increase.--He who remains true to principle will never be left by the Lord to become weak and corrupted. Let all who live in this age, even in the year 1900, remember that they are surrounded by the perils of the last days. The whole world, with all its iniquity, is passing in review before God. I am instructed by the Lord to warn our people not to flock to the cities to find homes for their families. To fathers and to mothers I am instructed to say, Fail not to keep your children within your own premises.--Ms 81, 1900. [Cf: 3MR315.02] p.

23, Para. 4, [1900MS].

Fasting, and the Spiritual Life.--The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God.--Ms 28, 1900. [Cf: 3MR323.01] p. 23, Para. 5, [1900MS].

Health, Closely Related to Conscience and Religion.--Love for God is essential for life and health. . . . In order to have perfect health, our hearts must be filled with love, and hope, and joy.--Ms 24, 1900. [Cf: 3MR328.02] p. 23, Para. 6, [1900MS].

Knowledge, Spurious, the Product of Satan.--There is a spurious knowledge, the knowledge of evil and sin, which has been brought into the world by the cunning of Satan. The pursuit of this knowledge is prompted by unsanctified desires, unholy aims. Its lessons are dearly bought, but many will not be convinced that they are better left unlearned. [Cf: 3MR331.02] p. 23, Para. 7, [1900MS].

The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve. They venture, contrary to the will of God, to gain knowledge which results, as did Eve's, in the loss of Eden. Satan found only one tree by which he could endanger the safety of Adam and Eve. There was no danger to them in approaching any but the tree of knowledge. He planned to attract the holy pair to that tree, and thus lead them to do the very thing which God had forbidden. When will men learn that which has been so fully demonstrated in the history of the past? The workings of Satan show that he can be neither idle nor harmless. Yet how pleasing men and women still find Satan's allurements. Today his arguments are the same that he presented to Eve. He still uses flattery, he still creates envy and distrust, and excites the desire for self-exaltation.--Ms 51, 1900. [Cf: 3MR331.03] p. 24, Para. 1, [1900MS].

Life, Wear and Friction of.--Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing; for there is much wear and friction.--Letter 120, 1900. [Cf: 3MR333.01] p. 24, Para. 2, [1900MS].

Malaria, Spiritual, World Charged With.--The atmosphere of the world is charged with spiritual malaria. All who accept of Jesus Christ as their personal Saviour must count themselves dead to all things in their life conduct that Christ would not approve.--Ms 56, 1900. [Cf: 3MR333.03] p. 24, Para. 3, [1900MS].

We have seen meetinghouses go up, and in each of them I have an investment of from \$30 to over \$100. . . . [Cf: 3MR377.02] p. 24, Para. 4, [1900MS].

The candidates were immersed in a river running through a beautiful green paddock of undulating ground, dotted with clusters of trees. About 200 people came out to witness the baptism, and besides these, there were fully one hundred on the opposite bank of the river. An organ was placed under a cluster of trees near the river, and the singing was excellent. . . . Seven precious souls were buried with our Lord in baptism. . . . Last week I received a letter asking me to go again to Maitland. There are eight more to be baptized.--Letter 15, 1900, pp. 2-4. (To Brother George Lay, February 1, 1900.) [Cf:

3MR377.03] p. 24, Para. 5, [1900MS].

The two Scobie girls went forward without flinching. The mother, when she saw so many of her acquaintances present, trembled a little, but when the howling of the mob commenced, she became as firm as a rock. She lifted up her head boldly, glad to identify herself with the commandment-keeping people of God. . . . [Cf: 3MR377.04] p. 24, Para. 6, [1900MS].

The evening following this demonstration, a large number came out to the meeting in the tent. Six months ago there was not a Sabbathkeeper in Maitland. Now we have hope that a large church will be raised up.-- Letter 32, 1900, pp. 4, 5. (To "Dear Children, Edson and Emma White," typed Feb. 27, 1900.) [Cf: 3MR378.01] p. 24, Para. 7, [1900MS].

To separate from it seems like tearing me to pieces. . . . We spared no effort to win souls to the truth. . . . Constantly the word of the Lord came to me, "Go forward. Annex new territory. Raise up companies of believers; build houses of worship. . . . Talk the truth earnestly." For nine years we have been doing this work.--Ms 96, 1900, pp. 1, 7, 8. (Diary, August 29 through September 1900, returning from Australia to America.) [Cf: 3MR378.02] p. 24, Para. 8, [1900MS].

If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires us to use up in this way all the available means, so that there is nothing left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world. . . . [Cf: 3MR402.01] p. 25, Para. 1, [1900MS].

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. God calls upon His church that knows the truth to arise and shine; for their light has come, and the glory of the Lord has risen upon them. [Cf: 3MR402.02] p. 25, Para. 2, [1900MS].

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. . . . [Cf: 3MR402.03] p. 25, Para. 3, [1900MS].

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing that which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the

commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."--Letter 3, 1900, pp. 2-5. (To Elder and Mrs. G. A. Irwin, January 1, 1900.) [Cf: 3MR403.01] p. 25, Para. 4, [1900MS].

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be. [Cf: 4MR15.01] p. 25, Para. 5, [1900MS].

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats? [Cf: 4MR15.02] p. 25, Para. 6, [1900MS].

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple.--Letter 26, 1900, p. 2. (To Elder Hyatt in South Africa, February 15, 1900.) [Cf: 4MR15.03] p. 26, Para. 1, [1900MS].

The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the Civil War, their faithful labor would have done much to prevent the present condition of suffering and sin.--Letter 37a, 1900, p. 2. (To board of managers of the Review and Herald office, February 26, 1900.) [Cf: 4MR16.01] p. 26, Para. 2, [1900MS].

I have received the last two copies of the *Gospel Herald*. I have been expecting things to go as they have done in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the downtrodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now. The only thing now to be done for the closed field is for those who have refused to be impressed with their duty, to change this terrible phase of their conduct. It is possible that something may

yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is.--Letter 156, 1900, p. 1. (To J. E. White and wife, December 10, 1900.) [Cf: 4MR16.02] p. 26, Para. 3, [1900MS].

In another statement she explained that "association does not mean confederacy." Here are her words written to a young minister: [Cf: 4MR66.04] p. 26, Para. 4, [1900MS].

"Do not feel that you are to be found in any way or necessarily to confederate with unbelievers. It is well always for ministers to make friendly visits with ministers and to seek by that friendly acquaintance to disarm opposition. The same with the physician. There is too much keeping apart with association with both parties. But association does not mean confederacy. You must not confederate with unbelievers or give them preference to our own people."--Letter 107b, 1900, p. 1. (To Brother Brandstater, March 22, 1900.) [Cf: 4MR66.05] p. 26, Para. 5, [1900MS].

It was God's purpose that these youth should become channels of light in the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. There were those who tried to deceive and mislead Daniel and his companions, who tried by flattery to induce them to enter into wrong. But they failed signally, because these youth had on the armor of light. They fastened themselves to the promise, "Let him take hold of My strength that he may make peace with Me, and he shall make peace with Me." [Cf: 4MR126.01] p. 26, Para. 6, [1900MS].

They knew that they must keep the eye of the mind single to the glory of God, that they must seek wisdom and strength and grace from on high. They must not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification. [Cf: 4MR126.02] p. 27, Para. 1, [1900MS].

Satan was trying to compass their destruction. Nothing but the wisdom and strength and firmness and heroism which God could give would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer; for they were ignorant of the obstacles they would have to meet and surmount. They knew that barriers would rise to bar their way, that embarrassment would surround them on every side. [Cf: 4MR126.03] p. 27, Para. 2, [1900MS].

They made a faithful study of the Word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them His will; and in answer to their faith, God opened His Word to them. The Old Testament was to them a light shining in a dark place. They made the Word of God their textbook, looking upon

it as the foundation upon which they must build character. They had only the Old Testament. [Cf: 4MR127.01] p. 27, Para. 3, [1900MS].

The youth of today have increased light. The Bible teaches the whole duty of men, women, and children. "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." Divine wisdom came to Daniel and his companions as they studied the Word. They knew that this Word was their authority, and that it demanded their obedience. The truth was to them of the highest importance; for it placed their duty before them in a clear light. [Cf: 4MR127.02] p. 27, Para. 4, [1900MS].

Satan often cast his shadow across their pathway to obscure their view of divine light and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with Him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesmen who would never sacrifice principle. They knew that they were in an enemy's country, under the power of the Babylonian king, and they were obedient in all things save where they were asked to sacrifice principle."--Letter 34, 1900, pp. 3-5. (To "My Brethren and Sisters in Australia," February 24, 1900.) [Cf: 4MR127.03] p. 27, Para. 5, [1900MS].

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come. . . . [Cf: 4MR132.01] p. 27, Para. 6, [1900MS].

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one.--Letter 3, 1900, p. 3. (To Elder and Mrs. Irwin, January 1, 1900.) [Cf: 4MR132.02] p. 27, Para. 7, [1900MS].

The true medical missionary work is expressed in tender compassion to the Lord's poor, and in doing good to all the needy and suffering of the household of faith whose necessities in the providence of God come to our knowledge and require our notice. Every soul is under special tribute to God to notice with particular compassion God's worthy poor. Under no consideration are these to be passed by under the false pretence that charity makes provisions to reward the doers of evil who have ruined themselves through sinful indulgence, those who are not the friends of God. [Cf: 4MR132.03] p. 28, Para. 1, [1900MS].

There are two classes of poor whom we have always within our borders-- those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. Many of the Lord's poor are daily in suffering need, and in some cases their families may have to be provided for. There are many others who when helped will continue to make themselves special subjects of necessity. We are to love our neighbor as ourselves, and then toward all these classes we shall do the right thing under the guidance and counsel of sound wisdom. The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered. [Cf: 4MR133.01] p. 28, Para. 2, [1900MS].

The Lord lays this responsibility upon every church. That love, sympathy, and compassion is to be exercised toward them that Christ would exercise were He here in our places. We are to be disciplined in this way, that we may be prepared to work in Christ's lines. God suffers His poor to be in the borders of every church. They are always to be among us. The orphans, the poor, the aged children of God are not to be removed away and placed in large numbers by themselves, but the church members are to exercise their God-given tact and ingenuity to bear the responsibilities of caring for these, the Lord's people. In doing this they practice the truths of the fifty-eighth chapter of Isaiah. They are not to pass by the Lord's poor, but they are to deny themselves of luxuries, of bows and ribbons, and the wearing of gold as an ornament, that they may make the suffering, needy ones comfortable. After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped. [Cf: 4MR133.02] p. 28, Para. 3, [1900MS].

But God does not expect those to whom He has given a special work to take on the depraved, the lowest specimens of humanity, using up the treasury money in this work and teach them only a few jots and tittles in spiritual lines. Let the light of the truth of God flash into the mind. While you can show that you are willing and grateful to receive any ideas in regard to the methods and plans of this work which will be a help and a blessing to our own people, your influence should be exerted in every way possible to let the light of truth shine into their minds. [Cf: 4MR134.01] p. 28, Para. 4, [1900MS].

The light which I have to give to our people is, Let no condemnatory speeches be printed in our papers. A large number of precious souls are groping in darkness, yet longing and weeping and praying for light. Thus it is in churches everywhere. If the efforts, the talent, the labor, the money, which have been thrown into Chicago for the last several years had been appropriated toward acquainting with the truth of God for these last days, a class of people who could have been reached with wise, well directed efforts, many would have received the truth who would now be working to give it to others of their own class. When our people become acquainted with this higher class of people, they will have an opportunity to disabuse the minds of very many of them of prejudice and opposition to things which they suppose our people believe, but which they do not entertain at all. [Cf: 4MR134.02] p. 28, Para. 5, [1900MS].

I feel to the depths of my soul that as a people we must not move in wrong lines in this matter, calling it medical missionary work. But we should go to work for a class of people with whom we can unite on the subject of temperance. Then, by their own request, we can lead them to the Bible and give them the light on the Sabbath question. . . . [Cf: 4MR135.01] p. 29, Para. 1, [1900MS].

From this [the experience of Philip and the Eunuch] God would teach His workers to be on watch and be ready to help every case that shall come to their notice. This man was converted through Philip's preaching the gospel of the Word to him. Through him the light of truth was shining to the higher classes. It is the plan and constant effort of Satan to entangle the work of God in a supposed beneficent and excellent work, so that door cannot be opened to enter new fields and work with people who have an advanced acquaintance with temperance principles. To unite with them in their work would be to do a special work for this time, without taking on the responsibilities of a work which will enforce an expenditure of means that will embarrass the conferences, a work which will absorb and consume but not produce.--Ms 46, 1900, pp. 1-4, 5, 6. ("The Temperance Work," typed July 25, 1900.) [Cf: 4MR135.02] p. 29, Para. 2, [1900MS].

I know that God would not have His money absorbed in Chicago as it now is. The money invested in this way, consumes much time and labor. This is pleasing to Satan; for he knows that it will close the door against the support of missionaries in their work, and then the work of the gospel ministry will be held up to ridicule in comparison with the large work done in medical missionary lines. A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the ways of man counterwork that which God would have done?--Letter 92, 1900, p. 8. (To Dr. J. H. Kellogg, July 2, 1900.) [Cf: 4MR135.03] p. 29, Para. 3, [1900MS].

The messages are not to be sunk out of sight and the means in the treasury exhausted by a work for the most-abandoned classes. These are not to be repulsed; they are to be encouraged to reform and be converted. But all the time and talent and means are not to be devoted to work such as that which has been started in Chicago, which has absorbed so much of the Lord's money. God has said that churches are to be established all over the world. Every effort is to be made to turn souls from error to truth. But work for the destitute is not to be taken up and managed as it has been in Chicago. The same time and means, used otherwise, would have done much to proclaim the truth which must be given to our world. Men and women would have been called out from the world to witness to Christ's words, "Ye are the light of the world."--Letter 91, 1900, pp. 8, 9. (To "Dear Brethren," typed June 24, 1900.) [Cf: 4MR136.01] p. 29, Para. 4, [1900MS].

More recently I have written of figures that have been presented before me in regard to the gospel wagon. Then I had a view of the work which you have been doing for several years. I was lost to everything around me. I saw the large work established by you in Chicago, and the

money that was invested. There was presented before me a long roll of paper, having upon it figures of a startling character, while in large letters was inscribed, "Consumers, but not producers." The figures showed the amount of God's money that had been invested in that enterprise in Chicago, and the results to the work all over the world. The representation was most disheartening. . . . [Cf: 4MR137.02] p. 29, Para. 5, [1900MS].

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designed should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please. . . . [Cf: 4MR137.03] p. 30, Para. 1, [1900MS].

I have no hesitancy in saying that God did not set you at that work in Chicago. . . . [Cf: 4MR138.01] p. 30, Para. 2, [1900MS].

Three mornings ago I laid my hand upon several papers, exchanges from America, sent me about two years since. In the *New York Observer* of August 6, 1896, I saw your name, and the heading, "Dr. Kellogg's Work, The Workingman's Home, and Medical Missionary Work in Chicago." There followed an account of the work then going forward, and the large amount of means required to sustain it. Since that time the work has greatly extended, and of course a much larger amount is required for its support. As I read the article, and thought of these things, I could understand the light given me by the Lord as to what the principles of truth and righteousness would lead the sanitarium supporters and workers to do; that they should make it their first business to aid the work in this country, where the Lord has sent experienced workers fitted to carry forward His work. . . . [Cf: 4MR138.02] p. 30, Para. 3, [1900MS].

In the sanitarium at Battle Creek as a center the Lord gave you your work, all that you could carry successfully. The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized. "The fear of the Lord is the beginning of wisdom." The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ Himself is the head; and the [medical] missionary work is to be the arm and hand. Only a thorough instruction in God's Word will suffice for the saving of souls that are ready to perish. [Cf: 4MR138.03] p. 30, Para. 4, [1900MS].

Our work in camp meetings brings us in touch with all nationalities and all classes, rich and poor, high and low; and it brings us in connection with the sick and suffering. These camp meetings should be regarded as verily God's instrumentalities as are the sanitariums. Their work is essential. [Cf: 4MR139.01] p. 30, Para. 5, [1900MS].

The work of our schools also is essential. God has a church, and education in schools is not on a solid basis unless it is carried on in connection with the church, and is founded on the principles of God's Word. Thorough instruction in the Word of God imparts an education that

will be as lasting as eternity. . . . [Cf: 4MR139.02] p. 30, Para. 6, [1900MS].

All these lines of work require money. God does not now lay upon His people the same work which was laid upon Muller. Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive warfare against soul-destroying sins. God bids them, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed. The youth must be labored for with persevering zeal to win them to the truth, that they also may become laborers together with God.--Letter 33, 1900, pp. 1-5. (To J. H. Kellogg, February 27, 1900.) [Cf: 4MR139.03] p. 30, Para. 7, [1900MS].

All this the work in Chicago was presented in a vision given to me at midday. It laid upon me a burden which none could understand. I could not understand it. I was overwhelmed with the things presented. [Cf: 4MR140.01] p. 31, Para. 1, [1900MS].

When I came to myself, I was like one stunned. Night after night the picture was before me. I saw the investments you were making, the money you were consuming; and what would the end be? I will not say. [Cf: 4MR140.02] p. 31, Para. 2, [1900MS].

"Who has required this at your hands?" was the question asked. "Sister White," you bemoan, "somebody has set things before you in a wrong light." No, no; things that no one knows have been presented to me. [Cf: 4MR140.03] p. 31, Para. 3, [1900MS].

I have been made to understand the ambitious projects that have bound up in one wicked city means which should have helped the work in this new world and put us on standing-ground. But all the necessities of this field, which were kept before you, seemed to you of less importance than the great things you were creating. [Cf: 4MR140.04] p. 31, Para. 4, [1900MS].

All our entreaties, all our poverty, which you knew, all our inability which was indeed impossibility, was before you, but the things of your own creation closed your senses to our great need. The Lord signified that we should make a center here, that in this country should be established the very same work that we had started in America by the greatest self-denial and self-sacrifice at every step. . . . [Cf: 4MR140.05] p. 31, Para. 5, [1900MS].

As I write, my soul burns within me to see how the money has been used to consume, but not to produce. . . . [Cf: 4MR140.06] p. 31, Para. 6, [1900MS].

We should have had at this date a large, well-built edifice with surrounding grounds in a beautiful location, where we could co-operate with God in caring for sick and suffering humanity. Through this work in connection with the gospel ministry, the light of truth would shine forth. The people who are in ignorance would have an opportunity to become acquainted with health principles, and many would be led to

practice the self-denial essential for health of body and clearness of mind, and they would be brought to comprehend what is truth for these last days. This is the work to be done. . . . [Cf: 4MR140.07] p. 31, Para. 7, [1900MS].

Our school in Australia has been established and carried on at a heavy financial sacrifice. If some of the means absorbed in the Chicago mission and similar enterprises had been appropriated to the necessities of institutions of God's own appointment in this new field, the Lord would have been much better glorified; for then we could have received to impart to others. [Cf: 4MR141.01] p. 31, Para. 8, [1900MS].

Through the work of schools and sanitariums the light of the gospel, in clear, steady rays, would have penetrated far and near. The truth of God would have been as a city set upon a hill. If the ensign of truth can be lifted in educational institutions and in sanitariums for the sick, in the islands of the sea and in many countries, more would be accomplished by all other methods that can be devised. [Cf: 4MR141.02] p. 31, Para. 9, [1900MS].

There are many communities where all are in humble circumstances, where many of the refinements, comforts, and some even of the seeming necessities of life are lacking. But when the truth is received by these people, what a change is wrought! Tobacco is seen to be a needless expense, as well as an injury to the health. It is discarded, and the means thus saved is used in paying teachers to instruct the children, that they may be brought up in the nurture and admonition of the Lord. [Cf: 4MR141.03] p. 32, Para. 1, [1900MS].

Many who know not the truth are coming to understand that their home training and Sunday school teaching will not accomplish the work that is essential for this time. The present truth must come to the people. They need Bible truth, the special truth for this time. Our churches must be a living temple for God; every stone composing the temple must be a living stone; emitting light. [Cf: 4MR142.01] p. 32, Para. 2, [1900MS].

Often the greatest amount of good will be accomplished by camp meetings. In most cases these should hold two or three weeks. These meetings should be so conducted as to make them object lessons of neatness, order, and good taste; and at the same time there should be a careful regard to economy. At these meetings the truth is brought before people who would never enter a church, and many are convicted and converted. [Cf: 4MR142.02] p. 32, Para. 3, [1900MS].

In every place where believers are raised up, humble churches should be built. . . . [Cf: 4MR142.03] p. 32, Para. 4, [1900MS].

All that is involved in camp meeting effort can never be fully traced out. God is calling upon souls, and we should stand ready to gather in the harvest as soon as the work of ministry begins. The warning is to be given by every converted soul. This is the missionary work to be done. Money is to be invested, not in expensive buildings, but in the best methods of reaching and saving the largest number of souls unto Jesus Christ. [Cf: 4MR142.04] p. 32, Para. 5, [1900MS].

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields that have just as good a claim to help as have the people in the wicked city of Chicago. It is your duty, Brother John, to respect the ministry just as fully as you think your work should be respected. [Cf: 4MR142.05] p. 32, Para. 6, [1900MS].

Should you carry out your own way, means would be drawn from the treasury to support the enterprises of your creation, until the missions to which God has appointed a special work would be destitute of every facility for carrying on that work.--Letter 33, 1900, pp. 2-8. (To J. H. Kellogg, February 27, 1900.) [Cf: 4MR143.01] p. 32, Para. 7, [1900MS].

You asked me at one time what I thought in regard to your becoming a physician. . . . Young men . . . who are not keen reasoners from cause to effect will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. [Cf: 4MR186.03] p. 32, Para. 8, [1900MS].

Had you engaged in practical work, as well as in study, you could by diligence have earned yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking. . . . [Cf: 4MR187.01] p. 33, Para. 1, [1900MS].

All parts of the human machinery must have action. Healthy young men and young women have no need of gymnasium exercises; nor do they need croquet, cricket, ball playing, or any kind of amusement just for the gratification of self, to pass away time. There are useful things to be done by every one of God's created intelligences. Someone needs from you something that will help him. Not one in the Lord's great domain of creation was made to be a drone. Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain. [Cf: 4MR187.02] p. 33, Para. 2, [1900MS].

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. . . . [Cf: 4MR188.01] p. 33, Para. 3, [1900MS].

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. . . . [Cf: 4MR188.02] p. 33, Para. 4, [1900MS].

God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin. . . . [Cf: 4MR188.03] p. 33, Para. 5, [1900MS].

The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor the means to prosecute his designs. If young men around him have allowed their parents to carry the burden of their education, let the young man who is looking on say, I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible. . . . [Cf: 4MR188.04] p. 33, Para. 6, [1900MS].

It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your own personal influence. . . . [Cf: 4MR189.01] p. 34, Para. 1, [1900MS].

Live for something besides self. If your motives are pure, unselfish; if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world, you are representing Christ in character. This is the work the Lord calls upon all children and youth to do. [Cf: 4MR189.02] p. 34, Para. 2, [1900MS].

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through Jesus Christ in the saving of their souls. . . . By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many.--Letter 103, 1900, pp. 1-6. (To Dores Robinson, typed July 13, 1900.) [Cf: 4MR189.03] p. 34, Para. 3, [1900MS].

God had a church when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in

their midst. Whenever Enoch found one or two who were willing to hear the message he had for them, Jesus joined with them in their worship of God. In Enoch's day there were some among the wicked inhabitants of earth who believed. The Lord never yet has left His faithful few without His presence nor the world without a witness.--Ms 43, 1900. [Cf: 4MR292.02] p. 34, Para. 4, [1900MS].

The purification through the Spirit must take place in their minds and hearts. Unless this divine principle is brought into the life and practice, there can be no such fruit borne as unfeigned, fervent love for one another. --Ms 63, 1900. [Cf: 4MR331.06] p. 34, Para. 5, [1900MS].

We cannot render to God supreme love and honor if we do not recognize the Holy Spirit.--Ms 59, 1900. [Cf: 4MR332.01] p. 34, Para. 6, [1900MS].

To those who in faith claimed this promise it was speedily fulfilled. . . . As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit.--Ms 21, 1900. [Cf: 4MR333.01] p. 34, Para. 7, [1900MS].

The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance.--Letter 68, 1900. [Cf: 4MR334.01] p. 34, Para. 8, [1900MS].

When God's people will believe, when they will turn their attention to that which is true, and living, and real, the Holy Spirit, in strong heavenly currents, will be poured upon the church.--Ms 21, 1900. [Cf: 4MR335.04] p. 35, Para. 1, [1900MS].

God's message to each of us is, My son, give Me thine heart.". . . Then open the heart to the Divine Spirit and you will appreciate the value of the human soul. . . . [Cf: 4MR336.04] p. 35, Para. 2, [1900MS].

The power of the Holy Spirit is drawing to God all who will be drawn. He is convincing men that the commandments of God are a life and death question with them.--Ms 44, 1900. [Cf: 4MR336.05] p. 35, Para. 3, [1900MS].

The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. Disease comes as the result. The mind cannot be healthy until the evil is seen and remedied.--Ms. 24, 1900, p. 4. ("Words of Instruction to Physicians and Nurses," typed April 3, 1900.) [Cf: 4MR380.03] p. 35, Para. 4, [1900MS].

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is a life and death struggle to bear forward the gospel in all its purity. . . . Paul wrote

to Timothy, his son in the gospel, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God, who hath saved us and called us with an holy calling, not according to our own works, but according to His purpose and grace, which was given us in Christ Jesus, before the world began."--Ms 31, 1900, pp. 2, 5. (Diary, typed June 18, 1900.) [Cf: 4MR399.02] p. 35, Para. 5, [1900MS].

These words may arouse discussion, but nevertheless I tell you the truth. I long to have our people move solidly. They have been more or less harnessing themselves to a work which has not relation to the grand work for this time. I have carried this burden of agony of soul. . . . [Cf: 4MR415.03] p. 35, Para. 6, [1900MS].

God forbid that the purposes Dr. Kellogg has in mind should be carried out. Our work is not to be a divided work.--Ms. 6, 1900, pp. 12, 13. ("Words of Instruction Regarding the Medical Missionary Work," typed Jan. 12, 1900.) [Cf: 4MR415.04] p. 35, Para. 7, [1900MS].

One part of the work is not to be made all-absorbing, to the detriment and hindrance of other parts. This has recently been so distinctly presented to me that I am compelled to speak. . . . [Cf: 4MR417.01] p. 35, Para. 8, [1900MS].

You have misappropriated God's money in doing a work you were not appointed to do, while missionary fields white for the harvest have been left without facilities. They did not receive their portion of the Lord's entrusted capital. The enemy has blinded your eyes, so that you have not seen the necessity of cooperating with the Lord's missionaries in fields which are ripe for the harvest. . . . [Cf: 4MR417.02] p. 35, Para. 9, [1900MS].

You are full of ambitious projects for a class that will not, with scarcely an exception, be capable of honoring and glorifying God. You have sunk your interests deeply in a work that will not properly represent the refined, elevated character of the truth. [Cf: 4MR417.03] p. 36, Para. 1, [1900MS].

There should be no lessening of the zeal or fervor or energy shown in the work of saving souls ready to perish. But all the time and means are not to be consumed in one line of work, while the work for God's vineyard as a whole is neglected. This disproportion is brought in and the work is swayed in wrong lines.--Letter 85, 1900, pp. 2, 5. (To Dr. J. H. Kellogg, May, 1900.) [Cf: 4MR417.04] p. 36, Para. 2, [1900MS].

I know that God would not have His money absorbed in Chicago as it now is. . . . A large amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the way of man counterwork that which God would have done?--Letter 92, 1900. [Cf: 4MR417.05] p. 36, Para. 3, [1900MS].

In every city there should be missionaries, evangelists appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished.--Letter 86, 1900, p. 4. (To "Dear Brother A. G. Daniells," June 18, 1900.) [Cf: 4MR418.01] p. 36, Para. 4, [1900MS].

We do not advise our people to open up a work in our cities, to the extent of erecting buildings to which they can invite the most depraved class of people to come and receive food and beds and treatment without money and without price. None are required to establish a work in any city which gives to an indiscriminate class an invitation to be supported by the charities of the Seventh-day Adventists people, whose special work is to bear an unpopular message to the world. The commission is given to bear the message to all nations.--Letter 90, 1900, p. 2. (To Elder and Mrs. S. N. Haskell, June 12, 1900.) [Cf: 4MR419.02] p. 36, Para. 5, [1900MS].

If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work.--Letter 3, 1900. [Cf: 4MR420.02] p. 36, Para. 6, [1900MS].

The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered. [Cf: 4MR420.04] p. 36, Para. 7, [1900MS].

The Lord lays this responsibility upon every church. . . . God suffers His poor to be in the borders of every church. . . . They are not to pass by the Lord's poor but they are to deny themselves of luxuries . . . that they may make the suffering, needy ones comfortable. [Cf: 4MR420.05] p. 36, Para. 8, [1900MS].

After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped.--Ms 46, 1900. (See *Testimonies*, vol. 1, pp. 272-274.) [Cf: 4MR421.01] p. 37, Para. 1, [1900MS].

If the efforts, the talent, the labor, the money, which have been thrown into Chicago for the last several years had been appropriated toward acquainting with the truth of God for these last days, a class of people who could have been reached with wise, well directed efforts, many would have received the truth who would now be working to give it to others of their own class.--Ms 46, 1900, p. 3. ("The Temperance Work," typed July 25, 1900.) [Cf: 4MR421.02] p. 37, Para. 2, [1900MS].

Appeal For a Balanced Work--Dear Brother and Sister Irwin: A happy new year to you. . . . I am so very much interested in the work that I have told you was presented before me. I saw large companies and small companies stretching out their hands and saying, "Come and help us. We want you to open to us the word of God." In all my experiences I have not seen so general inquiring interest to be taught the truth. There have been some backsets, but the Lord has not left His people. . . . [Cf: 4MR425.03] p. 37, Para. 3, [1900MS].

I think that so far twelve have taken their stand at Maitland; but we must have more, and shall have many converts who believe. The best of house-to-house labor is being done. There is a wide extended circle to be worked. Such kindness and courtesy as we have received from the people makes us more urgent for their souls, and we will labor to the utmost of our ability. These people are not of the depraved class, but their souls are just as much value as are the souls of the most abandoned characters. . . . [Cf: 4MR425.04] p. 37, Para. 4, [1900MS].

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God Omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come. . . . [Cf: 4MR426.01] p. 37, Para. 5, [1900MS].

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It is absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. . . . [Cf: 4MR426.02] p. 37, Para. 6, [1900MS].

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after one man's mind and one man's judgment. The work in all its branches is to be one. [Cf: 4MR426.03] p. 37, Para. 7, [1900MS].

The medical missionary work God has set in operation as a practical illustration of the gospel, but there is not to be in any place a mammoth settlement to be supported, while in many other places there is the very same need of a representation of the gospel truth. [Cf: 4MR427.01] p. 38, Para. 1, [1900MS].

Plants must be made in all parts of the world. America is not all the world. The expenditure of means to set in operation the medical missionary work as it now stands has not been made under the divine theocracy. There needs to be a decided change. The money consumed in one line has brought a great dearth of means in other lines where it should be invested to make the medical missionary work the very thing God designed it should be. [Cf: 4MR427.02] p. 38, Para. 2, [1900MS].

Dr. Kellogg must understand that God is not best glorified by his all-

absorbing interest in the past, the present, and the future of the medical missionary work after the same practice. The sanitarium needs all that there is of him to keep its healthful position and standing. This has been greatly neglected in carrying out a work that God has not ordered. The means coming into the sanitarium have been devoted to a work that was not after the Lord's order. This was why I was bidden to call upon the sanitarium for means to establish a health institution in this new world [Australia]. With this means we could be provided with facilities to do missionary work which would tell with great power in this country. [Cf: 4MR427.03] p. 38, Para. 3, [1900MS].

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing that which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins."--Letter 3, 1900, pp. 1-5. (To Elder and Mrs. G. A. Irwin, January 1, 1900.) [Cf: 4MR428.01] p. 38, Para. 4, [1900MS].

Before the World Clear and Distinct--I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them. . . . [Cf: 4MR428.02] p. 38, Para. 5, [1900MS].

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establishments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people, God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time, which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message . . . is to be proclaimed to warn the world of the conflict in which every individual will have a part. [Cf: 4MR428.03] p. 38, Para. 6, [1900MS].

The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that were to prosper His own work for His chosen people you have thrown away in place of putting it "into the work of God to carry" the present truth amid the opposition and persecution of its enemies. [Cf: 4MR428.04] p. 38, Para. 7, [1900MS].

The deceptive power of the enemy has led you to leave God's banner trailing in the dust while Dr. Kellogg has committed himself as working "undenominationally" in a work which has taken the money from a people who are decidedly a denominational people. God's signature they bear as the loyal commandment-keeping subjects of His kingdom, a peculiar people, zealous of good works. No man's name is to be exalted as creator. . . . [Cf: 4MR429.01] p. 39, Para. 1, [1900MS].

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in Isaiah fifty-eight. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God. [Cf: 4MR429.02] p. 39, Para. 2, [1900MS].

We must engage in the work of caring especially for those who have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who love God and keep His commandments. [Cf: 4MR430.01] p. 39, Para. 3, [1900MS].

They are not to be left without help and forced to work on the Sabbath or because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law. These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live? . . . [Cf: 4MR430.02] p. 39, Para. 4, [1900MS].

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that come in their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life. [Cf: 4MR430.03] p. 39, Para. 5, [1900MS].

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it, for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses. [Cf: 4MR431.01] p. 39, Para. 6, [1900MS].

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance? You

give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counselors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your *appointed work*, and not spend God's means in channels that are not doing the work of God for this time. . . . [Cf: 4MR431.02] p. 40, Para. 1, [1900MS].

Your voice is working against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world. What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus. . . . [Cf: 4MR431.03] p. 40, Para. 2, [1900MS].

You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed. . . . [Cf: 4MR432.01] p. 40, Para. 3, [1900MS].

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the sanitarium in America. It is changing.--Letter 45, 1900, pp. 1-8. (To Dr. J. H. Kellogg, March 12, 1900.) [Cf: 4MR432.02] p. 40, Para. 4, [1900MS].

He says, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Will they accept this reproof, and pray for true repentance? Will they put away their sins and seek for pardon? [Cf: 5MR31.01] p. 40, Para. 5, [1900MS].

There is a work for them to do. They are to bring the atmosphere of heaven into their families, and into their association with their fellow men. They are to represent the character of God, even as it was revealed to Moses. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, 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" (Ex. 34:5-7). [Cf: 5MR31.02] p. 40, Para. 6, [1900MS].

They are to deal with existing evils as the Lord has directed them. They are not to bind themselves in a covenant with the world. The instruction which God gave through Moses to Israel is for His people today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee," for Satan works through those who know not God, those who do not acknowledge Him as their Creator and Ruler. "But ye shall destroy their altars, break their images, and cut down their groves," the groves in which they erected their idol alters, "for thou shalt

worship no other god: for the Lord, whose name is Jealous, is a jealous God."--Ms 48, 1900, pp. 1, 2. ("A Warning for This Time," undated.) [Cf: 5MR31.03] p. 40, Para. 7, [1900MS].

Two great systems of efficiency are blended in the human body. The circulatory system and the nervous system are combined. The heart is the reservoir of the circulatory system and the brain of the nervous system. From the blood the food is assimilated by the body. Both agencies are ever at work. The food nourishes the whole man; therefore there is every need of wholesome food. But there is not the slightest call for the great variety of dishes which are nearly always on hand. Much time and labor might be saved in this matter. God does not design that our time should be so fully occupied in contriving dishes to suit the palate. God would have all of His people missionaries in every sense of the word. [Cf: 5MR64.01] p. 41, Para. 1, [1900MS].

In this country in the fruit season what an abundance of fruit there is of every description. Yet the variety of foods which are eaten at one meal often make a cesspool of the stomach.--Letter 157, 1900, p. 6. (To Brethren Farnsworth, Robinson, Starr, Palmer, Carr, and Sharp," December 12, 1900.) [Cf: 5MR64.02] p. 41, Para. 2, [1900MS].

If men and women would acknowledge the true Sabbath, they would not as they now do despise the word of God. The observance of the seventh day would be a golden chain binding them to their Creator. But the commandment which points out who the true God is--the Creator and Ruler of the earth--is dishonored and disobeyed. This is the reason why there is so little stability in the world. The churches have refused God's sign and misrepresented His character. They have torn down God's sacred rest day, exalting a spurious sabbath in its place. Oh, that men would cease to lock themselves out of heaven by their own perversities.--Ms 28, 1900, p. 10, 11. ("Obedience or Disobedience," typed May 10, 1900.) [Cf: 5MR81.01] p. 41, Para. 3, [1900MS].

When it is made a crime for My people to keep holy the Sabbath, then will I arise out of My place and punish the world for its iniquity. The earth shall disclose her blood, and shall no more cover her slain.--Ms 33, 1900, p. 5. ("Unfaithful Shepherds," typed June 25, 1900.) [Cf: 5MR81.02] p. 41, Para. 4, [1900MS].

We are very anxious for the success of the work and cause of God. Let us remember that the very first victories are to be won in the home life. During the week let the spirit be kept free from all irritation. Let parents remember that their home is to be a school in which their children are to be prepared for the courts above. Let their words be right words. No word which their children should not hear should escape their lips. Parents, during the week live as in the sight of a holy God, who has given you children that you may train them for Him. Train for Him the little church in your home, that when the Sabbath comes they may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that their highest duty and privilege is to love and serve God. Teach them that in Him they live and move and have their being. Let the prayer at the commencement of the Sabbath be a prayer of consecration and devotion.--Ms 70, 1900, p. 1, 2. ("What God Expects From Us," typed December 3, 1900.) [Cf: 5MR82.02] p. 41, Para. 5, [1900MS].

Here great and positive truth is stated. "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." 2 Peter 1:10, 11. [Cf: 5MR87.02] p. 41, Para. 6, [1900MS].

Here is the life-insurance policy for every soul that shall strive in the right way and upon the right principles. They shall never fall, but shall have their eternal life insurance papers in the sign given in Exodus 31:12-18, in the observance of the Lord's Sabbath. This means obedience to all His commandments, for the keeping of the Sabbath which God has sanctified and blessed at Creation, "is a sign between Me and you throughout your generations" "for ever," "that I am the Lord that doth sanctify you." (verses 13, 17.) [Cf: 5MR87.03] p. 42, Para. 1, [1900MS].

Here is our test which God has made, and He will fulfill His word, if human agents will show their love to God in keeping all His commandments. If they reverence the Sabbath, which is engraved on the first table of stone, they will keep the first three commandments, and the last six will reveal the duty of man to his fellow man; for the Sabbath sign is the covenant between God and man. It is the golden clasp which unites man to God in supreme obedience and reverence, and which unites man to his fellow man.--Ms 45, 1900. ("What Is the Chaff to the Wheat?" typed July 26, 1900.) [Cf: 5MR87.04] p. 42, Para. 2, [1900MS].

A Bedlam of Noise not the Holy Spirit at Work--The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. [Cf: 5MR106.03] p. 42, Para. 3, [1900MS].

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. . . . A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working. . . . [Cf: 5MR106.04] p. 42, Para. 4, [1900MS].

Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles. [Cf: 5MR107.01] p. 42, Para. 5, [1900MS].

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. The Lord gave me a message

for this fanaticism; for the beautiful principles of Bible truth were being eclipsed. [Cf: 5MR107.02] p. 42, Para. 6, [1900MS].

Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang, and shouted, and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. . . . [Cf: 5MR107.03] p. 42, Para. 7, [1900MS].

Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was leveled in the dust by human agencies. [Cf: 5MR107.04] p. 43, Para. 1, [1900MS].

The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh. . . . [Cf: 5MR107.05] p. 43, Para. 2, [1900MS].

I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community. . . . [Cf: 5MR107.06] p. 43, Para. 3, [1900MS].

I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect.--Letter 132, 1900, pp. 5-8. (To Brother and Sister S. N. Haskell, October 10, 1900.) [Cf: 5MR108.01] p. 43, Para. 4, [1900MS].

"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 forever; for in six days the Lord made heaven and earth, and on the seventh He rested and was refreshed." [Cf: 5MR122.01] p. 43, Para. 5, [1900MS].

True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the truth of the word of God. God declares that when His Sabbath is honored as sacred and holy, it is to His people a sign between Him and them, whereby they may know that He is that doth sanctify them. "Ye shall keep the Sabbath therefore; for it is holy unto you." God has set it apart to be devoted to holy service. It is His memorial of Creation. By His creative power God is distinguished from all other gods that are worshiped. The Sabbath is a public token by which the world may recognize the true and living God. If they obey Him and reverence His holy day, the Sabbath is a continual sign between Him and them, a pledge that He will recognize and fulfill His covenant. [Cf: 5MR122.02] p. 43, Para. 6, [1900MS].

We are to render implicit obedience to the commandments of God. Let us remember that by keeping the Sabbath holy, we are honoring God. And those that honor Him, He will honor.--Letter 66, 1900, pp. 3, 4. (To "Dear Brother Baker," May 2, 1900.) [Cf: 5MR122.03] p. 43, Para. 7, [1900MS].

It is God's plan to unite solidly the ministry and the medical missionary work. The ministry is connected with the work of health reform as verily as the arm is connected with the body. Health reform is the helping hand of the ministry. Both were bound together in the work of the Lord Jesus. The one gives completeness to the other.-- Letter 157, 1900, p. 5. (To Brethren Farnsworth, Robinson, Starr, Palmer, Caro, and Sharp, December 12, 1900.) [Cf: 5MR134.03] p. 43, Para. 8, [1900MS].

It is not after the work of Christ to cast the net for the most objectionable class of fish. Efforts can be made for both classes. Our labors for those who have ability and talents should be more earnest and decided; for these, if converted, will become channels of light. If the medical-missionary work is carried forward as it should be, there will be many conversions among the higher classes. Men whose characters have been depraved, and evil and only evil continually, are not the ones whom God can trust with the sacred work which means so much in these last days. "Nevertheless among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." We must act our part intelligently. All the talents, all the strength possible must be brought in to carry the work forward. We are not to be consumers, but workers together with God. Receiving and imparting is the gospel plan. "He that saith he abideth in Him ought himself also so to walk even as He walked."--Letter 4, 1900, p. 4. (To Elder and Mrs. G. C. Tenney, January 4, 1900.) [Cf: 5MR161.03] p. 44, Para. 1, [1900MS].

I have a great interest in all the schools started by our people. The light that has been given me is that in no case should there be brought into these schools things which, though apparently innocent and harmless, will pervert the senses, and confuse the power of distinguishing between right and wrong. When the drapery that clothes these apparently good efforts is withdrawn, there appears a new work of the enemy's weaving. Thus he would bring in the subtle arguments which he has used in all the churches and more or less in our institutions.-- Letter 84, 1900, p. 1. (To Sister Morse, June 7, 1900.) [Cf: 5MR172.01] p. 44, Para. 2, [1900MS].

Willie came in presenting the most urgent necessity to pay outstanding bills on the building for the Health Retreat. There was a bill for plastering, and the workmen demanded their money. They were outside parties, but had waited patiently. Our brethren were in dire distress, and almost sick, considering the financial dearth. I said to Willie, "Yes, I will let the money go, and trust in the Lord." Well, this morning there was thunder and lightning and a heavy shower. It is still raining lightly. This will help the crops, and the sum was just what was needed. We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. Some of the crops are beyond redemption, but some will be helped. [Cf: 5MR176.01] p. 44, Para. 3, [1900MS].

I invest everything in the work necessary to be done in order to advance the cause of truth. May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts which we could not have settled without this gift.--Letter 23, 1900, p.

4. (To Brother and Sister Wesley Hare, February 13, 1900.) [Cf: 5MR176.02] p. 44, Para. 4, [1900MS].

She [Marian Davis] does her work in this way. She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it. [Cf: 5MR184.01] p. 44, Para. 5, [1900MS].

The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my pouring over a mass of matter, which I have no time to do. [Cf: 5MR184.02] p. 45, Para. 1, [1900MS].

So you understand that Marian is a most valuable help to me in bringing out my books.--Letter 61a, 1900, pp. 4, 5. (To Elder G. A. Irwin, April 23, 1900.) [Cf: 5MR184.03] p. 45, Para. 2, [1900MS].

It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldliness in musical lines is looked upon as harmless by some Sabbathkeepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the working of the enemy that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God.--Ms 82, 1900, p. 12. (Diary, "From Australia to California," August 29-September 13, 1900.) [Cf: 5MR192.04] p. 45, Para. 3, [1900MS].

The call comes in so decided and earnest a way that we dare not refuse.--Letter 123, 1900. (To Edson and Emma White, August 14, 1900.) [Cf: 5MR198.01] p. 45, Para. 4, [1900MS].

Here was a house all furnished, and we could, as soon as the decision was made and terms accepted, go into this house, and find everything ready in excellent order to begin my home life without the perplexities of purchasing goods and furnishings for housekeeping. Here were horses, carriages, and nearly everything superior far to that which I had left, and the same price for which my home was sold will bring this beautiful, healthful residence, in good order for us to possess. . . . This manifestation in our behalf was so marked and the desirability of the location so decided I knew the Lord was granting me His rich blessing. . . . I never anticipated so much in a home that meets my tastes and my desires so perfectly. Next week we shall live in our new home, and we will seek to make it a home after the symbol of heaven.--Ms 96, 1900, pp. 11, 12. ("Returning From Australia to America," diary, August 29 through September, 1900.) [Cf: 5MR198.02] p. 45, Para. 5, [1900MS].

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working of the enemy that his wives are not suspected, and many church members become lovers of pleasure more than lovers of God. [Cf: 5MR208.01] p. 45, Para. 6, [1900MS].

There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome. Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy. [Cf: 5MR208.02] p. 45, Para. 7, [1900MS].

Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their amour on.--Ms 82, 1900, p. 12. (Diary, "From Australia to California," September 10, 1900.) [Cf: 5MR208.03] p. 46, Para. 1, [1900MS].

Every influence will be set in operation by satanic agencies, to divert minds from the genuine work that will place men as laborers together with God. All who do not aggressively labor in the warfare where Christ, the mighty General of armies, leads, will be in the opposite party, composing the armies of the prince of darkness. They will lead the people away from the living issues that should occupy their minds and hearts and prepare them to distinguish between the voice of the world and the voice of Jesus Christ. We must ourselves be very watchful and prayerful, that we may be able to understand [distinguish] the voice of the deceiver from the voice of Him who always speaks the truth. Those who are worked by the Holy Spirit are not led by a feeling of enthusiasm, which soon goes out in darkness. The spell of Christ's influence is abiding. "Be still and know that I am God." This is a solemn abiding quietude in God. [Cf: 5MR234.02] p. 46, Para. 2, [1900MS].

There is danger that all of us will have too much zeal, and too little of Christ's sound wisdom and unquestionable prudence. Every one must stand individually as an active, working agency for the Master, beholding His work as it is given in His word for our practice. Individually, they must think for themselves. With an open Bible before them, they must study under the influence and presence of Jesus Christ, inquiring and knowing for their individual selves what is the way of the Lord.--Letter 77, 1900, p. 2. (To Dr. J. H. Kellogg.) [Cf: 5MR234.03] p. 46, Para. 3, [1900MS].

I want all our teachers and students to have this book [*Education*] as soon as they possibly can. I can hardly await the process of publication. I want the principles contained in this book to go everywhere. We must take a higher stand on education.--Letter 58, 1900, pp. 1, 2. (To Elder and Mrs. G. B. Starr, April 11, 1900.) [Cf: 5MR281.01] p. 46, Para. 4, [1900MS].

This (James 5:1-6 just quoted) is the state of the world today. Men are grasping at all they can possibly obtain, paying their laborers the lowest prices, while they expect the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up, where they are of no use

to anyone. Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord's entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself.--Letter 131, 1900, p. 13. (To A. G. Daniells, October 14, 1900.) [Cf: 5MR305.01] p. 46, Para. 5, [1900MS].

I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be "meat in His house." A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give. . . . Oh, how my soul has thirsted for the pennies and shillings and pounds which have slipped through the fingers of those who do not realize how much they have spent for self and pride. Christ is hungering and thirsting for the money that men and women and children are thoughtlessly spending for self-gratification. [Cf: 5MR310.03] p. 46, Para. 6, [1900MS].

If they denied their inclinations, this money might be used to do a most precious work for Christ. [Cf: 5MR310.04] p. 47, Para. 1, [1900MS].

God desires every one to bear his part in saving money for the many calls that come in for help to carry forward the work of God. This work is never to cease.--Letter 24, 1900, pp. 3, 4. (To Sister Wessels, February 15, 1900.) [Cf: 5MR310.05] p. 47, Para. 2, [1900MS].

As the Latter Rain. Christ assured His disciples that after His ascension He would send them a gift. What was the gift that was deemed worthy of His inauguration in the heavenly courts? The Holy Spirit, sent to enlighten, convert, and sanctify the soul. God would give all gifts in one; therefore He sent the Holy Spirit. Then why should not we expect the fulfillment of this promise, "These signs shall follow them that believe"? Why do we not look for the gift of God in its fullness? [Cf: 5MR335.01] p. 47, Para. 3, [1900MS].

Christ is saying to us, "O ye of little faith." Our hearts must be worked by the Holy Spirit. We must believe that the Lord wants us to come to Him just as we are, without any delay, and in faith call upon Him to work for us. The Lord desires to manifest His power among His people. Where there is now one at work there should be more than a thousand, not ordained ministers, but men and women of faith and prayer, who can work for God. . . . [Cf: 5MR335.02] p. 47, Para. 4, [1900MS].

We need to arouse. We need to be holier and still holier. Before the prophecy "The weak shall be as David, and David as the angel of the Lord" can be fulfilled the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears "Draw together, draw together." The desire for pre-eminence must die. One subject of emulation must swallow up all others: Who will most nearly resemble Christ in character? Who will most entirely hide self in Christ?--Letter 12, 1900, pp. 1, 2. (To Elder and Mrs. S. N. Haskell, February

5, 1900.) [Cf: 5MR335.03] p. 47, Para. 5, [1900MS].

The True Fruit of Conversion. 2 Peter 1 gives the genuine work of sanctification. Read and understand this chapter. There is need that the grace of God be seen and realized in our influence in the religious life and character. "Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord." Then comes the true fruit of genuine conversion in living on the plan of addition. These precious, elevating principles are to be brought into our daily experience. The promises of God accepted in genuine faith have a fragrant influence upon the life and the character, making the human agent to reflect the image of the Divine. [Cf: 5MR339.04] p. 47, Para. 6, [1900MS].

The plan of progression in sanctification is brought to view in this chapter in plain lines. "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." Then the progression and growth in grace and qualifications of character are given, working on the plan of addition. [Cf: 5MR340.01] p. 47, Para. 7, [1900MS].

God works for the striving ones who exercise faith and practice godliness in the home life, in the church life, and in the small and larger interests that will unfold as we advance upward, climbing on the ladder that Peter has presented to every believer. If these practical workings of duties are faithfully attended to, God works on His part on the plan of multiplication, imparting grace to the one who imparts in his life the grace given him in representing genuine sanctification to the world in his own character. "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 [the true representation of Christ's character] is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."--Manuscript 45, 1900, pp. 6, 7. ("What Is the Chaff to the Wheat?" April 28, 1900.) [Cf: 5MR340.02] p. 48, Para. 1, [1900MS].

Sanctification, Habitual Communion With God. God will more than fulfill the highest expectations of those who put their trust in Him. He desires us to remember that when we are humble and contrite, we stand where He can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us higher and greater blessings. . . . He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they may know," God declares, "that I am the Lord that doth sanctify them." Sanctification means habitual communion with God. There is nothing so great and so powerful as God's love for those who are His children by adoption.--Manuscript 80, 1900, pp. 8, 9. ("A Holy People," July 4, 1900.) [Cf: 5MR346.01] p. 48, Para. 2, [1900MS].

Sanctification Through Willing Obedience. True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the truth of the word of God.--Letter 66, 1900, p. 3. (To W. L. H. Baker, May 2, 1900.) [Cf: 5MR346.02] p. 48, Para. 3, [1900MS].

Unity-- *Unity in Variety*. Life in nature objects to uniformity. There is variety in the human body, from the eyes to the feet. Yet all these members are dependent upon one another to make a perfect whole. In all the variety composing the human body, there is harmonious action in conformity to the laws controlling the being. . . . [Cf: 5MR360.04] p. 48, Para. 4, [1900MS].

The more we as believers drink in of the Spirit, the more we shall be animated and united by His surpassing love.--Letter 53, 1900, p. 1-4. (To Elder S. N. Haskell, April 5, 1900.) [Cf: 5MR361.01] p. 48, Para. 5, [1900MS].

There is a decided work to be done in our churches. Those chosen as elders of the churches are to be men of experience, who have a knowledge of the truth and are sound in the faith. [Cf: 5MR448.01] p. 48, Para. 6, [1900MS].

In his letter to Titus, Paul points out the qualifications which should be possessed by those placed in charge of the flock of God.--Manuscript 67, 1900. ("Words of Instruction to the Church," November 29, 1900.) [Cf: 5MR448.02] p. 48, Para. 7, [1900MS].

As becomes the beings to whom God has given the faculties of reason and of action, we should use our powers in accordance with the divine purpose. God desires to be honored and glorified in the work of His hands. Every human being will have to give an account to God for the way in which he has used his entrusted talents. We are under obligation to use our powers aright that we may be qualified for eternal life in the kingdom of God. God demands perfection from every human being. We are to be perfect in this life of humanity even as God is perfect in His divine character. [Cf: 6MR1.03] p. 49, Para. 1, [1900MS].

God made every provision in man's behalf, creating him only a little lower than the angels. Adam disobeyed, and entailed sin upon his posterity; but God gave His Son for the redemption of the race. Christ took on him the nature of man, and passed over the ground where Adam fell, to be tested and tried as all human beings are tested and tried. Satan came to him as an angel of light, to induce him if possible to commit sin, and thus place the human race entirely under the dominion of evil. But Christ was victorious. Christ was victorious, and man was placed on vantage ground with God. [Cf: 6MR2.01] p. 49, Para. 2, [1900MS].

When the Father gave His Son to live and die for man, he placed all the treasure of heaven at our disposal. There is no excuse for sin. God has given us all the advantages he could possibly give, that we may have strength to withstand the temptations of the enemy. Had man, when tested and tried, followed the example of Christ, he would have given his children and his children's children an example of steadfast purity and righteousness, and the race would not have deteriorated, but improved. [Cf: 6MR2.02] p. 49, Para. 3, [1900MS].

God is the owner of man. He required the human family to perfect faultless characters, and leave the results to future generations. Many in this our day act as though this were a matter of small importance; but had the human family, even after the fall of Adam, worked according

to the example of Christ, every father and mother would leave their children an example how to conduct themselves so as to fulfil their obligations to God. Then the world would have been as Eden. The earth, now a desert of sin, would have rejoiced and blossomed as the rose.-- Letter 143, 1900, pp. 5, 6. (To N. McClure, typed November 5, 1900.) [Cf: 6MR2.03] p. 49, Para. 4, [1900MS].

Baptism--By baptism you have taken upon you a solemn pledge. In the name and presence of the Father and the Son and the Holy Ghost, you have solemnly covenanted to be the Lord's. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness also of his resurrection." I think that if we all understood the sacred ceremony, we should see much more in it than we now discern. [Cf: 6MR24.03] p. 49, Para. 5, [1900MS].

"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." "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." [Cf: 6MR25.01] p. 49, Para. 6, [1900MS].

This Scripture is given for the instruction of every soul, who receives baptism.--Letter 125, 1900, pp. 2, 3. (To Brother and Sister Iram James, August 24, 1900.) [Cf: 6MR25.02] p. 50, Para. 1, [1900MS].

God created man for His glory. He will not, cannot endure the presence of sin in His dominion. If there are in the church those who are wilfully sinning against God, every possible means should be used to bring them to repentance. If this is not done, God's name is dishonored. He is too pure to look upon iniquity with favor. He can not endure the dishonesty and selfishness cherished in the hearts of those who practice robbery toward God by taking means from his treasury to pay themselves for their services, while many who are laboring far harder to advance the cause of God, do not receive half as much. God calls this selfishness and idolatry, and he will remove his Spirit from those who have thus allowed themselves to become spiritually blind. Their consciences are not sensitive. Like Judas, they allow themselves to be tempted by the enemy. [Cf: 6MR38.03] p. 50, Para. 2, [1900MS].

God will not tolerate the slightest deviation from right principles. He has given to the world the purest, most elevated code of morals. These principles his people must bring into practical life.--Ms 2, 1900, p. 2. ("The Need of a Reformation," typed January 2, 1900.) [Cf: 6MR39.01] p. 50, Para. 3, [1900MS].

You have a wife and children. Your wife has home duties, and you must not depend upon her to accompany you, and she must not depend upon you, feeling that she must be always with you. When you can do so, unite your efforts; when you cannot unite them, do your individual work

manfully, drawing inspiration from righteous principles, from fixed religious principles and from convictions as to what God expects of you. If you do not feel that you are a part of God's great firm, then arouse yourself to realize the situation, face your responsibilities as one who must give account for your talent of time. If you have the abiding love of Christ in your heart, you would do your best for Christ's sake who gave his life for you.--Letter 126, 1900, pp. 3, 4. (To Brother Hickox, August 5, 1900.) [Cf: 6MR45.02] p. 50, Para. 4, [1900MS].

Relation of Ellen White to Administrators, Institutions, etc.--In regard to the Sanitarium, Brother Merrit Kellogg drew up the plan for the building. I was instructed by the Lord that the Sanitarium should not be a mammoth building, because there are other places where Sanitariums must be established. All these buildings must be erected in the most economical manner, that the most possible good may be done. In all our designs the expenditure of means must be carefully considered. We must be careful how we spend the money so essential to sustain the work in new fields, to commence and advance the work in places where the truth has never yet been represented. The question came up as to whether we should build the Sanitarium of brick or of wood. I said, "Brethren, build it of wood. If you hear the patients discussing the matter, saying that wooden buildings are not safe on account of fire, tell them that wooden buildings are more healthful than brick buildings." I related the experience I had while living in brick and stone buildings in Rochester, N.Y., and in Preston, Melbourne. [Cf: 6MR51.02] p. 50, Para. 5, [1900MS].

They discussed the matter for some time, arguing pro and con, and finally decided unanimously that wooden buildings are more in accordance with our belief in the third angel's message than brick buildings. We found by reducing the size of the building, and using wood instead of brick we could save eight or ten thousand pounds. [Cf: 6MR51.03] p. 51, Para. 1, [1900MS].

We were sent for again to come to Summer Hill and consider the building plans. We did this, and before we left, there was some talk of lessening the size of the building still more. With these changes we think the plan will succeed. Dr. Kellogg came to Cooranbong and told us that he had made some more changes. He had taken two sections out of the plan, to reduce the expense all that he possibly could. [Cf: 6MR52.01] p. 51, Para. 2, [1900MS].

Thus we have cut down the expense, using wood instead of brick, and reducing the plan, until we think that it will pass before the Lord as an acceptable building, fit to be used as a Sanitarium. [Cf: 6MR52.02] p. 51, Para. 3, [1900MS].

All our school buildings were erected upon the most strictly economical plan. Our meeting house in this place is built on wooden piles to save expense. I do not see how we could have put up the buildings with more economy. You will bear testimony with us to this. After the word had gone forth in regard to our extravagance in the expenditure of means, and had been plainly and decidedly corrected, it is strange that Brother _____ should take his way to America and Battle Creek, and make the same false statements that others have made. He knows better; he has judgment and insight; but when the human heart is

yielded to the temptations of the enemy, Satan can lead where he will.--Letter 122, 1900, pp. 2-4. (To Brother Irwin, August 12, 1900.) [Cf: 6MR52.03] p. 51, Para. 4, [1900MS].

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance.--Ms 56, 1900, p. 4. ("Preparation for Baptism," typed August 12, 1900.) [Cf: 6MR54.01] p. 51, Para. 5, [1900MS].

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. . . . [Cf: 6MR69.01] p. 51, Para. 6, [1900MS].

Public effort alone will not suffice for the work that is to be done. By personal, house-to-house labor, ministers should seek to reach the people where they are. . . . [Cf: 6MR69.02] p. 51, Para. 7, [1900MS].

All should be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If this duty is neglected, the work of the minister is incomplete. . . . [Cf: 6MR69.03] p. 51, Para. 8, [1900MS].

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf? [Cf: 6MR69.04] p. 51, Para. 9, [1900MS].

Some will ask, "Can we not reach them with publications?" No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ. [Cf: 6MR69.05] p. 52, Para. 1, [1900MS].

From the light given me I know that a plain "Thus said the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause. [Cf: 6MR69.06] p. 52, Para. 2, [1900MS].

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock.--Ms 19, 1900, pp. 5, 10, 11. ("A Perfect Ministry," typed March 5, 1900.) [Cf: 6MR69.07] p. 52, Para. 3, [1900MS].

It is three o'clock in the morning. I am sitting up in my bed and trying to write you a few words. There are things on my mind which trouble me. . . . [Cf: 6MR83.01] p. 52, Para. 4, [1900MS].

The Lord has given me a message for you. Ministers of the gospel must

keep self in continual subjection to Christ. But in your present state of mind you are not subject to the will or control of God. Self, poor, sick self, is revealed on every hand. When self dies, the peace of Christ will take possession of the soul. As long as you are a minister of the gospel, you are under the most solemn obligation to God to be wise, not in your own conceit, but wise in the wisdom of God. [Cf: 6MR83.02] p. 52, Para. 5, [1900MS].

Every day hereditary tendencies to wrong will strive for the mastery. Every day you are to war against your objectionable traits of character, until there are left in you none of those things which need to be separated from you. Then you will think candidly and wisely how to take yourself to the Lord. You will foresee the evils which will come unless you change by avoiding the cause which produces the effect. [Cf: 6MR83.03] p. 52, Para. 6, [1900MS].

You need now to understand as never before the softening, subduing power of true, Christlike character. You need to understand the warfare in which we are engaged. The power of holy living is far ahead of all doctrinal discourses. . . . [Cf: 6MR83.04] p. 52, Para. 7, [1900MS].

We need now as never before to pray with heart and voice for the Spirit of Christ to use us in his service through the sanctification of the Spirit. We need to pray that we may by uniting with our fellow-workers build up God's kingdom. We are never to be satisfied with self, but are ever to press upward, seeking to attain higher fervency and greater zeal. Our heart's greatest desire should be to be found among the meek and lowly people of God. Then we can find souls and win souls. [Cf: 6MR83.05] p. 52, Para. 8, [1900MS].

Those who minister in word and doctrine must first be partakers of the fruits of the spirit. Bear this in mind. Bridle your disposition, and then peace and contentment will find room in your soul. If you wish your heart to overflow with the love of God, cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. If you would lose sight of self by beholding Christ, you would be changed from glory to glory, from character to character, and would rejoice in his redeeming love. [Cf: 6MR84.01] p. 53, Para. 1, [1900MS].

We have no time for fretting over ourselves, no time to look on the dark side. There are souls to be saved. We must live in Christ and Christ must live in us, else we shall preach and labor in vain. Those who are brethren in the faith must stand together in oneness, striving to answer Christ's prayer to his Father. Let us stop fretting. Let us put away all jealousy, all evil surmising. Let us put on Christ and walk in the light of the Sun of Righteousness. *Preach the word. Practice the word.* Then souls will be converted. [Cf: 6MR84.02] p. 53, Para. 2, [1900MS].

At present your spiritual condition is a stumbling block to your best efforts. We have the most sublime truths ever given to men. How are we handling them. In Christ, dead to self, open your mouth, and God will fill it. Christ will impress the minds of your hearers. [Cf: 6MR84.03] p. 53, Para. 3, [1900MS].

Co-operation with God means his co-operation with us. Co-operation with our brethren gives standing room for every one who does the work.

Co-operation is now greatly needed. Seek not for the highest place. If you do, you will be given the lowest place. Have courage in the Lord. But do not think that you are the only agent through whom he will work. For Christ's sake do your best, without speaking one ungrateful word to God or to your brethren. Then the Lord will bless you. We have not a moment to waste in regrets or recrimination. [Cf: 6MR84.04] p. 53, Para. 4, [1900MS].

Take not your troubles to man, who may have no greater wisdom than you yourself. Take your troubles to Him who hears and answers prayer. Labor, labor with this poor soul and that poor soul. Keep your head out of books and your hand from writing. Seek the salvation of those who are ready to perish. How earnestly should we be engaged in laboring for souls as they that must give an account.--Letter 119, 1900, pp. 1, 5-8. (To Elder and Mrs. G. C. Tenney, August 2, 1900.) [Cf: 6MR85.01] p. 53, Para. 5, [1900MS].

Enoch's Experience--Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher who walked with God was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spake as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to God's law,--that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. And now God would demonstrate to the universe the falsity of Satan's charge that man cannot keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God and would be a representative symbol of Christ. This holy man was selected of God to denounce the wickedness of the world, and to evidence to the world that it is possible for man to keep all the law of God. [Cf: 6MR145.01] p. 53, Para. 6, [1900MS].

Wherever there is genuine piety there will be pure morality. How little is said of Enoch, a man who walked with God, one whom God did not permit to come under the domain of death! How short is his brief biography! How many volumes are written of Napoleon. How much is said of Caesar, and of the other great men of the world. Their works and exploits are recorded and sent through the length and breadth of the earth, and yet we have no evidence that these men honored God, or that God honored them. "Enoch walked with God, and was not; for God took him." How much is said in these few words. . . . [Cf: 6MR145.02] p. 54, Para. 1, [1900MS].

Enoch was a representative man, but he is not praised, he is not exalted; he simply did that which every son and daughter of Adam may do. [Cf: 6MR146.01] p. 54, Para. 2, [1900MS].

God said to Cain, "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." Reflections are not to be cast upon God's holy law, intimating that it is defective and needs improvement, as Satan had declared. God had made every provision that sinful man might overcome through faith in the promised Saviour. The law of God was just what God saw was for the good of the universe, and for the good of mankind.--Ms 43, 1900, pp. 1-3. ("The Prophet Enoch," typed August 2, 1900.) [Cf: 6MR146.02] p. 54, Para. 3, [1900MS].

If the managers of the Review and Herald Office had been walking in the fear of the Lord, they would have esteemed it a privilege to make personal sacrifices, and would have seen ways to use the facilities of the great publishing house under their control for the advancement of the Southern work. If they had felt the responsibilities of faithful stewards, they would have seen the needs of the colored people, and would have given sympathy to those working for them. Instead of laboring to take all they could get from the workers to add to the profits of the publishing house, they would have freely given the profits of the publishing house to help the poverty-stricken mission. Instead of planning other books to crowd the "Gospel Primer" out of the field, they should have encouraged and helped the laborers to bring out other works to be a help to their missionary labors. [Cf: 6MR172.03] p. 54, Para. 4, [1900MS].

If the managers of the publishing house had gone farther than to donate the publishers' profits, and had made liberal donations of books to be used in the Southern States, or of the labor on some editions when the mission was in special need, the publishing house and its managers would have been abundantly blessed in so doing. Not only would such a course have met the approval of God, but it would have been a commendable example of cooperation that would have had influence with all our people. . . . [Cf: 6MR173.01] p. 54, Para. 5, [1900MS].

If the Southern field were not needy, if there were not a pressing necessity for the work to be done there in many different lines, why should the Lord keep the question constantly agitated as He has done for so long? We must redeem the time. This long neglected field must be worked. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, without regard to color, who, being accustomed to the climate, can work there without endangering the life. Promising young men and young women should be educated to become teachers. They should have the very best advantages. School houses and meeting houses should be built and teachers employed. Large numbers should not be gathered for instruction in any one place; for it would attract attention, and work evil to teachers and the school. Far more will be accomplished by collecting small numbers in different places. There is the greatest need for all kinds of missionary work.--Letter 37a, 1900, pp. 2, 3, 5, 6. (To the Board of Managers of the Review and Herald Office, February 26, 1900.) [Cf: 6MR173.02] p. 54, Para. 6, [1900MS].

The preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain, "Thus saith the Lord." The word of the Lord is to be read and explained to them point by point. [Cf: 6MR154.01] p. 55, Para. 1, [1900MS].

All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. In the sermon on the mount are given most precious lessons from the lips of the great Teacher. He says, "no man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Again he says, "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. . . . 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." The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarkation will be plain and distinct between those who love God and keep his commandments and those who love him not and disregard his precepts. There is need of a thorough conversion to the truth. We are not only to say, I believe, but to practice the truth. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave himself a whole sacrifice to redeem the whole person, soul, body, and spirit. [Cf: 6MR154.02] p. 55, Para. 2, [1900MS].

The question put to Christ by a lawyer was, "What shall I do to inherit eternal life?" There stood the wily priests and rulers expecting to hear from the lips of Christ an answer that would give them opportunity to condemn him. He who reads every heart as an open book understood their purpose. Turning to the lawyer, Christ said unto him, "What is written in the Law? how readest thou?" He gives him an opportunity to answer his own question. And the lawyer 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." Christ will not accept a divided heart. The life of the receiver of truth should witness to the change wrought by the transformation of character. "Ye are my witnesses, saith the Lord." Why? Because they have an indwelling Saviour, who works the mind and heart to reveal that love for Christ which leads them to do his will, not their own. They have that faith which works by love and purifies the soul. [Cf: 6MR155.01] p. 55, Para. 3, [1900MS].

There is need of a much more thorough preparation of the candidates for baptism than has been given them. Satan does not want any one to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; appetites and passions are striving for the mastery; temptations confuse the senses, so that true conversion may not take place. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This conformity to the mind and will of Christ is the work of the Holy Spirit. [Cf: 6MR155.02] p. 55, Para. 4, [1900MS].

Before baptism there should be a thorough inquiry as to the experience of the candidate. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God, who taketh away the sin of the world. Bring the requirement of the gospel to bear upon the candidates for baptism. Christ is represented as bearing the griefs and sorrows caused by sin, and he does this, not only as our sympathizing friend, but as our substitute. Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be positively and firmly put away. The one who breaks with Satan is to give no place to his temptations. Let the souls who come to Christ consider that He is the Sin-bearer, "wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Himself took

our infirmities, and bare our sicknesses." All this is done for the sinner, and as the sinner comes to Christ, helpless, penitent, and humble; as he views the expensive expiation made in his behalf, let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin. Christ as the sin-bearer must take away the sin and rescue the sinner from his morbid spiritual condition. As he asks for a change of heart, the answer comes, "My son, give me thine heart." "A new heart will I give thee." I will restore you to a pure, holy atmosphere, that you, being dead to sin, may live unto righteousness. [Cf: 6MR156.01] p. 56, Para. 1, [1900MS].

"Thy sins be forgiven thee." These words are spoken to the repentant, believing soul. Wonderful Saviour! All need to understand the process of conversion. The fruit is seen in the changed life. True repentance will be shown to be sincere by producing fruit in good works. None can depend upon their profession of faith as proof that they have a saving connection with Christ. It is by conformity to the will of God in our words, our deportment, our character that we prove our connection with him. We cannot depend on any other one to do our work for us. We must perform our duties for ourselves. We must work the will of God, and delight to do his commandments. Then we shall not lean upon any one but Jesus Christ for support and efficiency. [Cf: 6MR156.02] p. 56, Para. 2, [1900MS].

One of the points upon which those newly come to the faith will need faithful instruction is the subject of dress. In the examination of candidates for baptism this subject should not be lost sight of. Let the new converts be faithfully dealt with. Are they vain in dress? do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance. [Cf: 6MR157.01] p. 56, Para. 3, [1900MS].

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well-fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion, that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away. [Cf: 6MR157.02] p. 56, Para. 4, [1900MS].

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, "In like manner also, let 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." And through the apostle Peter the instruction is given, "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." [Cf: 6MR158.01] p. 57, Para. 1, [1900MS].

Christians are not to decorate the person with costly array of expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress will give value to our influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed. [Cf: 6MR158.02] p. 57, Para. 2, [1900MS].

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly. The trimming of ladies' hats with high-standing bows is a needless expense, and it is unbecoming to a Christian. In the house of God the overtrimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the service is marred, and the minister, who observes all this, is disturbed. [Cf: 6MR159.01] p. 57, Para. 3, [1900MS].

Satan has a snare laid to captivate unwary souls by leading them to give more attention to the outward adorning than to the inward graces which love of truth and righteousness display as the fruit borne upon the Christian tree. If the enemy can keep the minds of believers centered upon their dress and outward appearance, he is well pleased. They injure their influence, and the cause of truth which they profess to love. [Cf: 6MR159.02] p. 57, Para. 4, [1900MS].

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the strait gate because they cannot indulge their love for display and yet believe in Christ and walk in his footsteps. [Cf: 6MR159.03] p. 57, Para. 5, [1900MS].

"If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." Self denial and self-sacrifice will mark the Christian's life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in. [Cf: 6MR159.04] p. 57, Para. 6, [1900MS].

Christians should not neglect to search the Scriptures on these

points. They need to understand that which the Lord of heaven appreciates in even the dressing of the body. Those who are earnest in seeking for the grace of Christ will heed the precious words of instruction inspired of God. Even the style of the apparel will express the truth of the gospel. Their dress bears its testimony to their own family, to the church and the world, that they are being purified from vanity and selfishness. They demonstrate that they are not idolaters. [Cf: 6MR160.01] p. 58, Para. 1, [1900MS].

Wherever the grace of humility, a meek and quiet spirit, is cherished, the whole person will express the same. The grace of Christ in the heart finds expression in a dignified, decorous deportment. The truth is manifest in the flesh. And truth lived always has an influence in favor of the truth, testifying of practical godliness. All such experiences are of the highest value. The usefulness of the Christian testifies to the genuineness of his conversion. [Cf: 6MR160.02] p. 58, Para. 2, [1900MS].

As those who claim to believe the truth give expression to the truth in appropriate dress and in their words and conduct, they are living epistles for God, known and read by all who behold them. Their chaste conversation is a sign of the inward adorning. They have enlarged influence; a field of usefulness is ever open before them. They are as signs in the world, perpetuating a saving knowledge of divine truth, as salt that has not lost its savour. [Cf: 6MR160.03] p. 58, Para. 3, [1900MS].

"And the Word was made flesh, and dwelt among us,"--the same Word that was in the beginning with God, and was God. Through his own life in human nature, Christ has revealed to us his methods of usefulness in saving souls. His character is to be revealed in his followers. The reception of the great testing truths for these last days never makes the receiver coarse and rough and uncourteous, harsh in conversation and spirit. The truth genuinely believed is a reality to the receiver. It never degrades, but always refines, elevates, and ennobles the receiver. Through sanctification of the Spirit it makes him an agency through whom the unseen angels of God work out his holy principles. [Cf: 6MR161.01] p. 58, Para. 4, [1900MS].

The principles of the Christian life should be made plain to those who have newly come to the truth. Faithful, Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire of pleasure or the love of dress to become supreme, so that any portion of their mind, soul, and strength, is devoted to selfish indulgences, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no half-hearted work. The very first experiences should be right. If those who have been long in the way will try to help the one who is just beginning the Christian course, they will often be as the Lord's living agencies. All who will be true and faithful in the performance of their duty are representatives of Christ, the true Shepherd. If all realized the conflict which each soul must wage with Satanic agencies that are seeking to ensnare and entice and deceive, there would be much more diligent labor done for those who are young in the faith. [Cf: 6MR161.02] p. 58, Para. 5, [1900MS].

The atmosphere of the world is charged with spiritual malaria. All who accept of Jesus Christ as their personal Saviour must count themselves dead to all things in their life conduct that Christ would not approve. These newborn souls seldom have sufficient instruction. They are left too much themselves, and are often tempted, and do not discern the evil of the temptation. Let these souls newly come to the faith feel that it is their privilege to solicit counsel. If they seek the society of those who can help them, they will soon possess the refined taste that will ever choose the company of those who love and fear God. Our conversation with these souls should be of a spiritual, encouraging character. The Lord marks the conflict of every weak, doubting, struggling soul, and he will help all who call upon him. They will see heaven open before them, and angels of God ascending and descending the ladder of shining brightness which they are trying to climb. [Cf: 6MR162.01] p. 59, Para. 1, [1900MS].

After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. These three all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God. [Cf: 6MR162.02] p. 59, Para. 2, [1900MS].

All who study the life of Christ and practice his teaching will become like Christ. Their influence will be like His. They will reveal soundness of character. They are established in the faith, and will not be overcome by the devil because of vanity and pride. They seek to walk the humble path of obedience, doing the will of God. Their character exerts an influence that tells for the advancement of the cause of God and the healthful purity of his work. [Cf: 6MR162.03] p. 59, Para. 3, [1900MS].

By the reception of the doctrines revealed and the performance of the duties required in the word of God, the professed followers of Christ are to witness to the world of their unity with Christ. They are to show that they have been given to Christ by his Father, and are overcomers through the blood of the Lamb and the word of their testimony. They love him who hath redeemed them. They increase in knowledge of Christ through exemplifying his character. And they cherish expectations that will not be disappointed: they expect to see his face and to rejoice in the sunshine of his countenance. [Cf: 6MR163.01] p. 59, Para. 4, [1900MS].

In these thoroughly converted souls the world has a witness to the sanctifying power of truth upon the human character. Through them Christ makes known to the world his character and will. In the lives of God's children is revealed the blessedness of serving the Lord, and the opposite is seen in those who do not keep his commandments. The line of demarkation is distinct. All who obey God's commandments are kept by his mighty power amid the corrupting influence of the transgressors of his law. From the lowliest subject to the highest in positions of trust, they are kept by the power of God through faith unto salvation. [Cf: 6MR163.02] p. 59, Para. 5, [1900MS].

In his prayer to the Father, Christ says of his followers, "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." O what possibilities and probabilities are for God's people if they will humble themselves and exalt the Lord Jesus. [Cf: 6MR163.03] p. 59, Para. 6, [1900MS].

In his prayer the Saviour says further, "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: 6MR164.01] p. 60, Para. 1, [1900MS].

The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the very key that opens to us the portals of heaven, that we may obtain eternal life, an immortal inheritance, and eternal substance. All who have this knowledge are constantly advancing heavenward. They have a good report in their own family, in the church, and in the world.--Ms 56, 1900. ("Preparation for Baptism," typed August 12, 1900.) [Cf: 6MR164.02] p. 60, Para. 2, [1900MS].

No kind of honorable work is degrading to God, but to engage in work that sows the seeds of infidel sentiments in reference to the incarnation of Christ is a great displeasure to God. The Echo Office has put into the hands of some of its workers a class of work which is of a character to cheapen the experience of every one who handles it, while at the same time there is a great dearth of intelligent workers who should unite in the work to strengthen the faith of all with whom they come in contact. [Cf: 6MR273.01] p. 60, Para. 3, [1900MS].

Let not that class of work come into the office which is of a character to sow seeds of doubt in reference to the truth. All who touch this work are working on the side of the enemy of God, making of none effect the commandments of God by their traditions, teaching for doctrines the commandments of men. Better cut out all this kind of education, and take hold of that kind of literature which will strengthen the faith of those who already know the truth, and carry conviction to the hearts of those who have not as yet a knowledge of the truth. But let it never be said that the press is doing a work which is against the truth which should go everywhere speaking in positive tones. How much will this busy activity do for the office? Our work is to advance the truth. As we do this we should keep in touch with the world, that the truth may be as a light set on a candlestick to give light to all that are in the house.--Ms 43, 1900, p. 7. ("Echo Office and Commercial Work; Sale of Our Literature," typed August 2, 1900.) [Cf: 6MR273.02] p. 60, Para. 4, [1900MS].

Poems and stories have been recommended in the columns of our papers in a way that seemed quite out of harmony with their value. The small story books that are being handled by our people, what are they? Many of them contain nothing of more value than can be obtained in any book store. We have books of great value, which should be recommended to the people; but it pains me to see our papers recommending and our people

handling so many story books. These books may be excellent in some ways, but they do not contain the knowledge that we should hunger and thirst to obtain in this period of the earth's history.--Letter 75, 1900, p. 2. (To Elder G. A. Irwin, May 21, 1900.) [Cf: 6MR273.03] p. 60, Para. 5, [1900MS].

Let us have more Bible reading and less story reading. . . . [Cf: 6MR274.01] p. 61, Para. 1, [1900MS].

"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." What a representation. Is there not danger, great danger, of the appetite for story books being cultivated? Is there not danger of many becoming intoxicated by a class of reading that gives no real strength to the mind or solidity to the character? Let there be less recommendation of books which are fables. Do not encourage the publication of books of this character. The word of God, if earnestly pursued and diligently studied, will make man wise unto salvation.--Letter 76, 1900, p. 2. (To Elder G. A. Irwin, May 22, 1900.) [Cf: 6MR274.02] p. 61, Para. 2, [1900MS].

You say that some connected with the school object to the use of "Healthful Living," and state that I disapprove of the book. In answer to this statement I would say that I have always appreciated "Healthful Living." In no instance have I uttered a word of disapproval, neither has a thought of disapproval entered my mind. "Healthful Living" is a good and useful book, and can be used in your school with good results. [Cf: 6MR307.02] p. 61, Para. 3, [1900MS].

I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat "They say." Ask those who make such statements to produce their authority. It means something to report hearsay, especially concerning a book which has been as carefully prepared as "Healthful Living." Those who circulate reports of this kind, unless they have the very best authority, will do harm instead of good. [Cf: 6MR307.03] p. 61, Para. 4, [1900MS].

If all, old and young, were seeking more earnestly to acquire all the knowledge possible on healthful living, and to reform their habits of eating, drinking, and dressing in accordance with the principles of temperance, they would have a life-saving influence. May the Lord impress all who are engaged in the work of educating with the fact that before they can be acceptable, God-fearing, intelligent teachers, they must be daily learners in the school of Christ. "Take my yoke upon you, and learn of me," says the great Teacher, "and ye shall find rest unto your souls." If this can be carried out in the practical life in the school to be established in Sheridan, (Illinois) you will have the blessing of God, and complete success. The life which God has entrusted to us is to be regarded as sacred, to be preserved by healthful living, for the service of the Master.--Letter 152, 1900, pp. 1, 2. (To Roy F. Cottrell, November 20, 1900.) [Cf: 6MR307.04] p. 61, Para. 5, [1900MS].

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfections has bound about the work. But the

Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained. We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. The church advances as God gives the increase. [Cf: 6MR385.01] p. 61, Para. 6, [1900MS].

The power of Satan's agencies is great. The Lord calls upon His people to unite their forces, to strengthen one another, "building up yourselves in the most holy faith." "Love as brethren; be pitiful; be courteous." [Cf: 6MR385.02] p. 62, Para. 1, [1900MS].

The work in this country has been progressive. Though small in the beginning, it has been increasing. Let every church member seek to preserve the unity of the Spirit in the bonds of peace. Then each will strengthen the other. Then God's people will persevere in doing good to one another, manifesting true godliness and brotherly kindness. They will press together, guarding one another's interests. [Cf: 6MR385.03] p. 62, Para. 2, [1900MS].

Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are to be employed in His service; not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind by representing the truth, not testifying to a falsehood. God would have his people help one another in the discharge of their various duties and in the faithful accomplishment of the work He has given them to do. [Cf: 6MR385.04] p. 62, Para. 3, [1900MS].

It is not enough to worship God on the Sabbath. The religious services held on that day should be of an uplifting character. Those who preach the truth should be able to present it with power because they live it in the daily life. The church members should carry the influence of the correct observance of the Sabbath through every day of the week, in all their business relations and in all their home relations. They are to be Christians, controlled by the will of God, exemplifying the perfection of Christ's character.--Letter 66, 1900, pp. 1, 2. (To W. L. H. Baker, May 2, 1900.) [Cf: 6MR386.01] p. 62, Para. 4, [1900MS].

I wish to express to you some things that appear to me of large importance. As Brother Irwin leaves here at five o'clock a.m., I can write but a few words. I write you the cautions that I have received, that nothing in regard to disposition of school property should be engaged in--the matter of transferring the property, any part of it, into other hands--at the present time. [Cf: 6MR400.01] p. 62, Para. 5, [1900MS].

The Lord has undertaken in your behalf. Let the Lord's plan be fully and thoroughly worked out as it is outlined, and then after the Lord's plan is fully carried out, He will let you understand what next. [Cf: 6MR400.02] p. 62, Para. 6, [1900MS].

Keep your school up in all its elevated character; for much is involved in this. Consequences will follow hasty action, which will spoil the plan of God's devising. Can not we trust the Lord, and wait

prayerfully for Him to indicate duty at every step now, which means so much to the church in Battle Creek? Everything is to be carefully studied and prayerfully considered from cause to effect. There are issues that will--hasty moves that will--be regretted. We must not follow human wisdom now. We must look to God in the humble contrition of soul that we can be taught and led of God. [Cf: 6MR400.03] p. 62, Para. 7, [1900MS].

There are many youth in Battle Creek that need to have every advantage possible to be prepared to stand with the whole armor on, fully and entirely awake as [to] the tremendous issues that are to be met, which will test and try every soul that has any knowledge of the present truth for this time. [Cf: 6MR400.04] p. 63, Para. 1, [1900MS].

The education of the youth in the church school at Battle Creek is not to be left at haphazard or after a slack makeshift. God has His purposes to fulfill, and if we will learn of Jesus Christ day by day and hour by hour, His wisdom will become the wisdom of the true seeker. "Ask, and ye shall receive." [Cf: 6MR400.05] p. 63, Para. 2, [1900MS].

But do not make any movements now to change responsibilities, that will create issues just at this time that will be unfavorable to the instruction of the youth in the very lines that they need to be receiving in every grade. Attach the very best abilities to this class of school work, and make every effort to educate the youth to stand in truth and in righteousness; and leave not the field of battle as if you were defeated, and scar and mar the work of God which should stand, in presentation, symmetrical and elevated. Then when the cloud shall move, it will be your time to make your changes. Let your souls' dependence be every hour upon God. When your school interests should be transferred, it will be at a time that will not mean defeat, but victory, climbing up the upward grade. [Cf: 6MR401.01] p. 63, Para. 3, [1900MS].

There are now issues that are before us, and we must be careful how we treat them, and be sure we make no mistakes. [Cf: 6MR401.02] p. 63, Para. 4, [1900MS].

Years ago, had the school been located as now looks to you the best thing to do, great advantages would have been the result. But now there is need of holding the fort, as you do not all see.--Letter 165, 1900, pp. 1, 2. (To Brethren Magan and Sutherland, September, 1900.) [Cf: 6MR401.03] p. 63, Para. 5, [1900MS].

I have been conversing with you in the night season. You seemed to be quite anxious to make changes just now, and to give up the school in Battle Creek. [Cf: 6MR401.04] p. 63, Para. 6, [1900MS].

Much has been said on this line, but for years nothing has been done. Had this movement been made when the Lord indicated that it was duty, the showing would be very different from what it is at the present time. But circumstances have changed, and the movements that might have been made with advantage in the past will not at this time be advisable. All the reasons I shall not attempt to lay before you. Many things will be revealed in the future that are not discerned now. [Cf: 6MR402.01] p. 63, Para. 7, [1900MS].

The Lord has put it into my mind to give the book on the parables [Christ's Object Lessons] to do a work which at this crisis should be done. The Lord has wrought upon the minds of the brethren to work up this matter nobly. Any changes in the school at Battle Creek at this time would be premature. You are now to tarry, and hold the fort. Do not do anything out of the Lord's order. Let the plan devised by the Lord be fully carried out. Do as your first work all that it is possible to do to free the school from the heavy debt upon it. This movement is in the order of God, and you will know from the great General of armies what is to be done next. Let the Lord devise and plan. This will be better than any human devising. [Cf: 6MR402.02] p. 63, Para. 8, [1900MS].

There is more depending on the movements you make now than presents itself from outward observation. I say now, Watch and pray, and pray and watch. Let not the enemy obtain an advantage by your haste. There are many things now that will have after results. Let the work of canvassing for "Christ's Object Lessons" do its level best; and when this work is carried out as earnestly and energetically as it is possible to carry it, you will understand what to do next in the order of God. [Cf: 6MR402.03] p. 64, Para. 1, [1900MS].

One movement must not be rushed upon the heels of another. Nothing must be done to confuse the work which the Lord has outlined to be accomplished. Let not your desire to get out of Battle Creek lead to a work similar to the defeat of Israel through the testimony of the unfaithful spies. The Lord was holding back the armies that inhabited Canaan, but because of unbelief the children of Israel did not make the right moves at the right time; and their opportunity was lost. Then the people, determined to avert the judgment pronounced by the Lord, decided to follow their human impulses; and the result is plainly outlined. [Cf: 6MR403.01] p. 64, Para. 2, [1900MS].

Wait; do not cut across the Lord's designs. Let the plan He has devised have every advantage. When this plan is fully carried out, in accordance with the divine mind, the Lord will indicate what you are to do next. [Cf: 6MR403.02] p. 64, Para. 3, [1900MS].

I present this to you so that you will not rush forward to dispose of the school property till the purpose of God is accomplished. Many things devised by human wisdom will be failures. I shall write more when I feel at liberty. We are praying for you.--Letter 129, 1900. (To Brother Magan, October 16, 1900.) [Cf: 6MR403.03] p. 64, Para. 4, [1900MS].

I will attempt once more to write to you in response to your letters. I cannot at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this unless with a plain Thus saith the Lord. When God sees that the work He has given me will not be refused, and rejected, and His instruction mis-stated and misappropriated, then I shall have a work to do in connection with those who will cooperate with me in the last great work before us. . . . [Cf: 6MR403.04] p. 64, Para. 5, [1900MS].

I will now come right to the point. You do not understand me. When I spoke of your petering out, I had reference to the impression which would be made upon others if you should at this point close up the school at Battle Creek. If this change were made now, if the school in Battle Creek were closed and the buildings sold, it would have the appearance that you were compelled to make this move. Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: 6MR404.01] p. 64, Para. 6, [1900MS].

Should you at this time sell the school buildings, you would defeat the purpose of God. Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. . . . [Cf: 6MR404.02] p. 65, Para. 1, [1900MS].

I wish to say that the time will come when there will be a willingness to get out of Battle Creek. At present, let patience have her perfect work. There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. [Cf: 6MR405.01] p. 65, Para. 2, [1900MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Let God's plan be worked out after the Lord's order. Then He will tell you what to do next. [Cf: 6MR405.02] p. 65, Para. 3, [1900MS].

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticizing, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.--Letter 141, 1900, pp. 1-3, 6, 7. (To Brethren Magan and Sutherland, October, 1900,) [Cf: 6MR405.03] p. 65, Para. 4, [1900MS].

Education Begins in Earliest Years: In the discipline given during the

first years of childhood, parents are making lasting impressions upon the minds of their children. It is in these early years that they are laying the foundation of character. [Cf: 7MR8.01] p. 65, Para. 5, [1900MS].

"Train up a child in the way he should go, and when he is old he will not depart from it," are the words of the wise Solomon. In the earliest years children may receive those principles which will determine their future life and destiny. The education and training of youth commences with the child in its mother's arms. At this early age the temper and spirit of the child may be encouraged or repressed.--Ms 43, 1900, p. 12. ("Fragments," August 2, 1900.) [Cf: 7MR8.02] p. 65, Para. 6, [1900MS].

Children Should be Taught to Make Sacrificial Offerings: Children, remember that you are the Lord's property. Jesus gave His life that you might be saved. See how much you can do for Him. First give Him your hearts. Accept Him as your personal Saviour, and consecrate yourselves to Him as His children. The most highly-valued treasure which you can give the Lord is the heart. Present to Him a New Year's Offering by giving Him yourself. "Ye are not your own: for ye have been bought with a price: therefore glorify God in your body and in your spirit, which are God's." [Cf: 7MR8.03] p. 65, Para. 7, [1900MS].

How many will make an offering to the Lord of the whole being, to be used as a temple for His indwelling? Seek the Lord while He may be found. As you give yourself to Him to be cleansed from all sin, He will accept you as His child. He has revealed His love for you by sending His Son to this world to die for you, and He will help you to serve Him. [Cf: 7MR8.04] p. 66, Para. 1, [1900MS].

Will you appreciate the great sacrifice Christ has made in your behalf? Give yourself, body, soul, and spirit, to the dear Saviour who loves you. This is the greatest gift you can make to Him. Will you do this? [Cf: 7MR9.01] p. 66, Para. 2, [1900MS].

Parents should help their children in this good work, bringing their little ones to the Lord as an offering. Patiently and lovingly they should teach their children that Jesus is their best friend. Let parents take up their neglected duties, and bring their children to Christ. Let them make no delay. If parents did their duty in the fear of the Lord, there would be more children serving in the army of the Lord, being trained and educated to do His will. [Cf: 7MR9.02] p. 66, Para. 3, [1900MS].

Simply and lovingly teach your children the lessons God has given for them, that they may learn how to become members of the royal family and children of the heavenly King. Read for your own benefit the eighth and ninth chapters of Second Corinthians. Read this instruction over and over again, that you may not only understand but practice the lessons given. Read diligently and prayerfully, and then give yourselves to the Lord to be guided and controlled by His Holy Spirit. [Cf: 7MR9.03] p. 66, Para. 4, [1900MS].

Children, you can do much for the Lord. Ask your parents to give you the money they are planning to spend in buying you presents, and bring this money to the Lord Jesus. The cause of God is in great need of

money. Just at this time there are precious instrumentalities belonging to God in danger of being lost to the cause. The Sanitarium in Denmark and the Publishing House in Norway are in great need of help. We cannot afford to see these precious institutions passing out of our hands. Let children be taught to practice self-denial in regard to spending money for themselves or their friends. Let them make presents to God by helping His oppressed institutions. Children, bring your offerings to the Lord. Let them be offerings of self-denial, because you are anxious to act as the Lord's helping hand in doing missionary work. Some can give but little, but by His blessing the Lord can make that little go a long way.--Ms 71, 1900, pp. 1, 2. ("Children to be the Lord's Helpers," December 3, 1900.) [Cf: 7MR9.04] p. 66, Para. 5, [1900MS].

Kindergarten Methods to be Used in Camp Meetings: Important features of the camp meeting are the meetings for the children and youth. Special meetings should be arranged for the children. Kindergarten methods and object-lessons from nature can be used to great advantage in interesting the little ones. By this means they can be taught the parables of Christ. Thus truth will be fastened in their minds as a nail in a sure place. This is a work of the greatest consequence to the younger members of the Lord's family. Even children who are favored with Christian instruction at home can learn much in these meetings that will be a great help to them. Teach the children with the simplicity of Christ. They will receive the knowledge, and as they return to their homes, they will bring forth from the treasure house of the heart precious lessons. [Cf: 7MR10.01] p. 66, Para. 6, [1900MS].

The youth should be given time and opportunity to become more fully instructed in the work of God. Bible truth should be made plain to them. Those who have an experience in the truth should search the Scriptures with them. This will be as seed sown in good ground. [Cf: 7MR10.02] p. 67, Para. 1, [1900MS].

The meetings for the children and youth should be conducted in such a way that a favorable impression will be made upon those who come from outside. The various methods and plans used to interest the children and youth will impress unbelievers. In many cases seed may thus be sown which will spring up and bear fruit.--Ms 74, 1900, pp. 1, 2. ("Our Camp Meetings," December 12, 1900.) [Cf: 7MR10.03] p. 67, Para. 2, [1900MS].

This day I will praise the Lord for His goodness and His love and compassion to me. I scarcely feel my infirmities. I have prayed most earnestly for the Lord to give me health and strength to place before the large congregations in our camp meetings the importance of the message that is kept before us.--Ms 90, 1900, p. 1. (Diary, February, 1900.) [Cf: 7MR84.05] p. 67, Para. 3, [1900MS].

We are now planning to attend the next General Conference, taking the boat that sails in August. My mind has been wrought upon, and I shall come. . . . I wrestled three nights in prayer, at different times. I could not consent to go, and finally I decided. I can not think of being gone longer than two years, leaving here (Australia) the first of August.--Letter 174, 1900, p. 4. (To Elder and Mrs. S. N. Haskell, March 21, 1900.) [Cf: 7MR85.01] p. 67, Para. 4, [1900MS].

Ministers who cannot evade the Bible argument for the Sabbath binding

upon the people, talk in their pulpits that the Bible is not all the book it should be. (One said that Daniel should never be a part of the Bible; and other books he mentioned, and the same testimony was borne; and then he said he thought there would be a new Bible, and some of the books now in it would not appear.) . . . [Cf: 7MR89.01] p. 67, Para. 5, [1900MS].

These ministers are visiting the people everywhere, wresting the Scriptures, and making of none effect the word of God by their blasphemous statements. These strong, pronounced denunciations are removing the bitter opposition of some such men as Scobie and Lamont. Both tobacco users and non-professors, they have left their tobacco and tea, and have taken a decided stand; and the evidence of what the belief of the truth can do, has an influence upon the people, and now they see the work of the Spirit of God, in the life and character, that it only makes the haters of truth mad. [Cf: 7MR89.02] p. 67, Para. 6, [1900MS].

These brethren were at our campmeeting, and were convicted deeply; and the continuation of the work after the campmeeting has been effectual. Both left off their tobacco and their tea. They came down to our two-days' meeting just closed, and both took part in the meeting. Brother Scobie has been in affliction some time with an injury of a fall. He said to me, "Sister White, you do not think my countenance has changed." "Yes," I said, "I see the impress of the image of Christ." He said, "I weigh fourteen pounds more than when I was using tobacco and tea." This man had not offered a prayer in his house during his lifetime. He said, "Brother Lamont weighs fifteen pounds more since he gave up his tobacco." He has daughters grown to womanhood. [Cf: 7MR89.03] p. 67, Para. 7, [1900MS].

Mr. Lamont is the father of two very fine men, who think much of their parents, especially of the mother. They are in business for themselves. One has a family. Recently one of the sons sat at their table, and took dinner with them. The father humbly and reverentially asked a blessing. The son said to his mother, "What a change has come over Father! He never did such a thing as this before." The father made answer, "Your mother is a Christian. She is going to heaven, and I cannot be separated from your mother. I am trying to be a Christian and go to heaven with her; and we hope our sons will also become Christians and meet us there." [Cf: 7MR90.01] p. 68, Para. 1, [1900MS].

Their sons have not a practical testimony to the truth. Two or three came out, decided that they would keep the Sabbath. Mr. Lamont has seemed to be unable to break away from the waterworks--a very important business. The managers have kept him, telling him they must find another man to take his place; but during this two-days' meeting he says, "Now they will have to get along without me; for I shall keep the Sabbath." He has great confidence in Sister White's mission and work. . . . [Cf: 7MR90.02] p. 68, Para. 2, [1900MS].

A word more: Although Brother Lamont is a sharp business man, he did not know how to read until the tent was pitched in Maitland. He is learning. He is digging at it until he reads. Now we must have a meeting house. The people are saying, "These people will soon go away and you have no church building, and then you will be scattered." We want to see a building before we leave for America. I have carried the

church in Maitland in my soul.--Letter 169, 1900, pp. 1-3. (To Brethren Irwin and Haskell, July 17, 1900.) [Cf: 7MR90.03] p. 68, Para. 3, [1900MS].

We do not worry. The cause is the Lord's; He is on board the ship as chief director, and He will guide our bark into port. Our Master can command the winds and the waves. We are only His workers, to obey orders; what He saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends His richest endowments of reason and reasoning to a people He loves, and who keep His commandments. He has by no means forsaken His people who are working in His lines. God is seeking to make His church the continued incarnation of Christ. The gospel ministers are the under-shepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's word in their purity. The Bible is to be followed implicitly. [Cf: 7MR91.01] p. 68, Para. 4, [1900MS].

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on, without leaving off one piece. The word of God and His down-trodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way into notice, to supplement if possible the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy.--Letter 121, 1900, pp. 3, 4. (To Brother and Sister Haskell, August 13, 1900.) [Cf: 7MR91.02] p. 68, Para. 5, [1900MS].

When Christ abides in the hearts of the church members, all quarrels, all dissensions, all discourteous words, all selfish actions, will be repudiated. Each member will ask earnestly, "Lord, what will thou have me to do?"--Letter 65, 1900, p. 9. ("Appeal in Behalf of Our Work in Scandinavia," November 20, 1900.) [Cf: 7MR150.02] p. 69, Para. 1, [1900MS].

I feel very sad in regard to Sister Henry's death. The light given me by the Lord was that He had a work for her to do among the W.C.T.U, and that her strength must not be absorbed among our people. She could do for the W.C.T.U. that which no other one in our ranks could do, and she must not allow our people to lead her to use her God-given capabilities upon them. The Lord would go before her in her work. [Cf: 7MR167.02] p. 69, Para. 2, [1900MS].

Light has been given me that there are those with most precious talents and capabilities in the W.C.T.U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as antagonists, but as those who fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W.C.T.U., by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God. [Cf: 7MR167.03] p. 69, Para. 3, [1900MS].

The necessity of working for the women of the W.C.T.U. has never been fairly and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done! But there is to be no driving on our part, no warfare, no use of the two-edged sword, which cuts every way. This people have been rich in good works. They have understood in a large degree how to practice good works. When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U. the law of God is misunderstood. If they can be enlightened in regard to this point, we shall see that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness. . . . [Cf: 7MR168.01] p. 69, Para. 4, [1900MS].

The Lord asks us, my brother, to seek his face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light. [Cf: 7MR168.02] p. 69, Para. 5, [1900MS].

Much good would be done if some of the W.C.T.U. women were invited to our camp meetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving as well as imparting. There is a great work to be done, and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as Philip said to Nathanael, "Come and see." We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, "You are weighed in the balances and found wanting." [Cf: 7MR168.03] p. 69, Para. 6, [1900MS].

There are many ways in which we can work to reach those not of our faith. If the work of temperance were carried forward by us as it was commenced thirty years ago, if we at our camp meetings held up before the hundreds and thousands who assemble on the ground the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking, if these truths were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal proportionate to the importance of the truths we are handling we would reach hundreds. We need to trim our

lamps and receive in them the holy oil from the two olive branches. When the power of the Spirit of God rests upon us, there will be an altogether different showing for our labors from that now seen. [Cf: 7MR169.01] p. 70, Para. 1, [1900MS].

My brother, do not represent truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. You ought not to handle them as you do. If you continue to do this, you will close doors whereby some, yes, many might be reached. Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked. [Cf: 7MR169.02] p. 70, Para. 2, [1900MS].

The Lord wants his people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges which do not convict, but only send those at whom they are made farther from the truth, charges which make those in error point to the words written, and say, "You see, it is impossible to have any union with Seventh-day Adventists; for they will give us no chance to connect with them unless we believe just as they believe.--Letter 59, 1900, pp. 1-5. (To A. T. Jones, April 18, 1900.) [Cf: 7MR169.03] p. 70, Para. 3, [1900MS].

When we see those who for nearly a lifetime have been standing on the platform of truth, deciding that they can just as well as not unite with the men who do not recognize the law of Jehovah, seeking their influence and support, our hearts are made sad. They think they can occupy a non-committal position. Thus believers slip away from the truth to the side of unbelievers, and the enemy exults. There are before us issues that will bring those who sincerely desire to do right to the true position. But there are those who will never again stand safe. In trying to break down the barriers between him that serves God and him that serves him not, they have placed themselves where their feet will never again find solid ground.--Ms 82, 1900, p. 11. (Diary, 1900.) [Cf: 7MR181.03] p. 70, Para. 4, [1900MS].

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God, as their portion of meat in due season, while the poor sheep are starving for the bread of life. [Cf: 7MR182.01] p. 70, Para. 5, [1900MS].

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline, and death. . . . [Cf: 7MR182.02] p. 71, Para. 1, [1900MS].

There are those who say, not only in their hearts, but in all their works, "My Lord delayeth his coming." They show the effect of error upon them by smiting their fellow-servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light

will show their inconsistency. Because Christ's coming has been long foretold, they conclude that there is a mistake in regard to this doctrine. But the Lord says, "If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples." Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to cooperate with the Lord, and who are found saying, My Lord delays His coming?--Letter 131, 1900, pp. 2, 3. (To Brother Daniells, October 14, 1900.) [Cf: 7MR182.03] p. 71, Para. 2, [1900MS].

The Lord Jesus declared before the worshipers in the synagogue, "This is the bread that cometh down from heaven." It was necessary that He should speak the truth in regard to His work, that He might test those who claimed to be His disciples. They needed to be proved, and this before He should leave them, lest their apostasy should come as a surprise to the true disciples, and the trial be too severe for them. Christ saw that this test was essential for the safety of His future work, that it should not be swayed into wrong paths.--Letter 146, 1900, p. 6. (To Brother and Sister Farnsworth, October 6, 1900.) [Cf: 7MR185.04] p. 71, Para. 3, [1900MS].

Some young men are urging their way into the work, who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men have been successful, it is because they put their heart and soul into the work. And how much more effective their labors might have been, if at the very start they had received suitable training. The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for the work of school-teaching, and not less essential is thorough preparation for the work of presenting God's last message of mercy to the world.--Ms 51, 1900, p. 4. ("Knowledge, Spurious and Genuine," 1900.) [Cf: 7MR292.02] p. 71, Para. 4, [1900MS].

Unless we know that we have a commission from on high, we are to refuse to enter into controversy with any one, because this is not our work.--Letter 96, 1900, pp. 1, 2. (To Elder and Mrs. S. N. Haskell, July 5, 1900.) [Cf: 8MR25.02] p. 71, Para. 5, [1900MS].

I rise this morning at half past one o'clock. Lest I should miss your questions, I will now try to answer one at least of them. [Cf: 8MR66.02] p. 71, Para. 6, [1900MS].

In regard to our brethren writing on the third angel's message. Let them write. Bear in mind that in the branches of the vine there is diversity in unity. . . . There is an unseen, conscious, indivisible unity, keeping the bodily machinery in action, each part working in harmony with every other. . . . [Cf: 8MR66.03] p. 72, Para. 1, [1900MS].

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one

cover. But should Matthew, Mark, Luke and John go off on some tangent, contradicting each other's testimony, then there would be confusion. In all the presentation of truth by different minds, there is to be unity in diversity. One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds. Some are always straining to get something original; this places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one in new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord." [Cf: 8MR67.01] p. 72, Para. 2, [1900MS].

Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow-worker under the same guidance. He should not make an effort to do this, nor not to do it, but leave the mind to be acted upon by the Holy Spirit. There is one thing all should do, "Endeavor to keep the Unity of the Spirit, in the bonds of peace." . . . [Cf: 8MR67.02] p. 72, Para. 3, [1900MS].

Men may not have precisely the same way of viewing or expressing truths as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work, for we are drawing our spiritual supplies from the same store-house, and are wholly and entirely dependent upon God, for His grace and His Spirit's working. [Cf: 8MR68.01] p. 72, Para. 4, [1900MS].

In strict loyalty, for the glory of God, we are to bring to the people, all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus, can we, by our words and in our character, impart the Holy Spirit's unction. [Cf: 8MR68.02] p. 72, Para. 5, [1900MS].

If there is a difference of expression in presenting the Truth, let every one seek to view all things in the light of the glory, which shineth in the face of Jesus Christ. The more we as believers drink in of the Spirit, the more we shall be animated and united by His surpassing love, and the more we shall reveal of that tender, compassionate Spirit, which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen. They were to be educated in close communion, yet their thoughts might vary. [Cf: 8MR68.03] p. 72, Para. 6, [1900MS].

We are often exhorted, "Be ye all of one mind," which means the same as "Endeavor to keep the unity of the Spirit in the bonds of peace." All should seek to draw as closely together as possible, by dwelling upon those things in which all can agree, rather than upon those things that seem to create a difference. [Cf: 8MR68.04] p. 73, Para. 1, [1900MS].

"All ye are brethren" (Matthew 23:8). "Ye are not your own, ye are bought with a price" (1 Cor 6: 19, 20). Our owner is God. The same blood that purchased one brother, purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit. All feed on the flesh and blood of the Son of God, the Word, which is Spirit and life. The sustenance of all comes from the same source. We must not think it a virtue to differ. We are in close bonds of relationship one with another. If the same vitalizing current is flowing through our minds and hearts, we shall act in harmony. In failing to do this, we deny the Source of all spiritual life. [Cf: 8MR69.01] p. 73, Para. 2, [1900MS].

By the meekness and lowliness of Christ's earthly life, the exhortation is given, "Love as brethren," as members of the same family. Notwithstanding your dissimilarity in habits and character, "be pitiful, be courteous." True love is not a mere sanction. It does not consist in sentiment alone, it is a principle manifest in works, in noble and unselfish deeds. When God's people are actuated by this love, all plans, all activities will be appreciated as coming from one Source. [Cf: 8MR69.02] p. 73, Para. 3, [1900MS].

I think I have answered your question. Although Elder Jones or Elder Prescott may write, your individuality remains the same. You are to write, as God shall lead your mind. Your individuality cannot be submerged in that of any man. You can, if you will, place yourself under the direct beams of the Son of Righteousness, and catch the heavenly glow. Then the softening, subduing love of Christ will come into your heart, and the grace of the tenderness of Christ will mellow your spirit and reveal the same in words and utterances. You will work out that which God works in. [Cf: 8MR69.03] p. 73, Para. 4, [1900MS].

What you cannot do, God can do, and will do through you, if you will heed His counsel. You may realize your inability. But it is not S. N. Haskell that is supposed to work. It is not what S. N. Haskell can do, but what God can do through you. All things are possible to Him. [Cf: 8MR70.01] p. 73, Para. 5, [1900MS].

Elder Smith was one mentioned to connect with you, and help you. But be assured that, if you will move in Christ's order, your inability will bring out the assurance of God's sufficiency. What is impossible for the human agent to do, God will do through you. Begin then, and advance. Do the work, believing that it is the right thing to do, and expecting the Lord to help you and your wife, and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked with misunderstandings will be cleared, the debris will be swept away by the current of Christ's love. The love of Christ will flow out to your brethren, and through them to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often His love broke forth in expression of sympathy for the unshepherded flock, the hungry multitudes. [Cf: 8MR70.02] p. 73, Para. 6, [1900MS].

Many will need to receive the object lesson from God's workmen. With many it is much easier to criticize, rebuke, and condemn than to speak words of encouragement. As laborers together with God, we are not to think lightly of souls that have cost the Lord so much, and that,

through the giving of His own Son to live in humanity, may have everlasting life. [Cf: 8MR70.03] p. 74, Para. 1, [1900MS].

While we are to show no mercy to sin, we are to lift up the head of the perishing sinner. We should point him to Christ on the cross, suffering as a sin-bearer, because He loved man.--Letter 53, 1900, pp. 1-7. (To S. N. Haskell, April 5, 1900.) [Cf: 8MR70.04] p. 74, Para. 2, [1900MS].

Entries From Ellen White's Diary-- *Cooranbong, Monday, April 16, 1900.* --We had interesting conversation in reference to the important work to be done and we could only see that our success to keep in the way of the Lord was to keep, with determined persevering effort, our own souls in strict obedience to the light given us. [Cf: 8MR74.01] p. 74, Para. 3, [1900MS].

To spend money, which is so hard to obtain, on materials with which to play tennis and cricket is not in harmony with the testimonies which have been given to our school in Battle Creek. The danger of playing these games is pointed out, and those in the school discarded them. [Cf: 8MR74.02] p. 74, Para. 4, [1900MS].

It has been understood all through our ranks that these games are not the proper education to be given in any of our schools. [Cf: 8MR74.03] p. 74, Para. 5, [1900MS].

The school in Avondale is to be a pattern for other schools which shall be established among our people. Games and amusements are the curse of the Colonies, and they must not be allowed in our school here. . . . [Cf: 8MR74.04] p. 74, Para. 6, [1900MS].

Tuesday, April 17, 1900. --My heart was pained to hear that notwithstanding my talk before the school on Friday morning, when I read a testimony on amusements, and presented before the students the danger of games, the faculty had not wisdom or discernment to understand how to deepen the impression made. . . . [Cf: 8MR74.05] p. 74, Para. 7, [1900MS].

One thing is to be plainly and decidedly carried out. Amusements are not to be a part of the education given to the students in our school in this place. [Cf: 8MR74.06] p. 74, Para. 8, [1900MS].

Wednesday, April 18, 1900. --The Lord has blessed me, greatly blessed me, as I have taken my position in regard to the amusement question and the games which have been unwisely introduced by the faculty, without one word of counsel with me. We should not forget the things which have happened in the past in America. Little did I suppose that these games would be introduced and carried on upon the anniversary of the opening of our school in Cooranbong. Was this the service of thanksgiving that should have been rendered to God? I feel so sorry as I think of this, and I am instructed to say, All these movements should be sharply rebuked; for there has been no sparing of instruction on this point.--Ms 92, 1900, pp. 6-8. (Diary, April 16 to 18, 1900.) [Cf: 8MR75.01] p. 74, Para. 9, [1900MS].

Will not our churches in the Colonies do what they can to assist in sending to the school students who wish to prepare for missionary work?

Our [Avondale] school is not reformatory, and we do not wish to have students come who have made up their minds to be unmanageable, who will not submit. Such students make the work of the teachers exceedingly hard, and their influence over the other students is detrimental. We want students who can be educated to reach those belonging to the higher classes, who have been sadly neglected. Is no effort to be put forth for them? Do they not need a Saviour? Few among them go to church, for they realize that they receive no benefit there. The teaching which they hear does not touch the soul. They want something which they have not. Are we to make no personal efforts in their behalf? Cannot we do the highest kind of missionary work in this line? Are there not those who will take the burden of this work, who will make it their aim to obtain qualifications, which will enable them to work successfully for the higher classes? . . . [Cf: 8MR156.02] p. 75, Para. 1, [1900MS].

We need in the school young men and young women who can be educated to be church school teachers. In every church there is need of a church school. If there are two or three small churches close together, these should unite in supporting a teacher who can give children a true education. . . . [Cf: 8MR157.01] p. 75, Para. 2, [1900MS].

We need an army of workers to give the warning message to the world. Every town from Cooranbong to Queensland is to be worked. We are to press onward and still onward. We desire the youth to obtain an education which will enable them to educate others. The gospel of Christ lies at the foundation of all true education and progress. To diffuse light is the great work we are now to do. The truth that Christ is a personal Saviour is to be taught so clearly that souls will submit to be led and taught by God, and in their turn win other souls to Christ.--Letter 34, 1900, pp. 6, 12, 13. (To "My Brethren and Sisters in Australia," February 24, 1900.) [Cf: 8MR157.02] p. 75, Para. 3, [1900MS].

I am distressed and burdened that any of you who stand in responsible positions should open the door and, as it were, invite the enemy in, for this you have done in permitting the exhibitions which took place on the school grounds Wednesday afternoon. [Cf: 8MR157.03] p. 75, Para. 4, [1900MS].

Let those who are educating the youth take themselves in hand, and educate themselves according to the high principles which Christ has given us in His Word. Let us consider that, as far and as fast as possible, we are to recover the lost ground, that we may weave into our school the spirituality that was in the school of the prophets. The sixth chapter of John needs to be studied with much more special diligence, for it reveals Christ as the Bread of Life. [Cf: 8MR157.04] p. 75, Para. 5, [1900MS].

Why has this school been established? Is it to be like all other schools, or is to be as God has revealed, a sample school? If so, we would better perfect everything after God's pattern, and discard all worldly make-shifts, which are called education. Brethren, your eyes need to be anointed with the heavenly eyesalve. I spoke to those assembled [at the school] on Wednesday morning words which the Lord led me to speak, not knowing anything of what was to take place, for no intimation of it had come to me. How could you harmonize your program

of proceedings, which was of a character to counter-work and make of none effect the instruction from God to you, with the words spoken? [Cf: 8MR158.01] p. 75, Para. 6, [1900MS].

I afterward felt deeply the words which the Lord gave me for you [the managers and teachers] and for the benefit of the students--words which I would not have spoken, had I known what was to follow. If your perceptions had not been greatly beclouded, you would have taken the words, which were given of God as a reproof and a rebuke upon all that kind of pleasure, which afterwards transpired. This testimony from God presented before the students duties of the highest order. The inspiration of God was upon me, and to efface, by the after performance, all the impressions made, was virtually saying, "We want not Thy ways, Oh God; we want our own ways; we want to follow our own wisdom." I look at it all as an insult to the Lord Jesus. [Cf: 8MR158.02] p. 76, Para. 1, [1900MS].

In the night season I appeared to be in the performance that was carried on, watching the actions of the human minds in the development of the spirit that, in these amusements, was defacing the impression of the moral image of God. Those persons who engaged in this performance acted out the mind of the enemy--some in a very unbecoming manner. [Cf: 8MR158.03] p. 76, Para. 2, [1900MS].

Who witnessed all this scene? The universe of heaven. The men and women who united in that afternoon performance received no light, no working of the Holy Spirit. In the night season, when the scene was all laid open before me, I felt so sorry, so sad that this should be, for Christ, who gave His life to elevate, ennoble, refine, and sanctify, was grieved at the exhibitions. [Cf: 8MR159.01] p. 76, Para. 3, [1900MS].

It will take time, and a vast amount of labor and sorrow to wipe out the degradation of some things in the performance on that occasion. I thought that this would be a lesson that would enable all to sense the tendency of these plays and games; that they would see how quickly such amusements reveal a sample of the taste and low ideas of some. [Cf: 8MR159.02] p. 76, Para. 4, [1900MS].

The armies of Satan gained a decided victory, and God was dishonored. The angels of God were on the grounds, not to approve, but to disapprove. The angels, the ministering spirits that minister to those who shall be heirs of salvation, were grieved, ashamed of the exhibition of the sons and daughters of God. As it was represented to me, One stood up, and in solemn words laid open the after effects of all similar programs. Words were spoken which I cannot write now, but I may have liberty to write hereafter. I am too much burdened to be able to produce the words on paper. [Cf: 8MR159.03] p. 76, Para. 5, [1900MS].

What an exhibition was this to be reported by students, who delight to trace such things on paper to send to their distant friends and acquaintances! They were witnesses to show, not what God has accomplished, but what Satan has accomplished in the Cooranbong school. In all these things there is among Christians a practice of necromancy [witchcraft], which will lead away from righteousness and truth. Serious will be the consequences, for impressions are made which will

be hard to efface. [Cf: 8MR159.04] p. 76, Para. 6, [1900MS].

In their efforts to regain that which was lost in such scenes, one such performance will make much work for those teachers who are working to save the souls of those under their instruction. Unless God shall work on human minds, teachers will manifest impatience, for in their efforts to undo the mischief, they will be severely tried. There will be a freedom among the students to seek pleasure, and they will have less regard for the instruction of ministers of the Word of God. Thus the Word is dishonored, and the indulgence of the human heart in sin and love of pleasure is the education received. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds. [Cf: 8MR160.01] p. 76, Para. 7, [1900MS].

Teachers need an intimate acquaintance with the Word of God. The Bible, and the Bible alone, is man's counselor. It is as the leaves of the tree of life. In it every want is met for souls who love its teachings and bring them into their practical lives. Though many students in the school have been baptized, yet many of them are unconverted. As they are not spiritually minded, they know not what it means to be sanctified by a belief of the truth. The Bible is to be searched, and understood. It is our spiritual food which is to be digested and assimilated. It is to be received into the heart, and worked out in the life. If the Word is unconsulted and unappropriated, no man need expect the Spirit of God [to aid him]. [Cf: 8MR160.02] p. 77, Para. 1, [1900MS].

In answer to the lawyer's question, "What shall I do to inherit eternal life," Christ said, "What is written in the law? how readest thou?" (Luke 10: 25, 26). The lawyer felt that he could not evade this direct question of Christ, and 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 neighbour as thyself" (verse 27). And Christ said, "Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" (verses 28, 29). Just such questions will be asked now, when the truth is brought home to the naked soul. There are those who will evade it if they can. [Cf: 8MR160.03] p. 77, Para. 2, [1900MS].

The Lord would have His stewards discharge their duties faithfully in His name, and in His strength. By believing and acting upon the Word, they may go on conquering and to conquer. But, when men depart from the principles of righteousness, they can conceive a high opinion of their own goodness and aptitude, and unconsciously they exalt themselves. The Lord will allow them to walk alone, and to do their own way. He will give them opportunity to see themselves, and to manifest to others their own weakness. The Lord's way is always to be closely followed, His Word is to be taken as it reads, and men are not to devise and plan according to their own weak judgment. [Cf: 8MR161.01] p. 77, Para. 3, [1900MS].

Whenever true repentance exists, it will be revealed in doing justice, in loving mercy, and in walking humbly with God. Wherein the least wrong has been done to others, it will lead to a full restitution, that the soul may be cleared from guilt. What a work is before us! This school is to be as the School of the Prophets. The truths of the Bible

are to be earnestly studied, and will be. If rightly brought before the minds, if earnestly studied and dwelt upon, the students will not cultivate an appetite or relish amusements. We are living very near the closing scenes of this earth's history. God's judgments are and have been permitted to come upon the world, and will be more and more pronounced until the end. [Cf: 8MR161.02] p. 77, Para. 4, [1900MS].

The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, "This is the work of God, that ye believe in Him whom He hath sent" (John 6:29). The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you first to believe, next to work. [Cf: 8MR162.01] p. 77, Para. 5, [1900MS].

"This is the work of God, that ye believe on Him whom He hath sent." "For the Bread of God is He which cometh down from heaven, and giveth light 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" (verses 29, 33, 35). Christ gives them to understand that a man needs to be taught of God in order to comprehend these things. This is the cause of so much cheap knowledge of the Scriptures in the churches of today. Ministers preach only portions of the Word, and refuse to practice even as much as they teach. This leads to misconceptions of the Word and doctrine, it creates error and misinterpretations of the Scripture. [Cf: 8MR162.02] p. 78, Para. 1, [1900MS].

All, from the oldest to the youngest, need to be taught of God. We may be taught by man to see the truth clearly, but God alone can teach the heart to receive the truth savingly, which means to receive the words of eternal life into good and honest hearts. The Lord is waiting patiently to instruct every willing soul who will be taught. The fault is not with the willing Instructor, the greatest Teacher the world ever knew, but it is with the learner who holds to his own impressions and ideas, and will not give up his human theories and come in humility to be taught. He will not allow his conscience and his heart to be educated, disciplined, and trained--worked as the husbandman works the earth, and as the architect constructs the building. "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9). Everyone needs to be worked, molded and fashioned after the divine similitude. Christ tells you, my dear friends, young and old, the everlasting truth, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. [If you do not take Christ's word as the man of your counsel, you will not reveal His wisdom or His spiritual life.] Whoso eateth My flesh, and drinketh My blood, hath eternal life; . . . 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" (John 6:53-56). Said Christ, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (verse 63). [Cf: 8MR162.03] p. 78, Para. 2, [1900MS].

Those who search the Scriptures, and most earnestly seek to understand them, will reveal the sanctification of the spirit through the belief of the truth, for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat.--Letter 88, 1900, pp. 1-7. (To "The Managers and Teachers in

the Avondale School," April 13, 1900.) [Cf: 8MR163.01] p. 78, Para. 3, [1900MS].

Miss Baker, a young lady, who has opposed her mother's keeping the Sabbath, attended this meeting. She is, I think, about twenty years old. Her mother has taken her stand since the camp-meeting, and is thoroughly established in the faith. Since the two days' meeting in Hamilton, she has been making every effort to reach her daughter. She had held seasons of prayer with her alone. This has had a precious influence on the daughter. We think that she will return home from this meeting fully decided to observe the Sabbath. Mr. Baker has never opposed his wife, but his daughter has kept him back from keeping the Sabbath himself. There are three sons and one daughter in the family. We hope now that both the father and the daughter will take their stand. [Cf: 8MR192.02] p. 78, Para. 4, [1900MS].

Two young men, who live somewhere near Brother Ryan, on the Hawkesbury River, walked twenty miles to attend the meeting at Parramatta. The eldest has been convicted for a long time, but had not taken his stand positively until during this meeting we have just held. The younger has been a Sabbath-keeper for some time. He is a resolute young man, a laborer together with God. He has been a diligent, faithful worker, but his parents, who are Wesleyans, are as bitter as gall against the truth. . . . [Cf: 8MR192.03] p. 79, Para. 1, [1900MS].

The eldest has been searching the Scriptures for some time, anxious, troubled, and convicted. He is afflicted with heart-trouble, and came to the Health Retreat for treatment. He had over-worked his brain, and his mind found no rest, no peace. He came to see me. Willie and I talked with him. He feared that he had resisted the truth, and that the Lord had given him up to his own way. We had a most solemn season of prayer with him. I felt drawn out to pray most earnestly for him. He prayed for himself. I was really afraid that unless he obtained relief, he would lose his mind. I laid my hands upon him, and in the name of the Lord rebuked the enemy. I felt it was a case where the Lord only could say, "Son, thy sins are forgiven thee." God only could keep his mind balanced under the terrible strain that was upon him. I knew that the Lord heard our united prayers.--Letter 104, 1900, pp. 2-4. (To Sister Wessels and Sister Anthony, July 16, 1900.) [Cf: 8MR193.01] p. 79, Para. 2, [1900MS].

I spoke in regard to the importance of the teachers and students becoming fully consecrated to God and making the very most of their God-given time and opportunities, and increasing in ability and in spiritual comprehension.--Ms 92, 1900, p. 4. (Diary, April 11, 1900.) [Cf: 8MR262.04] p. 79, Para. 3, [1900MS].

We have now, I believe, all attending the school converted.--Letter 186, 1900, p. 3. (To J. E. and Emma White, July 1, 1900.) [Cf: 8MR263.01] p. 79, Para. 4, [1900MS].

The object of the school is to educate children to consecrate themselves to God.--Letter 84, 1900, p. 4. (To Sister Morse, June 7, 1900.) [Cf: 8MR263.02] p. 79, Para. 5, [1900MS].

The Sanitarium is to be the Lord's instrumentality for sowing the seeds of truth in human hearts and removing the unjust stigma which has

been placed upon Seventh-day Adventists.--Letter 42, 1900, p. 8. (To S. N. Haskell, March, 1900.) [Cf: 8MR303.01] p. 79, Para. 6, [1900MS].

In order to render to God perfect service you need to accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You have not always pursued the course that will ensure to you the blessing of God. Do you want the abiding presence of Christ in your family? Then you must obey the Word, "Take my yoke upon you, and learn of me." As you take upon you Christ's yoke of restraint and obedience, you will by individual experience find rest. Lift Christ's yoke, not a yoke of your own manufacture, which will always be galling. "Ye shall find rest unto your soul," He declares. "For my yoke is easy, and my burden is light." In Christ's school learn perfectly the lessons of meekness and lowliness of heart. Seek to do His will and to glorify His name. . . . [Cf: 8MR440.01] p. 79, Para. 7, [1900MS].

The day we visited you we appreciated much the bountiful repast prepared for us. But you need to study how to prepare nutritious food in the most simple way. Your husband's wishes regarding the preparation of food should be respected, and still you may study to prepare appetizing dishes in as simple and healthful a way as possible, so that the fine nerves of the brain will not become weakened and paralyzed, making you excitable, nervous, and easily provoked. . . . [Cf: 8MR440.02] p. 80, Para. 1, [1900MS].

My dear sister, you stand in a responsible position in your home. Hold the reins of government with a wise, even hand. Do not allow the members of your family to lose their love and respect for you. Bind them to your heart with the silken cords of love. This you can do if you live close to Jesus. By beholding Him you will be changed into His image, having escaped the corruption that is in the world through lust. God loves you; He loves your husband, and He is seeking to draw him to Himself. He desires to take his attention off mere earthly enterprises, and fix them on the eternal riches.--Letter 145, 1900. (To Sister K., November 8, 1900.) [Cf: 8MR440.03] p. 80, Para. 2, [1900MS].

I tell you that there is not a semblance of truth in her [Fanny Bolton] statements. My copyists you have seen. They do not change my language. It stands as I write it. . . . [Cf: 9MR22.01] p. 80, Para. 3, [1900MS].

My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people if my way is not blocked by such influences as the influence exerted by Fannie Bolton. Such a work as hers calls for my pen and voice to contradict her statements, in order to save poor souls from being entirely swamped by her assertion that she has received the Holy Ghost. This is another phase of her desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran. She will not honor the cause of God, but will mislead others. [Cf: 9MR22.02] p. 80, Para. 4, [1900MS].

Those who have been unwilling to receive the true testimonies of God, notwithstanding that these testimonies have been in the field for so many years, who know not the voice of the Lord, may listen to the voice

of a stranger, and receive from a poor, deceived, unbalanced human agent what is supposed to be truth. What is the chaff to the wheat? Know that you are on trial for spiritual life, and accept no delusive sentiments. God save His people from Satan's snare.-- *Letter 61a, 1900*, pp. 4,6,7. (To G. A. Irwin, April 23, 1900.) [Cf: 9MR22.03] p. 80, Para. 5, [1900MS].

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one cover. . . . One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds.-- *Letter 53, 1900*, p. 2. (To S. N. Haskell, April 5, 1900.) [Cf: 9MR25.01] p. 80, Para. 6, [1900MS].

Other Work Neglected-- It is not the work God has appointed you. It is not your means you are using so abundantly, as you have been doing for years. The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessities of life. Think of it! God's missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work. The means that should have been put into the work in Africa, in sending supplies to the sufferers in Africa has not been sent. . . . [Cf: 9MR84.02] p. 81, Para. 1, [1900MS].

Our camp meetings are God's instrumentalities. The people of all denominations come out to hear, and the truth is proclaimed. God bids us to give the people Bible truth for this time. Revelation means just what it expresses--revelation--truths revealed--and the blessing is pronounced on all who give heed to the things written in this book. (See Revelation 1:1-3.) The truths contained in the Revelation are to be taught, and we are all to learn the lessons of the fearful import of the things to transpire in these last days of this earth's history. You have lost sight of these things. Other things introduced by you have not come in under the instruction of God. You need to be converted. You need to bear in mind that your mind and your judgment is not the great whole. God is the teacher. He has exalted you to be a wise man, to stand at your appointed post of duty. Our work we are trying to carry out just as the Lord has outlined it, years ago, and repeated it over again and again. [Cf: 9MR85.01] p. 81, Para. 2, [1900MS].

The camp meetings are to be conducted as the gospel ministry of the word of the living God to the people. They are beguiled by heresies and false doctrines. Men are glorified and humanity exalted as if erring man were God. Preach the truth. . . . [Cf: 9MR85.02] p. 81, Para. 3, [1900MS].

This work requires money and workers. The tent remains two or three weeks, and then the camp is broken up to do work in other places. A tent must still be left, a mission home secured, Bible workers employed

to go from home to home to those who become awakened, convicted, and converted. All classes of people should be labored for, the drunkard, and the tobacco devotee, and the tea drinker, and the coffee user, and all are to be educated in matters of temperance, and from the Word instructed in the law of God. This is the work that God's treasury must sustain. In this work sheaves will be gathered, souls converted and baptized and added to the church as in the days of the apostles. No one is to be neglected. [Cf: 9MR85.03] p. 81, Para. 4, [1900MS].

Our workers find intelligent mothers of families who know not how to read. They take that as a part of their mission, and instruct them as they would little children, not in ABC'S, but give them lessons from the Bible, and several in Maitland have become able to read the Scriptures for themselves. Hard cases, very hard cases, have been convicted and converted, and those who know them say that the change wrought is a living miracle. . . . [Cf: 9MR86.01] p. 81, Para. 5, [1900MS].

The wicked are not to be supported and God's chosen passed by, and the Lord does not give into the hands of Sabbathkeepers the work of supporting the disobedient and transgressors of His law, while the needy, suffering ones of God's people are left without provision because of wrong conceptions of duty. We are not called upon to make it a special business to reward the disobedient and transgressors of God's law who continue in sin, and who are educated to look for help to those who will sustain them. We shall find a rich blessing when we do our duty to the Lord's suffering, needy ones. We should not pass them by and reward the unholy and sinful, as it has been represented to me has been done, and is being done, in Chicago. God's work is a high and important work, one above every other work, and it is to be carried to all parts of the world. [Cf: 9MR86.02] p. 82, Para. 1, [1900MS].

Foreign mission fields have been neglected and the work of God hindered from accomplishing the purpose God the Lord designed. His people are not to be left to suffer for the words of truth and to die in want and need because means is placed where God has not ordered. His name is not honored or glorified. But whenever a church is established we are to do the very work that should be done for the needy believers, and the church should look after and relieve the sufferings of believers and unbelievers, irrespective of their faith, and some will embrace the truth as the result. . . . [Cf: 9MR86.03] p. 82, Para. 2, [1900MS].

There are many places where the means should have been appropriated to make aggressive warfare in cities and towns in connection with tent efforts, and raise up churches which should be as memorials of truth and righteousness. Every stroke should tell for God and His holy Sabbath. That is to stand out in all our work distinctly and pronounced, to be a witness that the seventh day is the sign, the seal of God. [Cf: 9MR87.01] p. 82, Para. 3, [1900MS].

The Sabbath is to be exalted and made prominent more than is done now. Again the churches, the plants of the Lord, must take up experimental religious work, not only for the church members but for those whom their experience may benefit in personal labor. . . . They are to work for their neighbors whether believers or unbelievers. They may obtain the confidence of the suffering ones, and in offering prayer in their

behalf, should pray that they may feel their accountability to God to serve Him who died to redeem them. The patient self-sacrifice of these church members should carry out the instruction of Christ to His disciples. [Cf: 9MR87.02] p. 82, Para. 4, [1900MS].

Christ ordained the twelve to preach the gospel of His kingdom. It was in the same line as giving Bible readings. "As ye go, preach, saying, The kingdom of heaven is at hand" (Matthew 10:7). Read the chapter. "And into whatsoever city ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you" (verses 11-13). There must be peace in the houses where their call is given. Their labor was not to be lost, producing no good results. They must use judgment and discrimination as to whether the master of the house was of those to whom they should give their labor, and not waste their precious strength and time. They were not to remunerate all they visited, but to be provided for by the houses they visited, and this was to be the test as to where they should give time and instruction. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues" (verses 14-17). This would be experienced in the fullest sense. . . . [Cf: 9MR87.03] p. 82, Para. 5, [1900MS].

This building up of institutions to feed the people was not God's devised plan. When churches were raised up through the preaching of the gospel, the members were not to have this personal work done by proxy and not come close to the sick and visiting them and showing their love and care for the Lord's property by ministering to them, and not lavish upon them the means from the Lord's treasury. [Cf: 9MR88.01] p. 83, Para. 1, [1900MS].

The church should have certain wise men and women chosen to look after the poor, and then report and counsel as to what should be done. They should not be encouraged to think they can have their eating, drinking, and sleeping in a place provided for them all free, as if there were an inexhaustible fund to provide for them. Men of God should be appointed, men of discernment and wisdom and care, to look after the wants of the saints of God, the household of faith, first. The Lord commands that His commandment-keeping people shall have relief first, and then every case is to be examined, and not teach them that a work is to be done for them free, or nearly so. [Cf: 9MR88.02] p. 83, Para. 2, [1900MS].

Many will depend as long as they have anything to depend on, and God knows better than short-sighted mortals what is best for the creatures He has created. He would not have transgressors and the worst kind of humanity consuming the revenue He has appointed to sustain those who shall be refused work because they keep the law of God.-- *Letter 45*, 1900, pp. 2,8-10, 14, 16-18. (To J. H. Kellogg, March 12, 1900.) [Cf: 9MR89.01] p. 83, Para. 3, [1900MS].

With Bible Study.--Let small companies [in our publishing houses]

assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of everyone who is engaged in any department of the publishing work. If you will do this a great blessing will come to you. . . . What testimonies you should bear of the loving acquaintance you have made with your fellow-workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the tabernacle. Let Christ come into your hearts.-- *Letter 2, 1900*, pp. 3,4. (To Brother and Sister Sisley, January 3, 1900.) [Cf: 9MR97.01] p. 83, Para. 4, [1900MS].

Personal Study of the Testimonies.-- I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White, when Sister White never heard of such a thing. I will send you a copy of a letter I received this morning illustrating this. [Cf: 9MR112.01] p. 83, Para. 5, [1900MS].

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies, but to read them and study them for themselves, and then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord; and in His law doth he meditate day and night (Psalm 1:2). He who puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John.-- *Letter 132, 1900*, pp. 10, 11. (To S. N. Haskell and wife, October 10, 1900.) [Cf: 9MR112.02] p. 83, Para. 6, [1900MS].

The Sinner's Only Hope.-- "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). God is our creator, benefactor, preserver. The author of all good, He is able to fulfill the purpose that He had in the creation of human beings. [Cf: 9MR120.01] p. 84, Para. 1, [1900MS].

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). [Cf: 9MR120.02] p. 84, Para. 2, [1900MS].

God declared, "The soul that sinneth, it shall die" (Ezekiel 18:4). And apart from the plan of redemption human beings are doomed to death. "All have sinned, and come short of the glory of God" (Romans 3:23). But Christ gave His life to save the sinner from the death sentence. He died that we might live. To those who receive Him He gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. [Cf: 9MR120.03] p. 84, Para. 3, [1900MS].

Christ is the sinner's only hope. By His death He brought salvation

within the reach of all. Through His grace all may become loyal subjects of God's kingdom. Only by His sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfill the conditions laid down in the councils of heaven. [Cf: 9MR120.04] p. 84, Para. 4, [1900MS].

Christ came to this earth and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience. This is necessary to their salvation. "Without holiness no man shall see the Lord" (See Hebrews 12:14).-- *Manuscript* 80, 1900, pp. 2-4. ("A Holy People," July 4, 1900.) [Cf: 9MR121.01] p. 84, Para. 5, [1900MS].

Conscientious Leaders-- In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking not for the applause of the people but for the favor of God, men through whom the Lord can work. [Cf: 9MR154.03] p. 84, Para. 6, [1900MS].

We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God but to act their prayers.-- *Letter* 121, 1900, p. 7. [Cf: 9MR154.04] p. 84, Para. 7, [1900MS].

The Malignity of Sin Must Be Realized Before It Can Be Cured.-- What is humility? That sense of sin and unworthiness which leads to repentance. But we must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realize the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin. [Cf: 9MR228.03] p. 84, Para. 8, [1900MS].

The sinner measures himself by himself and by those who like himself are sinners. He does not look at the purity and holiness of Christ. But when the law of God brings conviction to his heart, he says with Paul, "I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." "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." "Wherefore the law is holy, and the commandment holy, and just, and good" (Romans 7:9,10,7,12).--*Manuscript* 2, 1900, pp. 1,2. ("The Need of a Reformation," January 2, 1900.) [Cf: 9MR228.04] p. 85, Para. 1, [1900MS].

Christ Assumed Position as Head of Humanity.--After the Fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced. [Cf: 9MR236.01] p. 85, Para. 2, [1900MS].

In the fullness of time Christ was to be revealed in human form. He

was to assume the position of head of humanity by taking the nature, but not the sinfulness of man.-- *Letter 91, 1900, p. 6.* (To "Dear Brethren," June 26, 1900.) [Cf: 9MR236.02] p. 85, Para. 3, [1900MS].

The Lord invites men to fully investigate His claims, that they may understand His will. His Word is to be searched. It challenges full investigation. It is error that loves darkness and refuses to come to the light. . . . [Cf: 9MR264.01] p. 85, Para. 4, [1900MS].

When Christ was upon this earth, the great mass of the common people would have accepted Him had it not been that they were afraid of what the Scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. They regarded the rejoicing shown because of Christ's works of compassion and miracles of healing as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments He presented, only kindled fires of hatred in the hearts which, once convicted, had refused the light. Christ came to His own, and His own received Him not. He had to forsake Judea in order to preserve His life till the fullness of the time. "After those things," we read, "Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him" (John 7:1).-- *Manuscript 14, 1900, pp. 3,10,11.* ("Offer Unto God Thanksgiving," February 11, 1900.) [Cf: 9MR264.02] p. 85, Para. 5, [1900MS].

Third Angel's Message a Life-and-Death Question.--We know that now everything is at stake. The third angel's message is to be at this time regarded as of the highest importance. It is a life-and-death question. [Cf: 9MR289.01] p. 85, Para. 6, [1900MS].

The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms, but with boldness and power. There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. The third angel's message is to be strengthened and confirmed. . . . [Cf: 9MR289.02] p. 86, Para. 1, [1900MS].

Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days.-- *Letter 28, 1900, pp. 2-4.* (To W. W. Prescott and wife, February 17, 1900.) [Cf: 9MR289.03] p. 86, Para. 2, [1900MS].

A Worldwide Message.--The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work that God has not appointed them to do.-- *Letter 86, 1900, pp. 8, 9.* (To A. G. Daniells, June 18, 1900.) [Cf: 9MR289.04] p. 86, Para. 3,

[1900MS].

Increasing Importance of the Three Angels' Messages.--The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. . . . The present truth for this time comprises the messages, the third angel's message succeeding the first and the second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. . . . [Cf: 9MR290.01] p. 86, Para. 4, [1900MS].

This message is to come to the churches. We are to consider the best plans for accomplishing this. . . . Faith, eternal faith in the past and in the present truth, is to be talked, is to be prayed, is to be presented with pen and voice. [Cf: 9MR290.02] p. 86, Para. 5, [1900MS].

The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today.-- Letter 121, 1900, p. 5. (To S. N. Haskell and wife, August 13, 1900.) [Cf: 9MR290.03] p. 86, Para. 6, [1900MS].

God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, "God made His Sabbath for a round world: and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. . . . [Cf: 10MR9.01] p. 86, Para. 7, [1900MS].

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world. Obedience is the test; and all this ploughing into the intricacy of the precise minutes and hours of the Sabbath--it is the test of man's obedience to honor and glorify God. To sin, or transgression of His law, God will prove a consuming fire. [He says,] The Sabbath observance is a sign between Me and you throughout your generations forever. [Cf: 10MR9.02] p. 87, Para. 1, [1900MS].

When Christ, our Redeemer, came to our world, it was His mission to make men partakers of His divine nature, by bringing all men who would receive and believe and practice the obedience of Christ. They would become one with Christ, and thus be in perfect, complete harmony with the principles of the law of heaven. [By] every man and woman who will receive Christ as his personal Saviour, the law is exalted. The apostle inquires, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Romans 3:31). The new covenant promise is "I will put my laws into their hearts, and in their minds will I write

them" (Hebrews 10:16). [Cf: 10MR9.03] p. 87, Para. 2, [1900MS].

The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord's created world.-- Letter 167, 1900, pp. 1-3. (To A. G. Irwin, March 23, 1900.) [Cf: 10MR10.01] p. 87, Para. 3, [1900MS].

On the Journey Home in 1900.--We shall, if everything is favorable, arrive at Samoa somewhere near seven o'clock Friday morning. We have had a very smooth sea. There has been a little roughness, but not bad. There has been some seasickness. I have not been sick. . . . The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when we shall complete our journey. . . . [Cf: 10MR60.01] p. 87, Para. 4, [1900MS].

We are all of good courage in the Lord. Ella commenced to have a school for the twins. Other children joined and now there is quite a school upon the boat. Brother Leonard takes the older children, Ella the younger. This is a movement that I think will work out well. This will be leaving a good impression on minds. Those in the second cabin have singing quite often and this will leave an impression on minds. Others join them. One of the officers asked them to sing "Abide With Me." He said it was his favorite hymn. Well, we hope to drop a few seeds. [Cf: 10MR60.02] p. 87, Para. 5, [1900MS].

A couple leave the boat at Samoa. The lady, Mrs. Goward, caught sight of *Desire of Ages* and she expressed her admiration of the book. I made her a present of it, and gave her the little book *Christian Education*. She said when she took it up she could not lay it down. She said she never saw things in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*. He says it is a wonderful book. Both seem very thankful for these books. Now they leave Samoa for another island. They think much of Dr. Braught and the islanders miss him very much. [Cf: 10MR60.03] p. 87, Para. 6, [1900MS].

Well, we mean to sow beside all waters. Some fruit may come of the seed sown. I prayed the Lord to open the way that I might find someone interested in the *Desire of Ages*, and then came this chance. It will keep me in touch with these island workers.--Letter 190, 1900, pp. 1-3. (September 6, 1900, on the steamer *Moana*, to "Dear Friends All in Cooranbong.") [Cf: 10MR60.04] p. 88, Para. 1, [1900MS].

Christ's Words to the Disciples Re-enforced After Pentecost--It was the Holy Spirit that brought from the lessons of Christ all things to their [the disciples'] remembrance, repeating them with a vividness that was more powerful than when they heard these precious truths with their natural senses. The words of the great Teacher were impressed upon the dormant energies of mind and soul. This new sense of the truths which Christ uttered was received into their minds and senses as a new revelation; and truth, pure, unadulterated truth, made a place for itself. [Cf: 10MR100.01] p. 88, Para. 2, [1900MS].

When, after the resurrection and ascension of Christ, the words spoken to them from lips human and divine, were fulfilled, the apostles related the scenes of His [Christ's] life experience, and the wonderful

truths of His life became their experience, and awoke their slumbering senses. The word, bearing testimony by the disciples, the men of His appointment, awoke them as from a trance, and they proclaimed after the words were spoken, repeating the same words, "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 all received, and grace for grace" (John 1:14). --Ms. 63, 1900. (Untitled Manuscript, October 2, 1900.) [Cf: 10MR100.02] p. 88, Para. 3, [1900MS].

Parents to Teach Their Children Obedience--Let ministers and people read the Word of the Lord on this point, for it is a life-or-death question [parental training]. Will you obey the word of the Lord, or will you walk contrary to a plain "Thus saith the Lord"? Parents, listen to the word of the Lord rather than to the word of men. Teach your children to obey the Word of God, for obedience means life and disobedience means death. [Cf: 10MR106.01] p. 88, Para. 4, [1900MS].

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes" (Deuteronomy 10:12,13). The Lord requires parents to teach their children to obey and reverence His law. Life and death are set before them, and the strongest motives are presented to induce them to choose life. [Cf: 10MR106.02] p. 88, Para. 5, [1900MS].

The words and actions of parents mold the characters of their children for this life and for the life to come. All will receive according to their works. When children are not diligently instructed to keep the way of the Lord, the enemy comes in to occupy the thoughts. God is forgotten. The deceiver takes control of the heart. Satan will stamp his image and principles upon the hearts of those who are not taught to obey God. Men and women transmit their characters, for good or evil, to their children and to their children's children. Curses are prepared for future generations by the doing of evil on the part of parents.--Ms. 33, 1900. ("Unfaithful Shepherds," June 25, 1900.) [Cf: 10MR107.01] p. 88, Para. 6, [1900MS].

Spiritual Life Gained by Communion With God--In order for the church to be healthy, it must be composed of healthy Christians. But in our churches and institutions there are many sickly Christians. The light which the Lord has given me is plainly expressed in the third chapter of Philippians. This chapter should be carefully read and studied. The lessons it contains should be practiced. [Cf: 10MR293.03] p. 89, Para. 1, [1900MS].

He who cooperates with the Great Physician will keep nerve, sinews, and muscles in the best condition of health. In order to do its work properly, the human machinery needs careful attention. The harmonious action of the different parts must be preserved. [Cf: 10MR294.01] p. 89, Para. 2, [1900MS].

So it is with the soul. The heart is to be carefully watched and guarded. "What shall it profit a man, if he gain the whole, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36,37). Christ must abide in the heart by faith. His word is the

bread of life and the water of salvation. Truth in its fullness comes to us through constant communion with God. [Cf: 10MR294.02] p. 89, Para. 3, [1900MS].

By eating the flesh and drinking the blood of Christ we gain spiritual strength. Christ supplies the lifeblood of the heart, and Christ and the Holy Spirit give nerve power. Begotten again unto a lively hope, imbued with the quickening power of a new nature, the soul is enabled to rise higher and still higher. Paul's prayer to God for the Ephesians was, "That He would grant you, according to the riches of His glory, to be strengthened with all 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" (Ephesians 3:16-19).--Ms 24, 1900, p. 9. ("Words of Instruction to Physicians and Nurses," April 3, 1900.) [Cf: 10MR294.03] p. 89, Para. 4, [1900MS].

The word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the Great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the Word to obedience is a life-and-death question. [Cf: 10MR314.01] p. 89, Para. 5, [1900MS].

The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice. [Cf: 10MR314.02] p. 89, Para. 6, [1900MS].

The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angel that follows the third, the second time proclaiming the fall of Babylon. [Cf: 10MR315.01] p. 90, Para. 1, [1900MS].

We are to give the message, "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. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:1,4). This message is to

come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds. [Cf: 10MR315.02] p. 90, Para. 2, [1900MS].

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth. [Cf: 10MR315.03] p. 90, Para. 3, [1900MS].

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win men to belief of the truth, to win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul. [Cf: 10MR315.04] p. 90, Para. 4, [1900MS].

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people, but for the favor of God, men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers. [Cf: 10MR316.01] p. 90, Para. 5, [1900MS].

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand" (Daniel 12:10). The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly

let go his dominion over men who have influence upon other minds. Therefore God's own methods of advancing the gospel in His dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete. [Cf: 10MR317.01] p. 91, Para. 1, [1900MS].

After Breakfast: All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly upon me as I wrote. [Cf: 10MR317.02] p. 91, Para. 2, [1900MS].

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of men is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and His church, and on the other will be the destruction of Satan and his followers. Time will be the only sure revealer of God's plan. [Cf: 10MR317.03] p. 91, Para. 3, [1900MS].

In every action God looks at the heart. No external arrangements in conformity with the world to secure its friendship can be made without positive danger of transgressing God's holy precepts. Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness, which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Oh, that our physicians and ministers and church members may see this matter in its true bearing. Oh, that they may exalt the Lord God and let Him be their fear and their dread.--Letter 121, 1900, pp. 3-8. (To S. N. Haskell and wife, August 13, 1900.) [Cf: 10MR317.04] p. 91, Para. 4, [1900MS].

Comments on 2 Corinthians 3--The greatest difficulties Paul had to meet arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul is writing to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ and were therefore of no value since Christ's death. [Cf: 10MR328.01] p. 91, Para. 5, [1900MS].

Paul took them on their own ground. He says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory" (2 Corinthians 3:7-9). The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory that the

people could not look upon without pain, so that Moses covered his face with a veil. [Cf: 10MR328.02] p. 91, Para. 6, [1900MS].

"Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth" (verses 9,10). It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law. He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law. [Cf: 10MR329.01] p. 92, Para. 1, [1900MS].

Christ revealed in the gospel was the propitiation for man's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ--it was this that illuminated the face of Moses. If the typical sacrifices, which were to be done away, were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. [Cf: 10MR329.02] p. 92, Para. 2, [1900MS].

The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful--eternal life. [Cf: 10MR329.03] p. 92, Para. 3, [1900MS].

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment, which was ordained to life, I found to be unto death" (Romans 7:10)--death to the sinner. The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. The law itself would have no glory were it not that Christ is embodied in it. The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lusterless, except as Christ was represented in the law as the One full of righteousness and truth. And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth, God's law of ten commandments, the standard of righteousness was plainly discerned as immutable by all who saw to the end of that which was abolished. [Cf: 10MR329.04] p. 92, Para. 4, [1900MS].

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality--no power to shield the transgressor from its penalty. The full penalty of the law will be executed upon the transgressor if he does not receive Christ as his atoning sacrifice and his personal Saviour. [Cf: 10MR330.01] p. 92, Para. 5, [1900MS].

The proclamation of the law upon Mount Sinai was a wonderful exhibition of the glory and majesty of God. How did this awful exhibition of God's power affect the people? They were afraid. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die" (Exodus 20:18,19). They wanted Moses to be their mediator. They did not understand that Christ was their appointed Mediator, else they would certainly be consumed. [Cf: 10MR330.02] p. 92, Para. 6, [1900MS].

"Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was" (verses 20,21). [Cf: 10MR331.01] p. 93, Para. 1, [1900MS].

The pardon of sin, justification by faith in Jesus Christ, access to God only through a Mediator because of their lost condition, their guilt and sin--of these truths the people had little conception. In a great measure they had lost the knowledge of God and of the only way to approach Him. They had lost nearly all genuine sense of what constitutes sin, and of what constitutes righteousness. The pardon of sins through Jesus Christ, the coming Messiah whom their sacrificial offerings represented, was dimly understood by all, and had become entirely extinct in the minds of many.--Manuscript 58, 1900, pp. 4-7. ("The Law and the Gospel," August 14, 1900.) [Cf: 10MR331.02] p. 93, Para. 2, [1900MS].

Evangelistic Camp Meetings to Be Held (To Elder and Mrs. W. W. Prescott)--Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but several camp meetings in different places. The holding of camp meetings is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the messages for this time, and properly bring out the features of our faith which make us what we are--Seventh-day Adventists. [Cf: 10MR350.02] p. 93, Para. 3, [1900MS].

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves and pray with and for them. Hold fast to those who are interested, until they are confirmed in the faith. There are too few revival efforts made.--Letter 28, 1900, p. 12 (Feb. 17, 1900). [Cf: 10MR351.01] p. 93, Para. 4, [1900MS].

Students to Avoid Food That Taxes the Body and Dulls the Mind--From this we see what an important part a simple diet acts in preparing students to hold positions of trust. Students should cooperate with God by abstaining from all food which will tax the physical powers and

becloud the mental faculties.--Letter 34, 1900, pp. 2, 3. (To Brethren and Sisters in Australia, Feb. 24, 1900.) [Cf: 11MR163.03] p. 93, Para. 5, [1900MS].

Establishment of Avondale College--We have located our school in Cooranbong that we may educate and discipline and train the youth to seek the Lord. There must be a work done to discipline the youth for a higher sphere of service. . . . [Cf: 11MR196.01] p. 93, Para. 6, [1900MS].

Benefits of Exercise--Thousands are sick and dying around us who might get well and live if they would, but their imagination holds them. They fear that they will be made worse if they labor, when this is just the change they need to make them well. Without this, they can never improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in the size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels. Many think they are unable to perform their own domestic duties and so depend upon others. Sometimes it is exceedingly inconvenient for them to obtain the help they need. They frequently expend double the strength required to perform the task in planning and searching for someone to do the work for them. If they would only bring their mind to do these little acts and family duties themselves, they would be blessed and strengthened in it. . . . [Cf: 11MR196.02] p. 94, Para. 1, [1900MS].

One of the first laws the Creator has established in our being is that of action. Every organ has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. . . . [Cf: 11MR196.03] p. 94, Para. 2, [1900MS].

By the cheerful performance of domestic and other duties, idle daughters of wealth might become useful and happy members of society. For many, such labor is a more effective and profitable "movement cure" than the best invention of the physicians. [Cf: 11MR197.01] p. 94, Para. 3, [1900MS].

Parents should early awaken in their children an interest in the study of physiology, and should teach them what are and what are not correct physical habits. This knowledge is invaluable to the young. They need to understand their own bodies. An education in the things that concern life and health is more important to them than a knowledge of the sciences usually taught in the schools, and should be as early obtained. But there are few of them who have any definite knowledge of the human organism or of the mysteries of life. [Cf: 11MR197.02] p. 94, Para. 4, [1900MS].

Very often parents themselves are ignorant of the living machinery, with the relation and dependence of all its complicated parts. They do not understand the influence of the body upon the mind, or the mind upon the body, and they do not see the need of teaching these things to their children. They venture to assume the sacred family relationship, and to undertake to form the character and habits of their children,

when they are ignorant in regard to both the physical and the moral education their offspring should receive, and many seem to be scarcely less indifferent in the matter than are the dumb animals. . . . [Cf: 11MR197.03] p. 94, Para. 5, [1900MS].

There is so close a relation between the mind and the body that it is not possible to secure the health of the one without giving special care to the other.--Ms. 44, 1900, pp. 2, 10-13, 20. ("Jots and Tittles," copied July 24, 1900.) [Cf: 11MR197.04] p. 94, Para. 6, [1900MS].

Wahroonga an Ideal Location for the Sanitarium--Our brethren have selected a site for our new sanitarium. It is about thirteen miles from Sydney, and is in an excellent, healthful location. The altitude is about six hundred feet, and the place receives the cool, life-giving breeze from the sea. Thus, while in the low-lying towns the atmosphere is impure, hot, and oppressive, here it is pure, cool, and refreshing. Excellent roads, and beautiful, picturesque scenery afford opportunity for pleasant drives. Freedom from the dust and the smoke, the din and the confusion, of the city will be most grateful to the brain-weary and the sick. [Cf: 11MR221.01] p. 95, Para. 1, [1900MS].

It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amidst the beautiful sights and sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we can come into harmony with God's original plan, the more favorable will be our position for the recovery and preservation of health. [Cf: 11MR221.02] p. 95, Para. 2, [1900MS].

Our retired location will offer comparative freedom from many of the temptations of city life. Here are no liquor-selling hotels or dram-shops on every corner to tempt the unfortunate victim of intemperance. And the pure sights and sounds, the clear, invigorating air, and the sense of God's presence pervading all nature, tend to uplift the mind, to soften the heart, and to strengthen the will to resist temptation. [Cf: 11MR221.03] p. 95, Para. 3, [1900MS].

While affording the benefits of country life, our sanitarium will be sufficiently near Sydney to secure the advantages of connection with the city. There are two railway lines leading into Sydney. The stations are about twenty minutes' drive from the sanitarium farm, and trains run almost hourly into the city. Five or six little villages within a few miles of our site are fast filling up with the residences of businessmen from the city. This district seems destined to be the most desirable of all the suburbs of Sydney. Not a person who has seen our location of land has one word of criticism to offer. All are surprised that we have purchased it so cheaply. We are sure that it possesses advantages above any other place we have seen. [Cf: 11MR222.01] p. 95, Para. 4, [1900MS].

Appeal for Means with Which to Build--Our new building should be erected at once. But we have not on hand sufficient means either to pay for the land or to erect the building. We thank the Lord that our brethren and sisters in America have had their hearts stirred to help the cause in Australia. But we are reluctant to draw upon them largely now, because they have so many missions in foreign countries to help.

Dr. J. H. Kellogg and a few others have done what they could personally in donations for the sanitarium. For this we thank them on behalf of our people in this country. Now shall we not in Australia make an earnest effort to help ourselves? [Cf: 11MR222.02] p. 95, Para. 5, [1900MS].

We had hoped ere this to have a sanitarium established and in running order; the hindrance has been the dearth of means. We are now paying more than two hundred pounds a year for a rented house. We hope that soon this amount may be devoted to paying for a building of our own in a healthful location, away from the confusion of the city. . . . [Cf: 11MR222.03] p. 95, Para. 6, [1900MS].

Again I ask my brethren in Australia and wherever this appeal may go, Will you help us with your gifts in our emergency? Will you help in erecting a memorial for the Lord in Sydney? Such an institution will give character to our work. It will bring the truth before many persons of the higher classes, who might never see the light of truth but for the Lord's agencies in medical-missionary lines. Through this instrumentality Jesus, the Prince of life, will be uplifted before those who are suffering and are subdued by affliction. As their hearts are softened by the grace of God, some will listen to the gospel, and will see its claims upon them. They will give ear to the last message of mercy to the world, "Come, for all things are now ready." [Cf: 11MR222.04] p. 96, Para. 1, [1900MS].

My brethren, what will you do to forward this work? How much will you lay up as treasure in heaven by contributing toward the erection of a sanitarium? When the building is completed, it will give us facilities to educate and train workers who can carry forward the same work in other places, and thus the blessing will be extended. [Cf: 11MR223.01] p. 96, Para. 2, [1900MS].

In this enterprise all may bear a part. As the sanitarium shall do its work of beneficence, will you not rejoice to be able to say, "With the means the Lord entrusted to me, I helped to establish that institution, which is now doing such a wonderful work in restoring the sick"? [Cf: 11MR223.02] p. 96, Para. 3, [1900MS].

We ask that everyone now will do his best. You may have the same privilege as had the Macedonians. You may surprise the Lord's servants by the liberality of your gifts.--Ms. 12, 1900, pp. 5-11. ("Who Will Help?" Jan. 31, 1900.) [Cf: 11MR223.03] p. 96, Para. 4, [1900MS].

Both Donations and Loans Sought From Church Members--The time has come for us to arise and build the sanitarium without waiting for anyone. This work is the work of the Lord, and it should have been done before this. The building of the sanitarium has long been contemplated, but the work has been delayed from positive necessity. The school buildings had to be erected, and this called for the means. We need now to walk by faith. The Lord will help us if we will arise and build. [Cf: 11MR223.04] p. 96, Para. 5, [1900MS].

The light which the Lord has been pleased to give me is that in the work of establishing the sanitarium, we should ask our people for donations and loans. All the donations possible are to be obtained, and then our brethren are to be asked to loan their money, without interest

or at a low rate of interest. But we are not to borrow money from the banks, even though we are obliged to put up the building piece by piece. In this matter let us work with an eye single to the glory of God.--Ms. 42, 1900, p. 1. ("Words of Instruction Regarding the Sanitarium at Wahroonga," July 23, 1900.) [Cf: 11MR224.01] p. 96, Para. 6, [1900MS].

Better Facilities Needed--The sanitarium in Sydney is now full. But the higher class of patients, those who can afford to pay well, will remain only long enough to take their treatment. They do not like the building or the rooms, and they will not stay any longer than they can help.--Letter 50, 1900, p. 1. (To Brother Murphet, March 20, 1900.) [Cf: 11MR224.02] p. 96, Para. 7, [1900MS].

The Sydney Sanitarium Will Advance God's Work in Australia--We are now in California, and yet our interest in the work in Australia is not diminished. I am just as desirous now that the work in Australia shall go forward as I was when I was there. The work of the Lord in that place is in no way to decrease because we are not there. We feel an earnest desire that the work on the sanitarium shall advance as fast and as solidly as possible. I hope that you will help all you possibly can by gifts and by loans. Do this for the sake of our Lord Jesus Christ, and a rich blessing will be granted you. [Cf: 11MR224.03] p. 97, Para. 1, [1900MS].

I have a request to make of you. Will you and your son visit Cooranbong and the place where the new sanitarium is being erected? May the Lord help you to help the men who are trying to do their best for the advancement of His cause. I am glad that you have invested some of the Lord's money in the sanitarium; but it will be a hard pull if our brethren and sisters in Australia do not do more than they have done. All should do their best. There should be no failure in the work of erecting the sanitarium on the land purchased for it. [Cf: 11MR225.01] p. 97, Para. 2, [1900MS].

A great work is to be done in Australia, and one important way of advancing this work is the establishment of a sanitarium where the sick can be cared for. All classes of people will come to the sanitarium, those in high positions of trust as well as the more lowly, and the Lord will impress their minds. If there ever was an object where the means locked up in banks would be well invested, it is in such an institution, where the sufferings of humanity will be relieved, and the work conducted on the strictest temperance principles. [Cf: 11MR225.02] p. 97, Para. 3, [1900MS].

The Lord calls upon those to whom, as His stewards, He has entrusted means to do their best. My heart is in the work. I am very anxious to see the sanitarium in running order. Therefore, my brother, we thank you for what you have done, and ask you to help still further if you possibly can. You will be putting your money into a safe bank, which will yield a rich return, if not in this life, in the life eternal. [Cf: 11MR225.03] p. 97, Para. 4, [1900MS].

The building of the sanitarium is the will of God. The work is His work, and we greatly desire that sufficient means shall come in to complete the building. It is to be erected economically, without extravagance or display, but according to the mind of God, so that it

will be a memorial for Him among other institutions of the kind. It is to be controlled and conducted on strictly religious principles, and many souls will be saved. Many will believe the truth and keep the Sabbath of the fourth commandment. Thus all classes can be reached, high and low, rich and poor. [Cf: 11MR225.04] p. 97, Para. 5, [1900MS].

Every dollar invested for Christ's sake will bring blessing to the giver and to suffering humanity. I am thankful for what you have done. Cannot you help still more?--Letter 130, 1900. (To Brother Murphet, October 16, 1900.) [Cf: 11MR226.01] p. 97, Para. 6, [1900MS].

JHK Reproved--You were entirely out of place in making such sweeping censures of your brethren. The Lord did not give to you the work of laying a reproach upon them. Your actions in this respect pleased the evil angels, but the angels of God veiled their faces. Such manifestations are not prompted by the spirit of God, but by another spirit. Your sarcasms, your witticisms, your play on words, which seemed so clever to some present, were an offense to God. You spoke sharp words to Christ in the person of His servants, who were appointed to do a special work for the Master. Sometimes they worked under great disadvantages. This was calculated to discourage them and to weaken their hands. Your inclination to chastise the ministers as you have done, and to break out upon them with a tirade of abuse, bears the rebuke of God. Unless you repent and make a thorough change, you will do more and more of this work. . . . [Cf: 11MR309.03] p. 98, Para. 1, [1900MS].

Oh, John, John, what are you doing, and what do you mean? The work that is coming from your hands is not pure and sanctified. The work that should be done is not done. The Lord does not endorse the work that you are doing. . . . [Cf: 11MR310.01] p. 98, Para. 2, [1900MS].

Dr. Kellogg, as you have dealt with others, so God will deal with you unless you repent and change your course of action. He cannot serve with injustice. There is not a vestige of justice in the position you so firmly maintained. Your wit and sarcasm were inspired by a spirit from beneath. Where you should have shown benevolence, kindness, love, and tenderness, as a representative man, you manifested traits exactly the opposite of these. I cannot find words to describe the way in which God regards such a course.--Letter 177, 1900, pp. 1,2,6,7. (To J. H. Kellogg, Jan. 21, 1900.) [Cf: 11MR310.02] p. 98, Para. 3, [1900MS].

Reason EGW Was Instructed to Re-employ Fannie Bolton--I now see why I was directed to give Fannie another trial. There were those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me.--Letter 61, 1900. (To G. A. Irwin, April 23, 1900.) [Cf: 11MR331.03] p. 98, Para. 4, [1900MS].

Fannie Bolton's Claims Totally Untrue--I have read what you say in regard to Fannie Bolton. There is no truth in the statement that I told Fannie to write a letter or testimony to A. R. Henry. My testimonies to the churches, and to individuals have never been written in that way. . . . [Cf: 11MR332.01] p. 98, Para. 5, [1900MS].

All through her experience, Fannie's light has been too much like that of a meteor. It flashes up, and then goes out in darkness. Her feelings are counted as her religion. What a pity that she has so much confidence in her brilliant flashes. Her mind is so full of an emotional religion that she knows not what the genuine article is. . . . [Cf: 11MR332.02] p. 98, Para. 6, [1900MS].

I tell you that there is not a semblance of truth in her statements. My copyists you have seen. They do not change my language. It stands as I write it. . . . [Cf: 11MR332.03] p. 98, Para. 7, [1900MS].

As I have stated, Fannie has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of someone else would not rightly represent me. [Cf: 11MR332.04] p. 99, Para. 1, [1900MS].

I have written thus fully in order that you may understand the matter. Fannie Bolton may claim that she has made my books, but she has not done so. . . . [Cf: 11MR332.05] p. 99, Para. 2, [1900MS].

Wherein do my articles in the papers now differ from what they were when Fannie was with me? Who is it that now puts in words to supply the deficiencies of my language, my deplorable ignorance? How was this done before Fannie Bolton had anything to do with my writing? Cannot people who have reason see this? If Fannie supplied my great deficiency, how is it that I can now send articles to the papers?--Letter 61a, 1900. (To G. A. Irwin, April 23, 1900.) [Cf: 11MR332.06] p. 99, Para. 3, [1900MS].

Should I be considered your enemy, because I will not hold my peace when the Lord instructs me to tell you that you need a work done for yourself which will give you an altogether different experience from that which you are now having?--Letter 77, 1900, p. 3. (To Dr. J. H. Kellogg, Dec., 1899.) [Cf: 12MR1.01] p. 99, Para. 4, [1900MS].

You feel that Sister White has turned away from you, but it is exactly the opposite. Sister White has no different testimony to bear from the testimony she has borne for the last fifty years. It is you who have changed and changed decidedly. You have refused to accept the light which the Lord has been pleased to give you, that you were to work in harmony with your brethren.--Letter 85, 1900, p. 2. (To Dr. J. H. Kellogg, May, 1900.) [Cf: 12MR1.02] p. 99, Para. 5, [1900MS].

The Benefits of Country Living--It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amid the beautiful sights and sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we can come in harmony with God's original plan, the more favorable will be our position for the recovery and the preservation of health. [Cf: 12MR30.01] p. 99, Para. 6, [1900MS].

Our retired location will offer comparative freedom from any of the temptations of city life. Here are no liquor-selling hotels or dram-

shops on every corner to tempt the unfortunate victim of intemperance. And the pure sights and sounds, the clear, invigorating air, and the sense of God's presence pervading all nature, tend to uplift the mind, to soften the heart, and to strengthen the will to resist temptation.-- Ms. 12, 1900, pp. 1-2. ("Who Will Help?" January 31, 1900.) [Cf: 12MR30.02] p. 99, Para. 7, [1900MS].

Satan Will Cause God's People All the Trouble Possible--In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can.--Letter 93, 1900, p. 2. (To G. A. Irwin, July 3, 1900.) [Cf: 12MR43.02] p. 100, Para. 1, [1900MS].

Dear Brother and Sister Sisley: I greet you this morning with a Happy New Year. Another year, with its burden of record, has passed into eternity. We know not what that record is, and cannot know till the judgment. But a new year has commenced, and I feel like dedicating myself anew to God, soul, body, heart, and strength. A new page is turned. What shall be the record of this new year? What shall be its revelations in the history of the world? What shall be its revelation in our individual history? [Cf: 12MR44.01] p. 100, Para. 2, [1900MS].

(Revelation 20:11-15 quoted.) At this time we should be very careful to heed every word of warning that God sends to His people. [Cf: 12MR44.02] p. 100, Para. 3, [1900MS].

We have a work on our hands in Maitland. All the suburbs are aroused. The large numbers interested in the truth have so little light on the Scriptures that it is difficult to lead them or to hurry them. I have been instructed that if these people could have a genuine revival effort made for them, impressions would be made. The Holy Spirit would impress the soul. We must bow in prayer before God. Our business must not be placed first. [Cf: 12MR44.03] p. 100, Para. 4, [1900MS].

Those controlling various lines of work in our institution need to realize the truth of the words, "Without me ye can do nothing." A genuine missionary work must be done in the different lines of work. New principles must be developed as well as talked. In the place where all should walk humbly before God, there must be no large care for business and little care to understand whether the Lord Jesus is presiding. Begin your work every morning with prayer. The Lord says, "Them that honour Me I will honour" (1 Sam. 2:30). If you educate the workers in every department to invite the presence of the Lord Jesus, and begin the work with softened and subdued hearts, no loud-voiced ordering or sharp words will be heard. No harsh spirit will be manifested by men and women who believe that Christ is in the room. This is the reformation needed. The workers in every room are to be transformed into a Christian-endeavor company to help one another to please Christ by gentleness, good temper, and sunshine in the heart. Sweetness, gentleness, patience, longsuffering, love, and the strictest integrity must be manifested by those who stand at the head of every working force, because Christ is present, to see how His character is lived before the workmen. Every worker should feel that in his room angels preside, for Satan will seize every opportunity to weave in some of his sentiments and attributes. [Cf: 12MR44.04] p. 100, Para. 5, [1900MS].

Here, in the Lord's great workshop, Christian attributes, the tenderness and love of Christ, are to be the prevailing elements. As you take time to pray with the workers, you can take half an hour to introduce the heavenly Guest, and then ask if there are present those who would have you pray especially for them. Do not consider this wasted time, for by this means success and spiritual victory will be brought in. The machinery will respond to the touch of the Master's hand. God's blessing is certainly worth asking for, and the work cannot be done aright unless the beginning is right. The hands of every worker must be greatly strengthened, his heart purified before the Lord can use him satisfactorily. If pure and undefiled religion is brought into every workroom, impressions will be made upon human hearts and minds much more decidedly than by the word spoken to large congregations in the Tabernacle. [Cf: 12MR45.01] p. 100, Para. 6, [1900MS].

Our publishing houses were erected to do a work for the Lord, to send heavenly light to all parts of the world, to bring precious souls into the fold. Let the [publishing house] office be a missionary plant to do a work for the Master in the conversion of souls. Work, and watch, and pray for souls as they that must give an account. This year [try] the Lord's prescribed remedy for evil. Let every man do that which the Lord requires him to do, looking unto Jesus, who is the owner of every soul. Let the workers who have to act a part in this firm remember that God calls them to be a convention of Christian workers, a spectacle to the world, to angels, and to men. Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of everyone who is engaged in any department of the publishing work. If you will do this, a great blessing will come to you from the One who gave His whole life to service, the One who redeemed you by His own life. You must have the power of the Holy Spirit, else you cannot be an overcomer. What testimonies you should bear of the loving acquaintance you have made with your fellow-workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the Tabernacle. Let Christ come into your hearts. [Cf: 12MR46.01] p. 101, Para. 1, [1900MS].

The work of every believer is aggressive. It is a daily warfare. Christ is saying to the managers and workers in the office, "Ye are My witnesses." Think it; speak it; act it. Heaven is just next door. Open the door heavenward and close the door earthward. God is calling the workers in every department of the office. Will you hear His voice and open the door of the heart to Jesus? Will you love Him who gave His life for you? [Cf: 12MR47.01] p. 101, Para. 2, [1900MS].

Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the bread of life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life. By this means only can you maintain your integrity. Fidelity to Jesus Christ will ensure a most precious reward. Let each soul strive for eternal life, acknowledging Christ in word and spirit. He has pledged His word that He will acknowledge you and me, gladly, heartily, joyously, before His heavenly Father. Is not this

worth striving for? See what you can do personally to be true to principle, to maintain uncorruptness in every phase of your life; and you will behold His glory. I have a great interest in you. I desire that you may be acknowledged in the heavenly courts as true, faithful witnesses for Christ, faithful witnesses of the truth of the third angel's message.--Letter 2, 1900, pp. 1-4. (To W. C. Sisley and wife, Jan. 3, 1900, written from "Sunnyside," Cooranbong.) [Cf: 12MR47.02] p. 101, Para. 3, [1900MS].

Not Possible for Law of God to Be Set Aside--Holiness is wholeness for God. It means perfect obedience to every precept of the law of God. This is the only true moral excellence. A character in harmony with the law of God is the only character which will receive His approval. It shows that man has by faith received Jesus Christ, who came to this world to die for the transgressors of God's law. Christ by His own obedience to the law places man on vantage ground with God, giving him another trial. Thus probation is granted to man, opportunity is given him to show his hatred of sin, the transgression of the law, and to return to his loyalty to God. [Cf: 12MR145.03] p. 101, Para. 4, [1900MS].

Is it possible for the law of God to be changed or set aside? Nay, verily; for that law is immutable, eternal. It is forever to hold its claim of obedience upon every soul who has opportunity to gain a knowledge of the will of God. The responsibility of men today is proportionate to the light they receive through the messages of warning God has given. [Cf: 12MR145.04] p. 102, Para. 1, [1900MS].

To abrogate the law of God is as impossible as it would be for God to abolish Himself. The law of God's kingdom is a transcript of His character. Men may talk of Christ. They may claim to be saved by Christ. They may talk of righteousness. But the only true righteousness is entire conformity to the law of Jehovah. Righteousness, goodness, virtue, purity, all mean conformity to the law of God.--Ms 60, 1900, p. 6. ("The Transgression of God's Law," August 20, 1900.) [Cf: 12MR145.05] p. 102, Para. 2, [1900MS].

Each Person Has an Influence on Others--The fruit borne upon the tree is not seen in good works, but in perpetuation of transgression and sin. It is not alone one's own soul and his own hope of eternal life that are sacrificed. He has influenced others. And all the influence he failed to exert in behalf of righteousness and truth, all the stumbling blocks laid in the way of other souls, will be charged against him in that great day when the judgment shall sit and the books shall be opened, and everyone shall be judged according to his deeds. The soul that has had light in regard to the Lord's Sabbath, His memorial of Creation, and to save himself from inconvenience and reproach has chosen to remain disloyal, has sold his Lord. He has dishonored the name of Christ. He has taken his stand with the armies of antichrist. With them at the last great day he will be found outside the city of God, not with the loyal, the true and righteous, in the heavenly kingdom. [Cf: 12MR149.01] p. 102, Para. 3, [1900MS].

All who have genuine faith will be tested and tried. They may have to forsake houses and lands, and even their own relatives, because of bitter opposition. But "when they persecute you in this city, flee ye into another," Christ said, "Ye shall not have gone over the cities of

Israel, till the Son of man be come" (Matt. 15:23).--Ms. 9, 1900, p. 4. ("Our Duty Under Persecution," Jan. 26, 1900.) [Cf: 12MR149.02] p. 102, Para. 4, [1900MS].

God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. But God has a world large enough, and proper and right for the human beings He has created to inhabit it, without finding homes in those lands so objectionable in very many, many ways. [Cf: 12MR159.01] p. 102, Para. 5, [1900MS].

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world. Obedience is the test; and all this plowing into the intricacy of the precise minutes and hours of the Sabbath--it is the test of man's obedience to honor and glorify God. To sin, or transgression of His law, God will prove a consuming fire. The Sabbath observance is "a sign between Me and you throughout your generations forever."--Letter 167, 1900, pp. 1, 2. (To G. A. Irwin, March 23, 1900.) [Cf: 12MR159.02] p. 102, Para. 6, [1900MS].

Women Missionaries to Be Financially Supported--When I see the great desire shown by men and women to hear the truth, I long earnestly for means to open up the work where the third angel's message has never been heard. We have had some very interesting experiences in Maitland. Our women workers, in giving Bible readings, find families, not always poor, who cannot read. They have taught several persons to read. By the blessing of God these can now read the Word of God for themselves. [Cf: 12MR164.03] p. 103, Para. 1, [1900MS].

Every soul is precious in God's sight, and I am wondering what can be done for the destitute fields where the flock of God is without a shepherd. I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be meat in His house. A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give. We need so much just now these fruits of self-denial, to support women missionaries in the field.--Letter 24, 1900, p. 3. (To Sister Wessels, Feb. 15, 1900.) [Cf: 12MR164.04] p. 103, Para. 2, [1900MS].

The Holy Spirit Necessary to Make Word Understood--Of the disciples of Christ we read that they understood not His disclosures in regard to His humiliation, His rejection, and His crucifixion. But when Christ was risen from the dead, they understood. When the Holy Spirit came upon them at the day of Pentecost, they understood. Look at the change wrought under the Holy Spirit's guidance in the faltering, stumbling, erring, misinterpreting, misunderstanding ones! Passages from the living oracles are seen in a new light. No comparison can be made with the disciple before the reception of the Holy Spirit, and the disciple

renewed, converted, baptized by the Spirit of God. [Cf: 12MR257.01] p. 103, Para. 3, [1900MS].

Men may study and try to learn the living words of God, but unless the Holy Spirit shall unite with the human understanding, and the human unite with the divine by becoming partakers of the divine nature, they are blind and cannot see afar off, and have forgotten that they were purged from their old sins. But the touch of the Holy Spirit upon the human mind makes decided changes. [Cf: 12MR257.02] p. 103, Para. 4, [1900MS].

Behold those disciples, hidden in that upper chamber for fear of the priests and rulers. They were to go everywhere to preach the Word. They were to speak with new tongues, not a foreign language, but words eloquent from lips which had been touched with a live coal from off the altar. After the disciples had received the baptism of the Holy Spirit, the priests and rulers marveled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus. [Cf: 12MR257.03] p. 103, Para. 5, [1900MS].

Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance. "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Psalm 119:130). [Cf: 12MR258.01] p. 103, Para. 6, [1900MS].

Bible truth spoken by sanctified lips is eloquence and power. The disciples had a saving understanding of the words of Christ. Because they were united with Christ, eating His flesh and drinking His blood, the inspired book was to them spirit and life. We may understand the Bible as we understand other books, but it is not thus taken into our minds and hearts as the living bread from heaven.--Ms. 32, 1900. [Cf: 12MR258.02] p. 104, Para. 1, [1900MS].

The Lord Jesus was the light of the world, the greatest witness for truth the world has ever seen. When necessary He spoke truths which were keen and cutting as a two-edged sword, and sent them home to the conscience so forcibly that the priests and rulers could not bear His words, and planned again and again to put Him to death. But when they sought to take His life, He departed to other places.--Letter 123, 1900, pp. 2, 3. (Written to Edson and Emma White from "Sunnyside," Cooranbong, N.S.W., August 14, 1900.) [Cf: 12MR309.01] p. 104, Para. 2, [1900MS].

We are on our way to America, after an absence of nine years. As we left the sanitarium at Wahroonga, to take passage on the Moana, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of Righteousness will go before them, and the glory of God will be their rearward.--Ms. 96, 1900. (Diary entry written on the Moana, August 29, 1900, en route from Australia to the

United States.) [Cf: 13MR33.01] p. 104, Para. 3, [1900MS].

I am troubled in regard to the situation of our sanitarium in Denmark. My mind is greatly stirred. I have not time now to write to you as fully as I shall try to do as soon as I can. [Cf: 13MR226.01] p. 104, Para. 4, [1900MS].

There must be a decided movement on the part of our American brethren to relieve the situation, and there must also be decided action on the part of our Scandinavian brethren. Now is the time for the churches in Denmark, Norway, and Sweden to come up to the help of the Lord. [Cf: 13MR226.02] p. 104, Para. 5, [1900MS].

Often when one comes into perplexities that are of a trying character, and [the person] is at the foot of the hill, in need of strong helpers to cooperate in pulling up the load, much time is wasted in criticizing and scolding and fretting. But this does not move the load. The one who feels the pressure most severely needs not and deserves not the censure. It might more appropriately fall upon men who have sacrificed principle. But even then it might be inappropriate. The first thought should be, How can we all unite in helping to lift the load? There is too much at stake to run the risk of delay. [Cf: 13MR226.03] p. 104, Para. 6, [1900MS].

Let all who love God and His cause come to the rescue of His institutions in Europe. I am stirred by the Spirit of the Lord to sound an alarm for Christ's sake, and remind those who profess to believe the Word of God of their privileges and responsibilities and of their duty to the brethren who have been used by God to do a good work. You will lose a rich blessing if you fail now to do your work as God's helping hand in relieving the Denmark Sanitarium. [Cf: 13MR226.04] p. 104, Para. 7, [1900MS].

You will not do justice if you charge those who have carried the responsibilities with moving in accordance with worldly ambition, to glorify themselves, in building so largely. They thought they were working for the glory of God. Now is the time to help. Let all do something. Let all be as God's helping hand, lifting wholeheartedly. Encourage the oppressed to trust in the Lord, to have that courage which will not fail, but go forward. Let all do as they would wish to be done by were they in similar circumstances. As they do this work they will cooperate with ministering angels. [Cf: 13MR227.01] p. 105, Para. 1, [1900MS].

Patience, charity, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. It will show that true Bible principles are practiced. There has been a work accomplished which in no way pleases the enemy of righteousness. Who will now place themselves on the Lord's side and as His helping hand engage in doing His work? Who will now seek to build up, not to tear down? This is a work which should go forward in strong lines. God's people should serve Him in truth and righteousness. Who will now appropriate their God-given means to relieve the painful pressure upon our beloved fellow workers? Who will now enter into partnership with God to dispense His means in this emergency? All our churches should now work actively and wholeheartedly for God, each member determined to avert the great

calamity which threatens the Lord's instrumentalities. [Cf: 13MR227.02] p. 105, Para. 2, [1900MS].

Oh, what a sight it would be for angels to look upon, to see God's instrumentalities passing out of the hands of those who can handle them for the advancement of His work! Christians, now is your time to come up to the help of the Lord. The Lord's treasures are at hand, lent to us in trust to be used in just such emergencies. He speaks to us all. Hear what He says. "The gold and silver is mine, and the cattle upon a thousand hills." (See Haggai 2:8; Ps. 50:10.) Then, stewards of the Lord, use the Master's entrusted goods to free His institutions in Denmark and Norway from debt. Angels of God will cooperate with us in helping these institutions, so that no reproach shall rest upon the Lord's cause. [Cf: 13MR228.01] p. 105, Para. 3, [1900MS].

Show that you are Christ's followers by reaching out the hand to help, for thus God would have it. His cause is one the world over. [Cf: 13MR228.02] p. 105, Para. 4, [1900MS].

He who feeds on the Bread of life has Christ formed within him. The Word is to be brought into the practical life. By reason of the waste in the body, the blood must ever be renewed by food. So it is with the Lord's working instrumentalities. The Word must daily be received, believed, and acted. Christ must dwell in us, energizing the whole being, providing the life-blood of the soul. His example must be our guide. We must reveal His sympathy in dealing with our fellow laborers. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live, yet not I, but Christ liveth in me" (Gal. 2:20). Christ's life, abiding and moving in our souls as the blood moves in the veins, is the cause of our joy and the pledge of our glory. Oh, the goodness and love God has expressed in our behalf! [Cf: 13MR228.03] p. 105, Para. 5, [1900MS].

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord's stewards to do this work, if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God's instrumentalities. Have faith in God. Hold fast to the hand of infinite power; for the Lord has, in the hands of His stewards, a store of treasures sufficient to heal all the diseases of the institutions in Europe. [Cf: 13MR229.01] p. 106, Para. 1, [1900MS].

God help us to help you, is my prayer.--Letter 154, 1900. (Written from Healdsburg, California, November 25, 1900, to Dr. Ottosen.) [Cf: 13MR229.02] p. 106, Para. 2, [1900MS].

(Written July 3, 1900, from "Sunnyside," Cooranbong, N. S. W., to Elder and Mrs. S. N. Haskell.)--I shall venture to write a few words to you, though I cannot think as clearly as before my illness. [Cf: 13MR323.01] p. 106, Para. 3, [1900MS].

There is a matter which I wish to present to the Illinois Conference. I donated \$1,000 to the Chicago Mission when Brother Starr was in charge. I hear that they have recently received a donation, and that they propose to use this money to pay a certain man who has been

laboring in New York City to come to Chicago and meet a man there who is a smart opponent. [Cf: 13MR323.02] p. 106, Para. 4, [1900MS].

From this time on to the end men will spring up, men who are remarkably sharp, with whom those who have not an intelligent knowledge of the truth or who do not have special help from God, can in no way contend. Some human agents will be imbued with the spirit of the great fallen angel, who will be present in every meeting to help the human agent to voice his words and to speak in such a manner that many will be deceived--if possible, the very elect. [Cf: 13MR323.03] p. 106, Para. 5, [1900MS].

Our only safety every day and every hour is to be on watch. We cannot become indolent and careless. I tell you that God would have His people to be ever on guard. The brother who may suppose that he can meet the adversaries of truth is to know that he is directed of the Lord. What can be done? may be asked. Unless we know that we have a commission from on high, we are to refuse to enter into controversy with anyone, because this is not our work. We are none of us to seek to cast out devils, lest we ourselves be cast out. [Cf: 13MR323.04] p. 106, Para. 6, [1900MS].

Let all remember how adroitly and cunningly did Satan command Christ to cast Himself from the temple, quoting Scripture to show Him that it was the very thing for Him to do, for in this way He could give evidence to all the people that He was what He claimed to be. "If Thou be the Son of God, 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" (Matt. 4:6). [Cf: 13MR324.01] p. 106, Para. 7, [1900MS].

In quoting this Scripture, Satan left out a very important point, which reads in Psalm 91:11: "For He shall give His angels charge over thee, to keep thee *in all thy ways*." In consenting to do Satan's bidding, Christ would be venturing into Satan's ways, not in ways that God had devised for His Son. That was a dare, and Satan's agents are full of presumptuous dares to get a chance to work his will with those who will accept his dare. But Christ would not accept the dare of Satan. Christ would not enter into controversy with the arch deceiver and tempter. He said, "It is written again, Thou shalt not tempt the Lord thy God." This means more than some understand. These words acknowledge the prerogative of the law of God, whom Satan was tempting, because Christ in His assumed humanity was working out the plan of redemption for the fallen race. [Cf: 13MR324.02] p. 107, Para. 1, [1900MS].

Let all who will seek to read or to interpret the Scriptures, consider, when they have ends to gain, that they should do everything openly and fairly, not trying to cover up the point by reading half of the words as did Satan. The Lord Jesus, although weak and faint through hunger, spoke words which enabled Him to maintain the character that He knew God had given to endure this test. Yet it was a temptation. [Cf: 13MR325.01] p. 107, Para. 2, [1900MS].

Angels, as ministering spirits, are in the path where duty calls the heirs of salvation to travel, and God will protect them from all evil. But when Satan marked out a path of his own, suggesting that Christ

should evidence His divine character, Christ had no right to walk in that way. He was to keep His feet in the path which the Lord had marked out. Thus Christ in His humanity gave an example of what man should do when tempted by Satan's suggestions. We are to remember what Christ our Head did, and never to accept a dare to prove the truth to men who are inspired by Satan to make proposals that God has not originated; for in this way Satan would lead us to step out of the path of God's providence, and place ourselves in a position where we might be worsted by the enemy and be overcome to our own hurt and to the injury of the cause of God. [Cf: 13MR325.02] p. 107, Para. 3, [1900MS].

When the Lord gives a man a work to do, he will know that in doing the very work which God has given him to do he is keeping the ways of the Lord of heaven and earth. In doing this, God will protect him from all evil and sanctify the dispensation to his highest good. [Cf: 13MR325.03] p. 107, Para. 4, [1900MS].

I wish I might make all upon whom rest responsibilities, whom Satan shall tempt to do things to prove that their position is impregnable, see in all these presumptuous ventures the hand of a foe to whom they should not yield. For several reasons the Lord is not pleased that any of His workers shall join in issues of controversy with the wily deceiver. Keep out of controversy. In a debate over questions of Bible truth, you do not fight with men, but your warfare is with principalities and powers. [Cf: 13MR325.04] p. 107, Para. 5, [1900MS].

(Ephesians 6:10-18, quoted.) Thus are the soldiers of the Lord Jesus Christ to be equipped to meet, not flesh and blood, but principalities and powers and the rulers of the darkness of this world. [Cf: 13MR326.01] p. 107, Para. 6, [1900MS].

All who believe the truth are to be united in faith and hope and patience and love. Then there will be strength. There is to be no one-man power set up in our work to rule God's heritage. We must now stand with a united front. Every element will be stirred to bring in confusion, teaching errors that will not stand. Read Second Corinthians; talk about it, make it plain. [Cf: 13MR326.02] p. 108, Para. 1, [1900MS].

I have just been interrupted. Dr. Caro and Brother Sharp have been in. Some time ago I told them that if money did not come without placing themselves in bonds to do thus and so with the income of the Sanitarium, they were to stand still and wait for money to come from other sources. The warning was given just in time; for in about two weeks or less after I had warned them so faithfully not to subscribe to any presentations, nor enter into any contract with any persons, because temptations would come as a result, the temptations came, just as I had told them, and they wrote decidedly that they could not put their names [on any documents] and subscribe to any of the contracts which Dr. Kellogg had specified. So, you see, the Lord as well as Satan is at work. [Cf: 13MR326.03] p. 108, Para. 2, [1900MS].

The man who is to come to Chicago must not on any account enter into any controversies with any man. It is necessary for him to obtain a deeper experience. He will seek to be original, and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner. I want you to

study Second Corinthians 11. Here Paul gives a relation of his experience. Make this chapter talk. [Cf: 13MR327.01] p. 108, Para. 3, [1900MS].

Our brethren have just left, and at six o'clock Brother Sharp will take this to post in Sydney. But I want you to make this chapter speak decidedly. [Cf: 13MR327.02] p. 108, Para. 4, [1900MS].

We must have our anchor cast into that within the veil. God will not approve self-exaltation, selfishness, or avariciousness. It is the duty of our conference to support our ministers, but it has been a matter worked up by Dr. Kellogg that the slum work is the great power of God. It certainly has become a great power to absorb and not produce means. The gospel ministry is placed as the footstool, and the so-called medical missionary work is made the whole gospel. But the Lord will bring order out of chaos. [Cf: 13MR327.03] p. 108, Para. 5, [1900MS].

It is the duty of the people to respect the ministers of the gospel. The ministers are Christ's ambassadors, and are as entitled to their wages as are the workers in our institutions. There are some who minister for the truth's sake that it shall not languish. These ministers will freely assist the perishing and needy missions at home by giving a portion of their wages as they are able, although it is by self-denial and self-sacrifice. The labor and trials and sacrifice of the ministers are all known to God. [Cf: 13MR327.04] p. 108, Para. 6, [1900MS].

[Jesus said:] I sanctify Myself, consecrate and devote Myself to the work appointed Me of My Father, that My disciples also may be sanctified through the truth, and be prepared to do their work. (See John 17:17-19.) (Verses 20-23, quoted.) [Cf: 13MR328.01] p. 108, Para. 7, [1900MS].

Ministers and church members should do everything in their power to answer that prayer of Christ. For this, Christ has given His life--to bring all believers into an inward, living union with Himself and with the Father, and thus bind up by golden, spiritual links, brother with brother, in peace and love and unity, and with Christ in God, so that heaven will be represented upon the earth, that the world may believe that God has sent His Son. This unity among believers is the credentials they bear to Christ that God has sent His Son into the world. This great mission can be made successful. [Cf: 13MR328.02] p. 109, Para. 1, [1900MS].

I have much more to write, but I must stop or I shall not be able to sleep. I have written many communications but have been too weak even to remember to have them copied. We remember you in our family prayers. We pray most entreatingly to God to give you both strength and a great measure of grace.--Letter 96, 1900. [Cf: 13MR328.03] p. 109, Para. 2, [1900MS].

Christ declared, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39). [Cf: 13MR339.01] p. 109, Para. 3, [1900MS].

This is the message of warning we are to give to our world. In this work we should employ all our energies. The sins which existed in Noah's day exist now, and God calls upon His ministers to carry forward a work of decided reform. He is seeking to lead His people to a higher plane of action. Let the church arise and shine. Let every family practice self-denial, doing all they can to improve their own condition. Those who are truly on the Lord's side will be self-denying and self-sacrificing. They will eat and drink to the glory of God, refusing to corrupt soul and body by intemperance. Then the condition of the church will testify that her light has not been removed. But if church members do not act the part God has assigned them, the movement of health reform will go on without them, and it will be seen that God has removed their candlestick out of its place. Those who refuse to receive and practice the light will be left in the background. [Cf: 13MR339.02] p. 109, Para. 4, [1900MS].

Let not this matter be treated indifferently. Those who explain the truth to others are themselves to be examples of the work that God requires to be done in the individual character. They are to be a living exposition of the word, "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" (James 1:27). [Cf: 13MR340.01] p. 109, Para. 5, [1900MS].

In this time of moral declension God calls upon His people to show a marked distinction between their habits and practices and the habits and practices of the world. Let not those who claim to be Christians, who are professedly walking in the way of God's commandments, take the side of idolaters by indulging self. The advancement of the principles of health reform and medical missionary work is to engage the energies of God's people. Those who are to be a sign to the world are to learn their lessons from the greatest Teacher the world has ever known. In their work they are ever to follow Christ's example.--Manuscript 78, 1900, pp. 12, 13. [Cf: 13MR340.02] p. 109, Para. 6, [1900MS].

(Written to Elder and Mrs. W. W. Prescott, February 17, 1900, from "Sunnyside," Cooranbong, N. S. W.)--I have commenced several letters to you, but have not been able to finish them before something else has come in and taken all my time. I would be very much pleased to have the privilege of seeing you again here in Cooranbong. I was very sorry that Elder Waggoner did not come, but I knew that he was needed in London, and therefore we could not feel as aggrieved as we otherwise would have been. I know that there is a great work to be done in London, and I would be pleased to be with you and help you in the work. [Cf: 14MR158.01] p. 110, Para. 1, [1900MS].

We have entered upon time when the most earnest gospel missionary work is to be done. But I have been given light, decided light, that the so-called medical missionary work in America has absorbed means and labor that were needed in other fields where a strong influence for the truth should be maintained. If we should all engage in the work that Dr. Kellogg has been doing for the lowest class of people, what would become of the work that is to be done in the places where the third angel's message, the truth upon the Sabbath and the second coming of our Lord, has never been proclaimed? [Cf: 14MR158.02] p. 110, Para. 2, [1900MS].

The third angel's message is to be given to our world in clear, distinct lines. Some have thought that it is best to gradually prepare the way for the presentation of the Sabbath question. The Sabbath truth is the message to be proclaimed with a loud voice, as presented in the fifty-eighth chapter of Isaiah. And in the fourteenth chapter of Revelation we read, "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." [verses 9, 10]. This message embraces the two preceding messages. It is represented as being given with a loud voice. that is, with the power of the Holy Spirit. The impression made by this message will be proportionate to the earnestness with which it is proclaimed. [Cf: 14MR158.03] p. 110, Para. 3, [1900MS].

John beholds the loyal people of God, and he exclaims, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus" [verse 12]. Babylon is represented as holding a wine cup in her hand, from which she makes all nations drink. The nations commit spiritual fornication by divorcing themselves from God and trampling on His commandments. The time in which the saints live is a trying one for those who refuse to receive the mark of the beast and his image, but through it all the saints show their patience. They continue to be steadfast in the faith, even should their firmness cost them their lives. [Cf: 14MR159.01] p. 110, Para. 4, [1900MS].

We know that now everything is at stake. The third angel's message is to be at this time regarded as of the highest importance. It is a life and death question. [Cf: 14MR159.02] p. 110, Para. 5, [1900MS].

The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms, but with boldness and power. There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. The third angel's message is to be strengthened and confirmed. [Cf: 14MR160.01] p. 111, Para. 1, [1900MS].

John writes: [Rev. 18:1-5, quoted]. Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days. From the light that God has given me, I know that the gospel message for this time is being turned aside for work among the lowest class of people. This work is being made the all-absorbing work for this time, but God does not make it thus. But it is a never-ending work, and if it is carried on as it has been in the past, all the powers of God's people will be required to balance it, and the work of preparing a people to stand amid the perils of the last days will never be done. [Cf: 14MR160.02] p. 111, Para. 2, [1900MS].

Every one who has heard and accepted the third angel's message is to hold the banner of truth, unstained and uncorrupted, higher and still

higher. I was shown large numbers engaged in work for the outcasts, while all through God's moral vineyard were fields white for the harvest, destitute of the truth. Every organization among our people, as well as every individual, is responsible to God to give the last message of warning to the world with a loud voice. Strong, decided appeals are to be made in the very best way. [Cf: 14MR160.03] p. 111, Para. 3, [1900MS].

And in no better way can the truth be proclaimed to reach the masses than by camp meetings. These meetings reach all classes. Thus men and women are helped to plant their feet upon the platform of eternal truth. These meetings should be attended by laborers of varied talents and gifts. The most determined efforts should be made to arouse the people. At the close of every meeting decisions, should be called for. Let all see that we are in earnest, because we have a wonderful message from heaven. Tell the people that the Lord is coming in judgment, and that neither rulers nor kings, wealth nor influence, will be able to stand against or ward off the judgments soon to fall. In many places these judgments are already falling, yet by their attitude worldlings and church members say plainly, We want none of these rebukes. We want none of your warnings. We will not hear. [Cf: 14MR161.01] p. 111, Para. 4, [1900MS].

"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" [Rev. 11:19]. [Cf: 14MR161.02] p. 111, Para. 5, [1900MS].

There are only two parties upon the earth--those who stand under the blood-stained banner of Jesus Christ and those who stand under the black banner of rebellion. Those who stand under Christ's banner bear the sign of obedience spoken of in Exodus 31:12-18. Please read this Scripture carefully. In the twelfth chapter of Revelation is represented the last great conflict between the obedient and the disobedient. [Rev. 12:17; 13:11-17, quoted]. [Cf: 14MR161.03] p. 111, Para. 6, [1900MS].

Satan will work the miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God's messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This is that power which constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men. [Cf: 14MR161.04] p. 112, Para. 1, [1900MS].

"He had two horns like a lamb, and he spake as a dragon." Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power unites with the dragon in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And Satan unites with Protestants and papists, acting in consort with them as the god of this world, dictating to men as if they were the subjects of his kingdom, to be handled and governed and controlled as he pleases. [Cf:

14MR162.01] p. 112, Para. 2, [1900MS].

If men will not agree to trample under foot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. "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" [Rev. 13:15]. "He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed" [verse 15]. Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God. [Cf: 14MR162.02] p. 112, Para. 3, [1900MS].

There is a marked contrast between those who bear the seal of God and those who worship the beast and his image. The Lord's faithful servants will receive the bitterest persecution from false teachers, who will not hear the Word of God, and who prepare stumbling blocks to put in the way of those who would hear. But God's people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards the injury done to His servants for the truth's sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped. Every opposing power will receive its punishment. [Jer. 25:30-33, quoted]. [Cf: 14MR163.01] p. 112, Para. 4, [1900MS].

The foregoing thoughts are just a few which I have written out in a crude way. It is not necessary for me to go into further particulars. I know you will understand these things. The reason why I write thus is that others, who know not what they are about, may come to their senses. The Lord has given each man his appointed work. But the special work called medical missionary work is absorbing so much that the greater and far more essential and important work of giving the message of warning to the world has been hindered. This message is to be proclaimed at our camp meetings, and in a most earnest and decided manner. The trumpet is to give a certain sound. And whenever the truth has been proclaimed and people have been awakened and converted to the truth, they are at once to unite in enterprises of charity. Wherever Bible truths has been presented, a work of practical godliness is to be commenced. Wherever a church is established, true missionary work is to be done for the helpless and suffering in that place. [Cf: 14MR163.02] p. 112, Para. 5, [1900MS].

Paul wrote to the Corinthian church: [2 Cor. 8:1-6, quoted]. [Cf: 14MR164.01] p. 113, Para. 1, [1900MS].

There had been a famine at Jerusalem, and Paul knew that many of the Christians there had been scattered abroad, and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. More than a year before, the work of collecting help for the church at Jerusalem had begun, and Paul felt that the matter should no longer be delayed, that the amount pledged should be gathered in and sent to Jerusalem. The amount raised by the churches of Macedonia had exceeded the expectations of the apostles. The people were filled with joy and gladness because they

could help, and they were willing to do "beyond their power." [Cf: 14MR164.02] p. 113, Para. 2, [1900MS].

This is the true basis of charity, according to the Word of God. Men's feelings may become greatly moved as they see human beings suffering as the result of their own course of action. There are those who are specially impressed to come into direct contact with this class, and the Lord gives them a commission to work in the worst places of the earth, doing what they can to redeem outcasts and bring them where they will be under the care of the churches. But the Lord has not called Seventh-day Adventists to make this work a specialty. He would not have them in this work engross many workers or exhaust the treasury by erecting institutions for the care of outcasts, thus hindering the work of foreign missions. God calls for one hundred missionaries where there is now one. These are to go forth to foreign countries. [Cf: 14MR164.03] p. 113, Para. 3, [1900MS].

The work of the ministry is to retain its sacred, holy character. Disappointing results may be seen, as in Christ's day in the case of Judas. And Paul mentions some who departed from the faith, giving heed to seducing spirits. Others for love of gain left the work in which the apostles took such an interest and carried forward with such rejoicing. But although errors may have to be corrected, although some of the workers cause great sorrow, yet the ministry is not to be belittled or ignored. [Cf: 14MR165.01] p. 113, Para. 4, [1900MS].

More aggressive work must be done. Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but several camp meetings in different places. The holding of camp meetings is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the messages for this time, and properly bring out the features of our faith which make us what we are--Seventh-day Adventists. [Cf: 14MR165.02] p. 113, Para. 5, [1900MS].

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves, and pray with and for them. Hold fast to those interested, until they are confirmed in the faith. There are too few revival efforts made. There is too little seeking of the Lord. Those who have had great light and many opportunities and privileges should be laborers together with God. They must seek the Lord earnestly and yoke up with Christ. Only thus can they do effective work. To our camp meetings come the very classes for whom we are to labor. Let every Seventh-day Adventist who attends gird on the armor, feeling that he is to be a laborer together with God. [Cf: 14MR165.03] p. 113, Para. 6, [1900MS].

We are servants of Christ, and every one is to arm for the defense of the truth which the people need. We must study how we can approach them in such a way as to win their confidence. In the Scriptures the church

of Christ is represented as striving, laboring, working, fighting the good fight of faith, and praying in faith, ever ready to unsheath the Sword of the Spirit. [Cf: 14MR166.01] p. 114, Para. 1, [1900MS].

The truth is to be the food given to the souls ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain strength by robbing others, show that men do not realize that he that taketh the sword shall perish with the sword. [Cf: 14MR166.02] p. 114, Para. 2, [1900MS].

Keep before the mind the history of the old world. Read it. Understand the situation as described in Genesis by the inspiration of the Spirit of God. The wickedness of men was so great that God would no longer bear with them, but by a flood washed the earth of its moral pollution. [Cf: 14MR167.01] p. 114, Para. 3, [1900MS].

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message, and men who will sell and give alms, that the work of warning may not be hindered. The work has been and is being bound about by the erection of large, expensive buildings, as if these buildings would proclaim the last message of mercy to a guilty world. There is money enough to carry forward the work if all will act as God's stewards, giving back to Him His own. The strictest economy is to be exercised. The aggressive warfare is to be carried forward with firmness and determination, for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.--Letter 28, 1900. [Cf: 14MR167.02] p. 114, Para. 4, [1900MS].

(Written July 3, 1900, from "Sunnyside," Cooranbong, NSW, to G. A. Irwin.) [Cf: 16MR15.01] p. 114, Para. 5, [1900MS].

I send you copy of a letter written to Dr. Kellogg. I am at a loss to know how the doctor can think that he is responding to the last charge of Christ in his great enterprise in Chicago. [Cf: 16MR15.02] p. 114, Para. 6, [1900MS].

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him; but some doubted. And Jesus came and spake unto them, 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 alway, even unto the end of the world" [Matt. 28:16-20]. [Cf: 16MR15.03] p. 114, Para. 7, [1900MS].

Here is a specified work, given to the disciples to do. "All power (in the sense of authority), is given unto Me, as Mediator between God and man," Christ said. "Go, teach, bring into discipleship, all nations. Give them the knowledge of the truth of My gospel, which is founded on truth. Lead them to understand that the Father, the Son, and the Holy

Ghost are heaven's loving, powerful agencies for the accomplishment of the work of representing God in the world. Lo, I am with you in this work, to guide, comfort, sanctify, and sustain you, to make you successful in awakening the attention of men, convincing them of sin, the transgression of My law, and turning their transgression to obedience, leading them from darkness to light, from the power of Satan, which has been holding them in the bondage of sin, to the righteousness of God. I will be with you and all who succeed you, till the end of time, in the work of preaching the gospel." [Cf: 16MR15.04] p. 115, Para. 1, [1900MS].

The angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not Mine anointed, and do My prophets no harm." In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins. [Cf: 16MR16.01] p. 115, Para. 2, [1900MS].

A single angel appeared to the Roman guard, on his mission from the heavenly courts, and lo, they lay as dead men. What made the Roman soldiers quake and tremble and fall as dead men to the ground? The power of God. [Cf: 16MR16.02] p. 115, Para. 3, [1900MS].

In the protection of His people God has caused His army so to deal with human powers that 185,000 men were slain in one night. The thirty-seventh chapter of Isaiah contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria, which contained these words, "Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" [verses 10, 11]. [Cf: 16MR16.03] p. 115, Para. 4, [1900MS].

Hezekiah took the letter, and went up to the house of God and spread it before the Lord, saying, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" [verse 20]. [Cf: 16MR17.01] p. 115, Para. 5, [1900MS].

And God said concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it for Mine own sake, for My servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred four score and five thousand: and when they arose early in the morning, behold, they were all dead corpses" [verses 33-36]. [Cf: 16MR17.02] p. 115, Para. 6, [1900MS].

Age, position, or influence cannot save one of us from sudden sickness and calamity if the Lord says, "It is done." Therefore let not those who have had the light of truth be presumptuous. In the midst of cherished enterprises the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual preparation for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer. [Cf: 16MR17.03] p. 116, Para. 1, [1900MS].

Let me warn all men who have stood, and those who still stand, in the light of truth, to search and understand the Scriptures, lest the mind shall become perverted and the spiritual perception clouded by their own inventions. Let them fear lest they go on a warfare at their own charges and become a means of tempting others, tearing down that which they once built up, in order to complete their tower, which they are determined shall be built. [Cf: 16MR17.04] p. 116, Para. 2, [1900MS].

The Lord has given abundant evidence of the truthfulness of His promises and threatenings. His people may trust His word. Will they then, in the face of light and evidence, follow a course of their own choosing, independent of God's ordained agencies? Even good men need to be guarded on every hand, lest they shall become so elated over the blessings God has given them that the applause and praise from worldlings shall be as a stimulus for them to display their great wisdom and acquisitions. [Cf: 16MR18.01] p. 116, Para. 3, [1900MS].

The Lord sees, the Lord knows. He will certainly humble all such aspirations; for He hates pride and selfishness and covetousness. The more prosperous the work may be in itself, the less appropriate is it for men to exalt themselves, as though they were the ones who should be lifted up. Our trust must be in God. He has entrusted men with abilities and capabilities, that they may act a prominent part in His work. Let them take heed how they shall exalt themselves. [Cf: 16MR18.02] p. 116, Para. 4, [1900MS].

He who has given them talents that they may execute His will, that they may sustain His work and carry out His purposes by working above everything savoring of injustice and oppression, will be with them just as long as they yoke up with Christ, learning of Him His meekness and lowliness. But when a man takes himself and his associates into his own hands, he has departed from the way of the Lord. The Lord will let those who depart from righteous principles to bring in principles which He will not tolerate, feel His displeasure. [Cf: 16MR18.03] p. 116, Para. 5, [1900MS].

I address you and Elder Haskell in the name of the Lord. Make earnest petitions to God. Do your duty intelligently, humbly, decidedly, and undividedly. [Cf: 16MR19.01] p. 116, Para. 6, [1900MS].

The set time to favor Zion will soon come. God has provided men and means whereby His work shall be accomplished. He will not leave His people to shame, but will accomplish His work. His work will move just as He has ordained it to move. Our covenant with Christ unites with the majesty of an omnipotent King the gentleness and tenderness of a caretaking shepherd. Please read the forty-second chapter of Isaiah. [Cf: 16MR19.02] p. 116, Para. 7, [1900MS].

God desires men to understand the claims He has upon them. He will judge any man who shall interpose between his fellow men and their God, to lead them into paths not cast up for the ransomed. "Known unto God are all His works from the beginning of the world" [Acts 15:18]. He has ordained that His work shall be presented before the world in distinct, holy, sacred lines. The kingdom of God cometh not with observation, but by the gentleness of the inspiration of His word, by the operation of His Spirit in the soul. His work in many places of the world would now be much farther advanced had not man interposed between the people and God, to do a work God has not appointed.--Letter 93, 1900. [Cf: 16MR19.03] p. 117, Para. 1, [1900MS].

The simplicity of Christ's teaching was in harmony with the whole purpose and work of His earthly mission. [Cf: 16MR97.01] p. 117, Para. 2, [1900MS].

He came to draw all men unto Himself. He desired to uplift them from their earthliness and sensuality. And in order to accomplish this, He Himself came near to the fallen race. [Cf: 16MR97.02] p. 117, Para. 3, [1900MS].

For thousands of years men had been in thralldom to a degenerating power. Satan had perverted their conceptions of God and of the plan and work of salvation. He had brought their minds so fully under his control that every heavenly attribute had been well nigh destroyed. Of himself man had not one thought or impulse of a spiritual nature. He could do nothing to save himself. Only as Christ should draw him could he take one step in repentance or reform. [Cf: 16MR97.03] p. 117, Para. 4, [1900MS].

It was necessary that men should be brought to see this. They must look to Christ as their Helper. Then He could free them from Satan's control. He could impart to them those attributes of character which had been lost through sin. His grace would enable them to regain Eden. [Cf: 16MR97.04] p. 117, Para. 5, [1900MS].

The Truth, the Life, and the Light of the world was to find a place in the hearts of men. For this, Christ clothed His divinity with humanity. This was the only means by which He could reach humanity. "The Word was made flesh, and dwelt among us." Christ became one with the human family. He spoke in the language of men. He bore with them their trials and their poverty. He ate with them at their tables, and shared their toils. Thus He assured them of His complete identification with humanity. [Cf: 16MR97.05] p. 117, Para. 6, [1900MS].

It was necessary that He should do all this. Though He came in human form, His wonderful works and the mystery of His character inspired the people with awe, and tended to shut them away from Him. But by Himself coming in close contact and sympathy with men, Christ broke down the barriers. [Cf: 16MR98.01] p. 117, Para. 7, [1900MS].

In His teaching Christ did not conform to the practices of the great men of the world or of the divinity teachers. Their teaching made dark and intricate that which was plain. They made a show of possessing great knowledge, knowledge which the common people could not comprehend. But their wisdom was foolishness. Christ's knowledge was great, His wisdom deep; but it was without pretense. It found

expression in words beautiful with the grace of simplicity, yet clothed with dignity and power. [Cf: 16MR98.02] p. 117, Para. 8, [1900MS].

Christ, the Author of truth, did not disdain to present truths that were old and familiar. The great purpose of His mission was ever kept in view. When this purpose could be served by the repetition of familiar truths, He employed them. By unsanctified minds, many of these truths had been disconnected from their true position and had been employed to strengthen error. Christ recovered and replaced them as links in the great chain of redemption. [Cf: 16MR98.03] p. 118, Para. 1, [1900MS].

Many precious gems of light had lost their lustre; they were buried beneath a mass of tradition and superstition. As the Author of truth, Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching, and recovered the lost treasures. In all their original freshness and beauty, He sent them in the framework of the gospel, and commanded that they should stand fast forever. [Cf: 16MR98.04] p. 118, Para. 2, [1900MS].

In His teaching, Christ reached the minds of men by the pathway of their familiar associations. He linked His lessons with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature, from the life experience of His hearers, from the treasury of household ties and affections. The simple lily of the field in its freshness and beauty was presented in the lessons of the great Master Artist. With the common duties of life He bound up the most precious treasures of divine truth. The regenerating power of His grace is represented by figures which all could comprehend. Thus He made truth and life a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity, and shown to be related to eternal interests. [Cf: 16MR98.05] p. 118, Para. 3, [1900MS].

Christ taught the people that all true knowledge is divine, and that, acted upon, it would lead them heavenward. In all His teachings there was suggested to His hearers a new train of thought, in harmony with the transforming principles of truth. By meeting the people where they were, He was able to carry them with Him to a higher plane of thought and life. Their hearts were prepared to receive the rays of light from the great Light of the world. [Cf: 16MR99.01] p. 118, Para. 4, [1900MS].

Though Christ had taken upon Himself human nature, yet His divinity flashed through humanity. In all His education and discipline, His superiority was revealed. In their simplicity the lessons which fell from His lips possessed a power and attractiveness which none of the world's great men could equal. "The common people heard him gladly," and the testimony borne to His teaching was, "Never man spake like this man."--Manuscript 53, 1900. [Cf: 16MR99.02] p. 118, Para. 5, [1900MS].

In all the afflictions of humanity He [Jesus] was afflicted. Ms 21, 1900, p. 6. [Cf: 17MR27.04] p. 118, Para. 6, [1900MS].

Christ became one with the human family. He spoke in the language of men. He bore with them their trials and their poverty. He ate with them at their tables, and shared their toils. Thus He assured them of His

complete identification with humanity.--Ms 53, 1900, p. 1. [Cf: 17MR27.05] p. 118, Para. 7, [1900MS].

The fallen nature of man is like the vine's tendrils grasping the stubble and rubbish. But Christ is represented as coming down from heaven and taking the nature of man, thus making it possible for the human arm of Christ to encircle fallen man, while with His divine arm He reaches to the very throne of God so that He can place man on vantage ground with God.--Ms 88, 1900, p. 3. [Cf: 17MR27.06] p. 119, Para. 1, [1900MS].

All the human family of God which Christ has taken into close relationship to His own humanity are subjects which He has redeemed by giving His life a substitute for them, that the human family shall have a second probation.--Ms 89, 1900, p. 10. [Cf: 17MR28.01] p. 119, Para. 2, [1900MS].

(Written Jan. 27, 1900, from "Sunnyside," Cooranbong, NSW, to F. E. Belden, Review and Herald, Battle Creek, Michigan.) [Cf: 18MR21.01] p. 119, Para. 3, [1900MS].

I feel a deep sense of the solemnity of the time in which we are now living. The signs of the times testify that the end is nearer than when we first believed. Yet there is not shown by many a faith that works by love and purifies the soul. Oh, this is a solemn time, especially for those who know the truth. [Cf: 18MR21.02] p. 119, Para. 4, [1900MS].

In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His Word. The very name "Revelation" contradicts the statement that it is a sealed book. *Revelation* means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without, we are to enter; not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. [Cf: 18MR21.03] p. 119, Para. 5, [1900MS].

This book opens with the words, "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." [Cf: 18MR21.04] p. 119, Para. 6, [1900MS].

This book demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope

of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression on hearts. [Cf: 18MR22.01] p. 119, Para. 7, [1900MS].

All who understand the Word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the results of possessing that faith which works by love and purifies the soul. [Cf: 18MR22.02] p. 120, Para. 1, [1900MS].

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep, earnest longing and intense desire to know the meaning of the truth it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein. [Cf: 18MR22.03] p. 120, Para. 2, [1900MS].

We have the commandments of God and the testimony of Jesus Christ, which is the Spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating and drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history. [Cf: 18MR23.01] p. 120, Para. 3, [1900MS].

When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." [Cf: 18MR23.02] p. 120, Para. 4, [1900MS].

One thing will certainly be understood from the study of Revelation-- that the connection between God and His people is close and decided. John writes, "Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." [Cf: 18MR23.03] p. 120, Para. 5, [1900MS].

"Kings and priests unto God." What an exaltation this is.--Letter 16,

1900. [Cf: 18MR24.01] p. 120, Para. 6, [1900MS].

(Written January 10, and July 5, 1900.) I am awakened to the necessities of the canvassing work. This work is not a work which every man can do successfully. In the canvassing work there is need of strong, well-educated, experienced men. The Lord desires this work to be done by men who are capable of educating others, who can awaken in promising young men and young women an interest in canvassing, leading them to take up the book work and handle it as it should be handled. [Cf: 19MR152.01] p. 120, Para. 7, [1900MS].

Brother Palmer has the talent, education, and ability which would enable him to carry forward the work of educating the youth for the canvassing work in such a way that much more would be accomplished than is now being done. [Cf: 19MR152.02] p. 121, Para. 1, [1900MS].

The gospel ministry is one of the Lord's appointed means for reaching the people. But there is a line of work, of house to house labor, which canvassers can do more successfully than any others. [Cf: 19MR152.03] p. 121, Para. 2, [1900MS].

The lost sheep of God's fold are scattered in every place, and the work that should be done to save them is not being done. In the fourteenth chapter of John a true test is presented to every man. Here we are told of our obligation to obey the commandments of God. Christ says, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot 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 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" [verses 15--17, 21, 23]. These words are not to be trifled with, for they bear witness to our obligation to obey all the commandments. This is where the churches are lacking. They do not keep the commandments of God, but are transgressors of the law. Those who have a genuine love for Christ will reveal this love by their obedience. [Cf: 19MR152.04] p. 121, Para. 3, [1900MS].

January 10. My mind is still weighed down. The importance of the canvassing work is kept before me. Those who have gained an experience in this work have a special duty to perform in teaching others. Canvassers and ministers have their appointed work to do. Paul wrote to Timothy: [2 Tim. 4:1-5, quoted]. [Cf: 19MR153.01] p. 121, Para. 4, [1900MS].

The importance of the work of the ministry in word and doctrine is to be understood and appreciated. The preaching of the Word is the means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected and his work appreciated. [Cf: 19MR153.02] p. 121, Para. 5, [1900MS].

Genuine medical missionary work is bound up with the ministry. These two branches of the cause are never to be severed. We might as well cut

off the hand from the body as to separate medical missionary work from the ministry, for it is to the ministry as the hand is to the body. And the canvassing work is to be a part of medical missionary work and of the ministry. [Cf: 19MR153.03] p. 121, Para. 6, [1900MS].

The truth of God must be presented from His Word. It is a work of sacred importance to impress upon parents the need of teaching their children to obey the commandments of God, as directed by Christ before He assumed the garb of humanity. Read the Old Testament Scriptures, especially Deuteronomy, on this subject. God told Moses to say to the children of Israel: [Deut. 6:5-9, quoted]. [Cf: 19MR153.04] p. 121, Para. 7, [1900MS].

July 5. This morning I shall continue the subject begun some months ago in my diary. Properly conducted, the canvassing work is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people the books which are necessary for their spiritual education and enlightenment. There are many who though hungry for the bread of life have not the privilege of hearing the truth from the lips of God's delegated ministers. The canvasser may find these souls, and minister to them according to his God-given ability. [Cf: 19MR154.01] p. 122, Para. 1, [1900MS].

The ten commandments are the expression of God's will. With the finger of God they were written upon tables of stone. Not one was ever to be changed or erased. In all ages and in all countries the commandments are binding upon men. Only as we obey God can we be in harmony with Him. In accordance with His promise, the Lord will work for the highest good of those who He sees can be trusted, in filial obedience, to carry out His plans before the world. He builds, as it were, a wall of defense around them. He prohibits those sins which curse the world and encourages that which is for the good of His people. Obedience to God's commandments is to be taught by ministers in the pulpit and by parents in the home. Upon obedience depends the life and happiness, health and joy, of men, women, and children. Obedience is for their well-being in this life and in the life to come. [Cf: 19MR154.02] p. 122, Para. 2, [1900MS].

"The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us" [Deut. 6:24, 25]. [Cf: 19MR154.03] p. 122, Para. 3, [1900MS].

Is not this the best recipe to bear to families? Is it not the highest kind of medical missionary work to show men and women the great blessing, physical and spiritual, which comes by obeying the law of God? If this law, given to establish righteousness, were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today. If God's commandments were obeyed with a willing mind, temperance, industry, and economy would be seen; evil would be avoided; virtue would be preserved. [Cf: 19MR155.01] p. 122, Para. 4, [1900MS].

All the world is under the most solemn responsibility to obey God's law. Parents should educate their children line upon line, precept upon precept, not allowing any disregard of God's holy law. They should rely

upon divine power, asking the Lord to help them to keep their children true to Him who gave His only begotten Son to bring the disloyal and disobedient back to their allegiance. God longs to pour upon men and women the rich current of His love. He longs to see them delighting to do His will, using every jot of their entrusted powers in His service, teaching all who come within the sphere of their influence that the way to be treated as righteous for Christ's sake is to obey the law. Only those who walk in the light of God's Word have the evidence that they are accepted by Him. [Cf: 19MR155.02] p. 122, Para. 5, [1900MS].

The importance of the work of the ministry is unmistakable. This is one of God's means for enlightening the world. But He has other means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward the gospel. They are the Lord's means of keeping the truth before the minds of the people. Thus He enlightens and confirms men and women, strengthening the gospel ministry in every way. [Cf: 19MR155.03] p. 122, Para. 6, [1900MS].

The work of the canvasser is a very important work. Thus the silent messengers of truth are placed in the homes of the people. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser.--Ms 36, 1900. [Cf: 19MR156.01] p. 123, Para. 1, [1900MS].

(Written February 25, 1900, from "Sunnyside," Cooranbong, "To Dear Brother and Sister Hickox.") We feel deeply interested in the work in Maitland. We know that the enemy will create as many false theories as possible to divert minds in this important time, the period of decision. I would be glad if I could spend more time in Maitland, but next Sabbath will be my last opportunity to be there for some time; for a week from next Wednesday or Thursday I leave for Geelong, to attend the camp meeting there. From there I may go to Tasmania, and if so, I shall not be able to be with you for some time. [Cf: 19MR262.01] p. 123, Para. 2, [1900MS].

I am encouraged in regard to the work in Maitland. When the enemy of all righteousness takes his position in as marked a way as he did at the baptism, when the line of demarcation is so distinct that the two parties are plainly seen, I am hopeful of good results. "Then shall ye return and discern between him that serveth God and him that serveth Him not." [Cf: 19MR262.02] p. 123, Para. 3, [1900MS].

"They that feared the Lord spake often one to another." Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, oh, no. "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. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" [Mal. 3:16-18; 4:1, 2].

[Cf: 19MR262.03] p. 123, Para. 4, [1900MS].

Here the two parties are plainly brought to view--those who love and fear God, and those who fear Him not. You have been given an exhibition of the two parties. One party is obedient to the holy commandments given by God at the creation of the world and recapitulated from Mount Sinai; the other is disobedient and unholy. God made the world in six days and rested on the seventh day, sanctifying it as a day of rest for the performance of spiritual duties. He set it apart from all other days, establishing it as a memorial of the work of creation. It was to be devoted to Him in spiritual service. This day is a day of God's special appointment. Exodus 31:12-18 gives the charge concerning this day more definitely, and specifies the Sabbath as a sign between God and His people, that they may know by their obedience to the commandments that He is the Lord who sanctifies them. [Cf: 19MR263.01] p. 123, Para. 5, [1900MS].

Did you not see the two parties distinctly outlined upon the occasion of the baptism? Did you think of the scene at the trial of Christ, when Christ was placed side by side with Barabbas, a thief and a robber, and Pilate asked, "Whom will ye that I release unto you?" Inspired by the priests and rulers, the mob cried out, "Release unto us Barabbas." "What shall I do then with Jesus which is called Christ?" Pilate asked. "Crucify Him, crucify Him." "I find no fault in Him," Pilate declared. "Shall I crucify your king?" From the priests and rulers came the answer, "We have no king but Caesar." [Cf: 19MR263.02] p. 123, Para. 6, [1900MS].

Today the question may well be asked, "Whose side are you on--the side of the rabble, or the side of those who were met together to celebrate the sacred ordinance of baptism?" God calls, Whose side are you on--the side of Christ or the side of the apostate? The responsibility of deciding on which side we shall stand is not small; for if by our example we encourage transgression, we must give an account to God. God calls upon all who are connected with the heavenly firm to employ their time and talents not to uplift and glorify themselves, but to advance His cause and promote His glory. [Cf: 19MR264.01] p. 124, Para. 1, [1900MS].

The talents God has given men and women are not all alike, for He would have one supply the need of the other. He desires His workers to help one another in the discharge of their various duties and the thorough accomplishment of the work to which He calls them. It is only as we follow Christ with fidelity that we can do the work essential to be done to prepare a people to meet their Lord. The more men pray and believe and follow the directions of the Lord, the more perfectly will they use their talents in the accomplishment of His work. Men may accept a form of religion, but if pride, selfishness, and self-indulgence unite them with the world and its pleasures and amusements, their religion makes them worse instead of better; for they travel the broad road with a false sense of religious security. "He that will come after Me," Christ declared, "let him deny himself, and take up his cross daily, and follow Me." [Cf: 19MR264.02] p. 124, Para. 2, [1900MS].

There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the

traditions of men, making void the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. What course shall we take? Shall we go to the right hand or to the left? [Cf: 19MR264.03] p. 124, Para. 3, [1900MS].

Though God forgives the penitent believing ones who hang their helpless souls upon Him, He does not deliver them from the consequence of transgression, which is transmitted by precept and example to the children and the children's children, to the third and fourth generation. Those who have used liquor and tobacco will feel the results of this indulgence. The evil will be proportionate to the perversion of appetite. [Cf: 19MR265.01] p. 124, Para. 4, [1900MS].

Reformation that is not genuine is of no avail in the saving of the soul. Men must obey a "Thus saith the Lord," by doing His commandments. The seventh day is the Sabbath of the Lord, and man has no moral right to dishonor it by failing to do upon it the work which he should do. God has set this day apart for His honor and glory. No manner of worldly business should be done on it. This is God's time. For man to steal the Lord's day and use it for self-serving is exceedingly offensive to God. "Will a man rob God? Yet ye have robbed Me, . . . even this whole nation." Yes, the whole world is guilty before God of appropriating His holy day for self-pleasing. Men have insulted God by accepting as holy a common working day. Nothing can put the stamp of the man of sin so definitely upon the world as the acceptance of the spurious sabbath, while the day God has set apart is trampled under foot. [Cf: 19MR265.02] p. 124, Para. 5, [1900MS].

With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people, "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant and trespassed against My law."--Letter 30, 1900. [Cf: 19MR265.03] p. 125, Para. 1, [1900MS].

(Written May 25, 1900, at "Sunnyside," Cooranbong, N.S.W., to "Mr. Baker, Dear friend and brother.") How long are you going to encourage a divided heart? The Lord is calling for you to come to Him with all your burdens and perplexities. He wants you to come into harmony with Him. [Cf: 19MR306.01] p. 125, Para. 2, [1900MS].

I have been writing out some things for those who are fearful and trembling, and will send you a copy. I have not slept since half-past one o'clock, for the burden of your soul and of other souls has been upon me. I want you not only to receive but to practice the truth. In the world, when men's hearts are set on doing mischief, their minds are fruitful in resources for accomplishing their evil work. Would it not be altogether pleasing to the Lord if you would begin to put faith in our Lord Jesus Christ, accepting His invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, (the yoke of restraint and obedience) 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: 19MR306.02] p. 125, Para. 3, [1900MS].

When men love the Saviour and wish to honor Him, Satan will place obstructions in their way, for he does communicate with and lead those who wish to obey God, to disobey Him. But if you are obstructed in one way, devise and plan to honor God by obedience to His commandments, even if at the loss of all things. God can and will work for His people. Look steadfastly to Jesus. The Lord wants men to work for Him by precept and example, looking steadfastly to Jesus and yoking up with Him. Men who will hear the truth in righteousness and live the truth in strict honor, uprightness, and sincerity, acting from the highest motives, will be as a wonder in the land. They are a peculiar people, zealous of good works. [Cf: 19MR306.03] p. 125, Para. 4, [1900MS].

I want to tell you, my brother, that the Lord wants honest, upright men here, men as quick and eager to discern, and as wise to judge, in spiritual as in temporal things. Did men as earnestly and perseveringly pursue the one as the other, they would become rich for eternity. While they can strive to obtain temporal things, they must be wide-awake and active in the work of God. They must exercise judgment, they must lay plans and diligently seek for heavenly riches. [Cf: 19MR307.01] p. 125, Para. 5, [1900MS].

In spiritual lines many hope for something, while they have little fervency of spirit to obtain eternal good. God desires men to act proportionately, according to the value of the object they hope to obtain. When men will weigh the interests to be secured in this life, why do they not act sensibly in dealing with matters which stretch over the whole period of everlasting life? Why are they so fearful to advance?--Letter 81, 1900. [Cf: 19MR307.02] p. 126, Para. 1, [1900MS].

Dishonesty Among Canvassers. The work of colporteurs and canvassers is an important work. It is no child's play. Some have engaged in canvassing for other books than those bearing on present truth. They had a very low standard of righteousness and honesty. Because they professed to be Christians they were trusted. Confidence was placed in them because they professed to be Seventh-day Adventists, and it was not thought necessary to place them under regulations. [Cf: 19MR313.01] p. 126, Para. 2, [1900MS].

Some took advantage of this confidence and made false statements; they committed forgery, robbery, and theft. They squandered the money taken for books, money that belonged to their employers, and several who carried on this business considered it a good chance for them, and laughed one with another over the matter. The arrangements entered into

were those which showed not the slightest appearance of distrusting their honesty. This business arrangement was not supposed to be made with men of corrupt hearts and corrupt morals. But every one of these dishonest transactions is registered in the books of heaven, and there they will remain until the judgment, unless by confession, repentance, and restitution, they [i.e., "men of corrupt hearts and corrupt morals"] shall seek God to write pardon against their names. [Cf: 19MR313.02] p. 126, Para. 3, [1900MS].

In the day of judgment many will be found wanting because they have been tested and proved of God and found unworthy of eternal life. God could not trust them in heaven. The decision will be made for eternity; he that is not faithful in that which is least cannot be entrusted with greater responsibilities. They will be judged by their works which have determined their character. Is it a paying business to be dishonest? Never; for [even] if there is no detection here in probationary time, everything will be laid open in the day of final reckoning. [Cf: 19MR313.03] p. 126, Para. 4, [1900MS].

Health and Fashion. There is scarcely any subject upon which people are more ignorant than that which relates to their own life and health. God has placed us under obligation to take care of the habitation which He has given us. We are, as it were, under bonds to our Maker to preserve our bodies in the very best possible condition of health, that we may in our lives render to God perfect service. Our bodies are not our own to abuse as we please, and lessen our physical and mental strength by wrong habits because it is the fashion. [Cf: 19MR314.01] p. 126, Para. 5, [1900MS].

Our bodies belong to God, and it becomes our duty, not only for our own sake but for the sake of those with whom we associate, and for the sake of Christ, who has purchased us with the dear sacrifice of His own life, to become intelligent in regard to our own organism, and feel that it is a sacred duty to obey the laws which God has established in our being. It is as much the religious duty of every individual to study the laws of life and obtain a knowledge of how to live as it is to study any of the requirements of the Word of God. It is impossible to obey the precepts of God's Word while our habits of life are at war with nature. [Cf: 19MR314.02] p. 126, Para. 6, [1900MS].

If we treat our bodies and life with reckless wantonness, if we thus gradually destroy our lives in order to be in harmony with fashion, how can we heed the injunction of the inspired apostle, "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"? Here we are positively forbidden to conform to the fashions of the world; yet how few, even of professed Christians, regard this sacred injunction. [Cf: 19MR314.03] p. 127, Para. 1, [1900MS].

Captain Norman. [Written from] "Sunnyside," Cooranbong, N.S.W. Dear Sister Henry: We are greatly surprised to learn in regard to Captain Norman's donation; but it does not trouble me at all; all anxiety is removed. The Lord knows all about the matter. I cannot explain how it is, unless the man was unbalanced in mind and really thought to perform

all these good purposes. He must have been under a species of insanity, for otherwise he must have known that the thing purposed would, if not carried out, expose him as a deceiver. It is a wonderful thing, and we all consider that the Lord knows how to turn it to our best advantage. The Lord certainly does not want us to be mocked. But I have had presented to me that the influence of his donation would test character and lead to the withholding of means which should come to us from America. Had Captain Norman never appeared with his donations, many would have received a blessing in giving. [Cf: 19MR315.01] p. 127, Para. 2, [1900MS].

The Christian's Conflict. Everyone who finally shall be crowned victor over the temptations of Satan has something to do whereby he will have earned, by perfect obedience to God and noble, determined effort to comply with the conditions God has made in His Word, the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the blood-stained banner of the cross of Christ, is the duty of every servant of Jesus. [Cf: 19MR315.02] p. 127, Para. 3, [1900MS].

Words of Counsel to Ministers. Do deep ploughing that you may realize the very best harvest. Labor to bring to the foundation imperishable material--gold, silver, and precious stones. If you bring hay, wood, and stubble, these will be consumed, and you may be consumed with them. The salvation of your soul is precious. [Cf: 19MR316.01] p. 127, Para. 4, [1900MS].

Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the one to learn the secrets of the heart. You are only human, and judging only from a human standpoint you might make wrong decisions, give wrong counsel. [Cf: 19MR316.02] p. 127, Para. 5, [1900MS].

Do not study to give to the flock something new and surprising which is not food, but is as husks, whereby the soul is not nourished and built up in the most holy faith, prepared to do intelligent work for Jesus Christ. [Cf: 19MR316.03] p. 127, Para. 6, [1900MS].

God is not glorified by leaders in the church who seek to drive the sheep. No, no. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food. [Cf: 19MR316.04] p. 128, Para. 1, [1900MS].

Parents. [Written from] Toowoomba, Queensland, September 20, 1899. The past night has been one of experience. I was standing in the council meeting at Battle Creek. The Spirit of the Lord was upon me. I said many words to the managers of the work. I will not here state the message I was burdened to bear. But One, a heavenly messenger, stood before the people. We did not know when He came into the assembly. He said, "As representative men, you do not understand the work for this

time. You need to be converted. The soul temple needs to be cleansed. You do not see things clearly; you must have your eyes anointed. If you only knew yourselves, you would be alarmed." [Cf: 19MR316.05] p. 128, Para. 2, [1900MS].

Parents standing as heads of families, priests of the household, as teachers and as governors, must first receive their lessons from the One who has said, "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." They must obey the highest Authority, and then as obedient children of God they can give the sincere, earnest, all-important education to their children. [Cf: 19MR317.01] p. 128, Para. 3, [1900MS].

Parents who successfully govern their families must first govern themselves. If they would only have pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briars and thorns. [Cf: 19MR317.02] p. 128, Para. 4, [1900MS].

Holiness. Mistakes have been made in regard to what constitutes sanctification and holiness. This is claimed by many who have no right to it; for while they claim and teach purity, their own course of action belies their profession. They mislead minds, and their course of conduct testifies that they are doing the works of the enemy. We are called into the freedom of the gospel but not into the service of sin. We are called to wear Christ's yoke, which is true liberty, not liberty to sin and disregard the plainest injunction of the Word of God, "If ye love Me, keep My commandments." [Cf: 19MR317.03] p. 128, Para. 5, [1900MS].

How shall our camp meetings be conducted? is the question that has been asked me again and again. If those who participate in these meetings are under the control of, and moved upon by, the Spirit of God, their conduct will not be so cheap and frivolous. Everything should be of an elevated, holy character. [Cf: 19MR318.01] p. 129, Para. 1, [1900MS].

Need of Consecration. Dear brethren in the ministry: The old year, 1887, is nearly closed, and 1888 is about to be ushered in. What advancement have we made in the knowledge of Jesus Christ during the past year? Have we, as individual workers together with God, with deep earnestness reviewed the life of the past year? Have we thoughtfully, solemnly, and prayerfully taken in the situation as to our relation to God and to His work? As ambassadors for Christ shall we at this critical period of the history of the church, when the nations of the world are almost universally wavering between infidelity and idolatry, consider the signs of the times? Shall we hear the voice of God through His Word, giving warnings and appeals and commands, calling us to a new

contest by a new and more thorough consecration of ourselves, of all our entrusted capabilities and powers? My brethren and sisters who are engaged in the solemn work of being the mouthpiece of God, be sure that the treasure house of the heart is pure and holy. [Cf: 19MR318.02] p. 129, Para. 2, [1900MS].

Prevailing Prayer. Our Lord watches over His sheep and lambs by day and by night, and it is not the will of our heavenly Father that even one of His little ones should perish. The work was enjoined upon Peter, Feed My lambs; feed My sheep. Great is the love of our heavenly Father for every soul for whom Christ has died. In the parable [Luke 11:5-8] the one who asked was for a time refused, but afterward he was given as much as he needed. But the Lord says, "Ask, and it shall be given you; seek, and ye shall find." You need not fear an improper hour. His eye never slumbers nor sleeps. He always hears the prayer of the humble suppliant and grants His blessing. He never turns away unblessed those who seek Him with the whole heart. [Cf: 19MR319.01] p. 129, Para. 3, [1900MS].

The Lord tries our faith. He encourages us to press our petition to the throne of grace, for this is for our good; and when we feel our great necessity to have grace and an intelligent knowledge of truth that we may give to those who are in need of the bread of life, we shall have grace for grace bestowed, if we ask in humble faith. [Cf: 19MR319.02] p. 129, Para. 4, [1900MS].

Daniel and Revelation. The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. [Cf: 19MR319.03] p. 129, Para. 5, [1900MS].

After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. [Cf: 19MR320.01] p. 130, Para. 1, [1900MS].

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. [Cf: 19MR320.02] p. 130, Para. 2, [1900MS].

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the

first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. [Cf: 19MR320.03] p. 130, Para. 3, [1900MS].

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. [Cf: 19MR320.04] p. 130, Para. 4, [1900MS].

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. [Cf: 19MR321.01] p. 130, Para. 5, [1900MS].

The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature. [Cf: 19MR321.02] p. 130, Para. 6, [1900MS].

Phariseeism. The Pharisees, claiming great piety, had not lived in close connection with God so that they could discern sacred things. When John came to prepare the way of the Lord, they refused to accept him, and when the work was more fully developed and they had an overwhelming amount of evidence as they saw the demonstrations of the power of God, they still held to their doubts and unbelief. They chose to pretend ignorance rather than yield to their convictions and confess that they were wrong. John was that prophet sent of God, but the chief priests and scribes and Pharisees did not believe him, because his teaching revealed the defects in their religious experience and condemned their course of action. While they disbelieved, many of the publicans and sinners and harlots received his testimony, condemning the sins of which they were themselves guilty, and as true penitents embraced the salvation offered. [Cf: 19MR321.03] p. 130, Para. 7, [1900MS].

The Message of John. John declared that Christ must be received by them individually as a Saviour. They need not expect the priests or the pope to take the place of Christ; for he alone who would come to Christ as a repentant believing sinner would find peace and have Christ's righteousness imputed to him. All sanctification comes through a living, active faith, and transforms men and women into the image of Jesus Christ. [Cf: 19MR322.01] p. 131, Para. 1, [1900MS].

John was listened to with great interest. His doctrine melted their

hearts and revived their hopes. It was a strangely sweet message which was borne to them, and the seed was falling into good soil. Never before had such doctrines fallen upon their ears. He drew his followers away from outward forms, away from self-righteousness, toward Jesus. He made them feel that in Christ alone were centered all their hopes of eternal life. Christ and Him crucified was the burden of his message. [Cf: 19MR322.02] p. 131, Para. 2, [1900MS].

God's Goodness. In the lessons that Christ gave to His disciples to be given to our world, the grand things of His spiritual kingdom are illustrated by the principles of His temporal kingdom. He hath established the world by His wisdom, and stretched out the heaven by His discretion. He is wonderful in counsel and excellent in working. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise." His counsels stand forever, and the thoughts of His heart from generation to generation. [Cf: 19MR322.03] p. 131, Para. 3, [1900MS].

The Lord God of heaven claims from us the highest reverence. We are to fear God, to love God, and be obedient to all His precepts. He is perfect in His goodness, and full of mercy and compassion, always working for the good and happiness of the human family; but their own plans, their own imaginings, are contrary to the will and way of God, and of a character to destroy the way of His paths, and make their own finite wisdom prominent in choosing their way and their will. The result is unhappiness, suffering, and eternal disappointment. "The Lord is good to all: and His tender mercies are over all His works." He openeth His hand, and "satisfiest the desire of every living thing." He is the Father of mercies and the God of all comfort. "The earth is full of the goodness of the Lord." [Cf: 19MR323.01] p. 131, Para. 4, [1900MS].

Need of the Holy Spirit. [Written from] Launceston, Tasmania, May 11, 1895. I have had opened before me your college at Lincoln, Nebraska. I saw an existing state of things, that was not wholesome or healthful. Minds were being wrought upon, making too much of little things, a world of an atom and an atom of a world. One would suppose that the love of Jesus had not a modifying, correcting influence over your own natural and cultivated traits of character. Anyone would suppose that you were grafts of a strange vine rather than being the branches of the living vine. Self has swelled to wonderful proportions. Little things have been treated as the largest and most essential things. Teachers have revealed that they have little growing knowledge of Jesus Christ. They need not only to take a term in the school of Christ, but to live in that school as learners continually. [Cf: 19MR323.02] p. 131, Para. 5, [1900MS].

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [Eph. 4:30-32]. [Cf: 19MR323.03] p. 132, Para. 1, [1900MS].

Shall we bear in mind that the presence of the Holy Spirit with us in the bed chamber, in the family circle, in the most difficult places we

pass through, is shielding us from the shafts of the enemy, constantly counterworking his devisings and carrying forward his work as a reprover of sin, imparting and impressing the mind with the words of Christ, bringing all things to our remembrance, that He may restore the moral image of God in man? We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe. He is always present with the human agent. [Cf: 19MR324.01] p. 132, Para. 2, [1900MS].

Extravagance and Fashions. The lives of nine tenths of the befrilled, trimmed devotees of fashion are a living lie. Deception and fraud are their daily practice. They appear what they are not. Nobility of soul is gone. Gentleness and generosity have been bartered away to gratify their lust after evil things. Thousands sell virtue to obtain money with which to gratify their desire to follow the fashion. Such madness upon these things should call forth an army of reformers to take their position for reform. [Cf: 19MR324.02] p. 132, Para. 3, [1900MS].

The devil is constantly inventing fashions which are followed at the sacrifice of time, money, and health. Can we, dare we who profess to be Christians, follow in the path of worldlings? Shall we appear to sanction these fashions by adopting them, even in part? Shall we lend our influence in any degree to the general evil? Many do this because they do not have Christ formed in their hearts, the hope of glory. [Cf: 19MR324.03] p. 132, Para. 4, [1900MS].

Luxurious living and extravagant dress are carried to such an extreme as to constitute one of the signs of the last days. Those who are inclined to admire the appearance which they make in a mirror will have no inclination to test their characters by looking into the great moral mirror, the law of God. The wicked idol of dress swallows up all that is humble, needy, and lowly in the character. It consumes the precious hours which should be devoted to meditation, searching the heart, and prayerful study of the Scriptures. In the Scriptures they would find that the pen of inspiration has traced this especially for them. "I will," writes Paul, "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: 19MR325.01] p. 132, Para. 5, [1900MS].

Christ and the church have claims upon each individual member that their thoughts, their energies, their means, their dress, and their deportment shall correspond with the life and character of Christ. No Christian can conform to fashion. If the Master has entrusted means to them, it was not for them to use to adorn the person or to gratify pride in display. [Cf: 19MR325.02] p. 132, Para. 6, [1900MS].

God has made them stewards of means that they might glorify Him in wisely dispensing this trust of God in clothing the naked, feeding the hungry, and advancing the cause of God in the earth. There is not an individual member of the church that can consistently or with a quiet conscience patronize the fashions of this age. The needless trimmings

upon a dress will hinder the works of mercy and benevolence, and is robbery toward God. The graces of meekness, humility, modesty, prudence, a virtuous character, are accomplishments suited to every rank and condition of life. [Cf: 19MR325.03] p. 133, Para. 1, [1900MS].

Shall we not take our stand as faithful sentinels to guide the youth, by precept and example, from the dissipation and extravagance of this age? Shall we not eat and drink and dress to the glory of God? Consider that the love of dress fastens its victim in servile bondage. Why wear a dress so fitted that a full inspiration of air is an impossibility? Why wear appendages that bear upon delicate organs of the body, and create disease? [Cf: 19MR326.01] p. 133, Para. 2, [1900MS].

The answer, if expressed by man, would be, "I am in perfect misery, but I have to dress as others dress, or I should be treated with neglect. I know that I shall not live out half my days in thus making myself miserable to follow these senseless fashions, but I have not moral courage to be called old-fashioned and behind the times. I am not able physically or financially to bear this strain upon health and purse, and worse than all I fear that I shall lose my soul, but then I must keep up appearance or I could not obtain work." [Cf: 19MR326.02] p. 133, Para. 3, [1900MS].

Religion and Character Building. Little expenses must be carefully guarded against. To deny one's self in little as well as in great things is necessary to prosperity and happiness. Yet strict economy may be carried into covetousness. Religion, with her strong, even, well-balanced principles, will prove a safe anchor. Every ear will hear the requirement, "Give an account of thy stewardship." We are accountable to God for all we possess. In all things we are to study to show ourselves approved unto God. [Cf: 19MR326.03] p. 133, Para. 4, [1900MS].

By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will, intellect, and emotions, when controlled by the power of religion, will become transformed. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God. [Cf: 19MR326.04] p. 133, Para. 5, [1900MS].

The voice and passions must be crucified. "I can do all things through Christ which strengtheneth me." The will, the appetites and passions, will clamour for indulgence, but God has implanted within you desires for high and holy purposes, and it is not necessary that these should be debased. This is only so when we refuse to submit to the control of reason and conscience. We are to restrain our passions and deny self. [Cf: 19MR327.01] p. 133, Para. 6, [1900MS].

The unsanctified mind fails to receive the strength and comfort which God has provided for all who will come to Him. There is an unrest, a burning desire for something new, to gratify, to please and fascinate the mind, and this indulgence is called pleasure. Satan has alluring charms with which to engage the interest and excite the imagination of youth and fasten them in his snare. Do not build your character on the sand. [Cf: 19MR327.02] p. 133, Para. 7, [1900MS].

Satan's Snares. Satan devises, through his masterly deceiving power, to make evil appear as righteousness, to keep men working in his line, that those whom God has entrusted with great responsibilities shall be perverted from his allegiance and serve his purposes. "Thou hast defiled thy sanctuary by the multitude of thine iniquities." This represents a corrupt spiritual administration. The influence that is gained through positions of trust is used for selfish purposes instead of for the good of others who stand approved before God more than they, for their dependence is in God, and they are seeking His glory and not their own. Even now Satan is continuing and advancing in the same line in which he began. He rules by the same laws. In heaven he lost his self-sacrificing principle and unselfish care for his associates, and little by little he introduced a new order of things, consulting his own hand. [Cf: 19MR327.03] p. 134, Para. 1, [1900MS].

Meeting Temptations. Our work is a solemn, serious work. It is not the order and will of God to shield His people from temptation. His people will be exposed to trial, and the very object of Christ's choosing a people from the world was to prepare them to meet and resist temptations, that when they should come in contact with the world in public life, they would be so imbued with the Spirit of God that they would not yield to corrupting influences. When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God, for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory. [Cf: 19MR328.01] p. 134, Para. 2, [1900MS].

Cheerfulness and Love. Dear Sister Salisbury: I have been shown your case, that you have had many things to discourage you. But do not despair; God loves you. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." You have been doubting and have had but little hope or courage, but do not let go your hold upon God or upon the truth. Jesus lives to make intercession for you. He wants you to come back to Him with all your burdens, your perplexities, your cares. Sickness and gloom have taken from you much of the joy of life. But do not look on the dark side. Be cheerful, knowing that Jesus knows every pang of anguish which the soul suffers. He will not leave you bruised and broken. [Cf: 19MR328.02] p. 134, Para. 3, [1900MS].

But, my sister, cherish love, the precious plant of love. You have felt gentle and thoughtful toward the sick; not a wish or want but what it is supplied. The heart's affections long slumbering have been aroused; no service is thought a hardship or done with censure or faultfinding. But when health returns there has been a falling back in the same old cold, indifferent, loveless way. Now change this order of things. Let love flow forth freely and break down the barriers. The life may be lived day by day under the melting power of the Spirit of God. [Cf: 19MR329.01] p. 134, Para. 4, [1900MS].

Dealing With the Young. Children have received as a legacy unfavorable traits of character, yet they have most valuable and lovely traits of character and should be associated with those who will appreciate and understand how to deal with them, to develop the favorable and lovely

qualities and not pursue such a course as will stir up and strengthen their unfavorable dispositions which have been inherited. Much wisdom should be exercised by those who are brought in close connection with children. Flattery should not be used, for this would be poison to their souls; but a sanctified, tender regard should be shown for them, thus gaining their confidence through the love that is expressed for the soul. [Cf: 19MR329.02] p. 134, Para. 5, [1900MS].

Jesus loves the children and youth. When they lose self-control and speak words that are passionate, an attitude of silence is often the best course to pursue, not taking up a line of reproof or argument or condemnation. Repentance will come very soon. The silence that is golden will often do more than all the words that can be uttered. [Cf: 19MR329.03] p. 135, Para. 1, [1900MS].

Satan is only too well pleased to harass and destroy the souls of the young; therefore persons should be connected with these who have wisdom to deal with tempted human minds. The words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Jesus rejoices in spirit when he sees Satan repulsed from his commanding position to control the mind and will of the human agent. Many a youth is in imminent peril through manifold temptations, but Jesus Christ has the tenderest sympathy for them, and the Lord has sent His angels to protect and guard them from lives of wretchedness. Jesus Christ has purchased them, paying the ransom money for their souls. They are His property. [Cf: 19MR329.04] p. 135, Para. 2, [1900MS].

I need not present the self-denial, the self-sacrifice, the humiliation, and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the human soul. As we view the agonies which Christ endured as the price of redemption, we will consider every soul of value. The love of Jesus for souls cannot be measured. Christ died to save not only the few who accept Him; no, He came to our world to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely, but He came to seek and to save them that are lost. "I came not to call the righteous, but sinners to repentance." He is the true Shepherd, ever ready to leave the flock which is in the fold and to go into the wilderness to seek for the lost sheep. [Cf: 19MR330.01] p. 135, Para. 3, [1900MS].

He calls for living human agencies to cooperate with the divine. We want every talent, every ability, and God-given power to be exercised in this great work. Ye are laborers together with God. Our work is to lift up and try to save the souls that are ready to perish. Eternal life is worth everything to us. [Cf: 19MR330.02] p. 135, Para. 4, [1900MS].

Temperance. [Letter written from] "Sunnyside," Cooranbong, March 21, 1896. Dear Brother and Sister Durland: I have something to say to you upon the subject of temperance. If you are yourselves working earnestly in the line in which God demands all His messengers who are laboring in the harvest field to work, you will have very much greater influence on the side of truth and righteousness. But your indifference on this subject is not pleasing to God. You occupy a position of responsibility, and you need to be worked by the Holy Spirit. [Cf:

19MR331.01] p. 135, Para. 5, [1900MS].

"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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" [Rom. 12:1-3]. [Cf: 19MR331.02] p. 135, Para. 6, [1900MS].

Every church needs a clear, sharp testimony, giving the trumpet a certain sound. If we can arouse the moral sensibilities upon the subject of practicing temperance in all things, a very great victory will be gained. [Cf: 19MR331.03] p. 136, Para. 1, [1900MS].

Eloquent Sermons. The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength--the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity. [Cf: 19MR331.04] p. 136, Para. 2, [1900MS].

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.--Ms 59, 1900. [Cf: 19MR332.01] p. 136, Para. 3, [1900MS].

"And whether one member suffer, all the members suffer with it." "But now hath God set the members every one of them in the body, as it hath pleased Him. . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" [1 Cor. 12:26, 18, 21]. [Cf: 19MR370.01] p. 136, Para. 4, [1900MS].

The bonds of unity which unite member with member of the church are to be as firm and harmonious in their operation as are the different parts of the natural body. The hands, head, and feet are so closely united, and so mutually dependent, that one member cannot live and act independently of the other members. The life and Spirit of Christ sustains and causes to flourish every particular member of his own body, and they live because Christ lives in them. As the branch cannot live or bear fruit except it abide in the vine, no more can ye except ye abide in Christ. The apostle writes, "Bear ye one another's burdens, and so fulfil the law of Christ" [Gal. 6:2]. "For we are members of His body, of His flesh, and of His bones" [Eph. 5:30]. --Ms 44, 1900, p. 15. [Cf: 19MR370.02] p. 136, Para. 5, [1900MS].

(Diary written on the way from Australia to California, 1900.) *Steamer*

Moana, Aug. 29, 1900. We are on our way to America, after an absence of nine years. As we left the Sanitarium at Wahroonga, to take passage on the *Moana*, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of righteousness will go before them, and the glory of God will be their rearward. [Cf: 20MR24.01] p. 136, Para. 6, [1900MS].

We who are on our way to another country need the presence of God, and those whom we have left behind also need to inquire constantly at the throne of grace, "Lord, what wilt Thou have me to do?" Those who live in close fellowship with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his master is admitted to familiar intercourse with the One whose commands he loves to obey. In the faithful discharge of duty we may become one with Christ. The one who talks most familiarly with his divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands. [John 15:7-15; Prov. 3:5; James 1:5-7, quoted.] [Cf: 20MR24.02] p. 137, Para. 1, [1900MS].

The character of the one who comes to God in faith will bear witness that the Saviour has entered into his life, directing all, pervading all. Such a one is continually asking, "Is this Thy will and way, O my Saviour?" Constantly he looks to Jesus, the Author and Finisher of his faith. He consults the will of his divine Friend in reference to all his actions, for he knows that in this confidence is his strength. He has made it a habit to lift up the heart to God in every perplexity, every uncertainty. [Cf: 20MR24.03] p. 137, Para. 2, [1900MS].

He who accepts God as his Sovereign must take the oath of allegiance to Him. He must put on the Christian uniform, and bear aloft the banner that shows to whose army he belongs. He must make an open avowal of his allegiance to Christ. Concealment is impossible. Christ's impress must appear on the life. [Cf: 20MR24.04] p. 137, Para. 3, [1900MS].

"I am the Lord your God, which have separated you from other people." "Ye shall be holy unto Me; for I the Lord am holy, and have severed you from other people, that ye should be Mine." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "This people have I formed for Myself; they shall show forth My praise." "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." [Cf: 20MR24.05] p. 137, Para. 4, [1900MS].

S. S. Moana, Sept. 1, 1900. We have had pleasant weather until today, which has been dark and cloudy. I have kept closely to my room all day. This is our first Sabbath on board. It does not seem like a peaceful day of rest, for overhead, on the upper deck, there is great noise. Men are amusing themselves by pitching quoits, and the noise is loud and confusing. [Cf: 20MR25.01] p. 137, Para. 5, [1900MS].

I have been trying to write out some important instruction given me in reference to the responsibilities resting on the medical missionary

worker. Complete subjection through Christ to the will of God is our only safety. The selfish thoughts and impulses that sweep through the soul, producing discordant notes, can be separated from the life only as the whole being is under the control of Christ. The Saviour's word to all unruly elements is, "Peace, be still." Christ welcomes all who accept Him as their Saviour, and rules over them as their king. [Cf: 20MR25.02] p. 137, Para. 6, [1900MS].

Sept. 5, 1900. This morning the sky is cloudy, but the sea is calm. We have had no sunshine for a day or two, and today promises to be cloudy and wet. I am up on deck writing and enjoying the fresh air. But I miss the health-giving rays of sunshine. The sun is a God-given physician. [Cf: 20MR25.03] p. 138, Para. 1, [1900MS].

This morning my soul is filled with praise and thanksgiving to God, from whom come all our mercies and blessings. The Lord is good, and His mercies endure forever. I will praise Him who is the light of my countenance and my God. He is the source of all efficiency and power. Why do we not praise Him by speaking words of hope and comfort to others? Why are our lips so silent? Speech is a gift of heaven, and it should be used in sounding forth the praises of Him who hath called us out of darkness into His marvelous light. [Cf: 20MR25.04] p. 138, Para. 2, [1900MS].

My soul is humbled as I see how little God is honored by the passengers on this boat. I am not surprised that so many boats go down into the deep. On this boat there is a fearful misuse and abuse of the talent of speech. Close beside me I hear the boisterous laugh, the coarse words which dishonor the Lord of heaven. These men and women might be doing God's service but they seem to have forgotten their Maker. [Cf: 20MR25.05] p. 138, Para. 3, [1900MS].

Oh, how much good would be accomplished were God honored by all who profess to be Christians! Oh, that the needed change had been wrought in the hearts of human beings by the grace freely granted to all who ask for it. [Cf: 20MR25.06] p. 138, Para. 4, [1900MS].

The Light of the world is shining upon men in richest blessing. Every provision has been made for the supplying of our temporal and spiritual needs. Yet how little thanksgiving the Giver receives! [Cf: 20MR26.01] p. 138, Para. 5, [1900MS].

Well is it for us that God is full of pity and compassion. He has given command that the wheat and the tares are to grow together until the harvest. He sees that the roots of the wheat are entwined with the roots of the tares, and that if the tares were ruthlessly torn up, the wheat also would be disturbed; and He says, "Let both grow together until the harvest." The Lord alone can separate the wheat from the tares, and this He will do at the appointed time. [Cf: 20MR26.02] p. 138, Para. 6, [1900MS].

"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 because Christ alone could take away the sin of the world that He left the heavenly courts and came to this earth to die on Calvary. Shall He have died for us in vain? [Cf: 20MR26.03] p. 138, Para. 7, [1900MS].

In receiving Christ as our Captain, there must be a complete surrender of the human will to the divine will. The Lord can work out His will through those who have made this surrender, for they give prompt and cheerful obedience to His commands. God expects us to obey without questioning. We are to ask, "Lord, what wilt Thou have me to do?" Then, though the command may be as stern and startling as that given to Abraham, we are to obey. Abraham's soul was rent asunder by the command, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a sacrifice on one of the mountains which I will tell thee of." But he did not hesitate to obey. [Cf: 20MR26.04] p. 138, Para. 8, [1900MS].

All our activities, all our business arrangements, should be in perfect accord with the Lord's commands. The laws of God's kingdom must be obeyed by the subjects of that kingdom. Our zeal for the advancement of God's kingdom is to mark us as faithful subjects of the cross of Christ. God can trust as His representatives those who implicitly obey Him. [Col. 1:14-23, quoted.] [Cf: 20MR26.05] p. 139, Para. 1, [1900MS].

This is a representation of the work that God expects to see accomplished as the result of all missionary effort. "According to the dispensation of God which is given to me for you," Paul continues, "to fulfil the word of God." [Col. 1:26-29, quoted.] [Cf: 20MR26.06] p. 139, Para. 2, [1900MS].

I call upon the workers in every line of God's cause to ask themselves if they are meeting these specifications. We may show much activity, but it will be of no avail unless our forces are wisely directed to the accomplishment of successful results. [Cf: 20MR26.07] p. 139, Para. 3, [1900MS].

There are erratic men and women who fancy that the Lord has called them to do a great work. They seek to mix human sophistry with Bible truth, and present it as some wonderful theory. They dash about here and there, working as their fancy dictates. They do not work according to law and order but according to caprice. They are not good soldiers of a well-regulated army. He who enlists in Christ's army has no right to work as he chooses. He must obey orders, or he will work at cross-purposes with God. The Lord cannot cooperate with a man who labors in his own way, with no thought of what effect his way of working will have on the general good of the cause. If one rushes here and there, following out plans of his own, and refusing to obey directions, what can be expected but confusion and entanglement. [Cf: 20MR27.01] p. 139, Para. 4, [1900MS].

In the army of Christ there is to be no division. All are to labor for the fulfillment of God's purposes. The work of God is to be carried forward in straightforward, sensible lines for the accomplishment of the will of the great Designer. God Himself has planned His work. Part is to act with part for the carrying out of the great design. All are to labor in harmony under the mighty General of armies. Each worker is to go to God for his orders. [Cf: 20MR27.02] p. 139, Para. 5, [1900MS].

Human beings are left free to choose under whose banner they will

enlist, which general they will choose. If they take their stand under the banner of Prince Emmanuel, they must make a complete surrender to Him, willingly and heartily obeying His orders. Those who refuse to come under the command of Christ, who think they are at liberty to be a rule to themselves, will be found under a banner opposed to that of Christ. [Cf: 20MR27.03] p. 139, Para. 6, [1900MS].

Sept. 8, 1900. "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." [Cf: 20MR27.04] p. 139, Para. 7, [1900MS].

In every age since the fall of Adam the opposition of evil agencies has made the lives of those who would be loyal and true to God's commandments a continual warfare. Those who would at last be victorious must meet and conquer the forces of Satan, who with fierce determination opposes every step of advance. [Cf: 20MR27.05] p. 139, Para. 8, [1900MS].

They must meet a vigilant foe, a crafty enemy who never sleeps, and who tries untiringly to undermine the faith of God's servants and to induce them to carry out plans of his making. He declares that these plans will advance God's work, when in reality they are part of his insidious devisings and will separate from the Lord's cause those who follow them. [Cf: 20MR27.06] p. 140, Para. 1, [1900MS].

This scheme has long been followed by Satan. He works under cover, and we must seek for a full understanding of what it is necessary to do in order to gain the victory. When we imagine the foe routed and dispersed, we find them working in an underhand way through betrayers of sacred trusts. With all the deception of which he is capable Satan seeks to falsify and misrepresent. When we least expect it we may be in the greatest jeopardy. Watchfulness and perseverance, painstaking and constant effort, are necessary in the Lord's work. [Cf: 20MR28.01] p. 140, Para. 2, [1900MS].

Those who belong to Christ's army must work with concerted action. They cannot be faithful soldiers unless they obey orders. United action is essential. An army in which every part acts without reference to the other parts has no real strength. In order to add new territory to Christ's kingdom His soldiers must act in concert. God's plans and purposes must be carried out in solid, straightforward lines. He calls for a united army which moves steadily forward, not for a company composed of independent atoms. The strength of His army is to be used for one great purpose. Its efforts are to be concentrated upon one great point--the magnifying of the laws of His kingdom before the world, before angels, and before men. [Cf: 20MR28.02] p. 140, Para. 3, [1900MS].

Desultory efforts and meaningless actions will produce little good results. Satan seeks in every possible way to bring disorder among God's soldiers, so that he may point to their ranks as broken and disorganized. Unless the will of every soldier is wholly submitted to God, the work will not see what God desires it to see. [Cf: 20MR28.03] p. 140, Para. 4, [1900MS].

We are to stand always on guard, for the enemy is working with all

deceivableness of unrighteousness. He has legions under his control, emissaries of evil, who cooperate with their leader for the deception and destruction of the human race. Satan is capable of exercising great subtlety, and while men sleep he is awake. Those who are off their guard are in great danger. It is not safe to be presumptuous, to ignore Satan's shrewdness, or to fail to have a correct estimate of the efforts that we must make if we escape being taken in his snare. It is a fact that many deceivers have gone out into the world, and unless we obey our Captain's orders, we shall be used by Satan to serve his purposes. [Cf: 20MR28.04] p. 140, Para. 5, [1900MS].

Temptation is coming in the form of a union of church and state. There are those who would obliterate the marks of distinction between those who believe the truth and those who think it of no importance. But we are ever to keep plainly in view the distinct features of our faith, which have made us what we are. When we see those who for nearly a lifetime have been standing on the platform of truth, deciding that they can just as well as not unite with the men who do not recognize the law of Jehovah, seeking their influence and support, our hearts are made sad. They think they can occupy a noncommittal position. Thus believers slip away from the truth to the side of unbelievers, and the enemy exults. [Cf: 20MR28.05] p. 140, Para. 6, [1900MS].

There are before us issues that will bring those who sincerely desire to do right to the true position. But there are those who will never again stand safe. In trying to break down the barriers between him that serves God and him that serves him not, they have placed themselves where their feet will never again find solid ground. [Cf: 20MR29.01] p. 141, Para. 1, [1900MS].

Satan's deceptions are so insidious that to some they wear the garb of truth. He comes to men telling them of the advantages to be gained by taking a noncommittal position. And yielding to his temptations, some who have been defenders of the faith become its secret enemies. The love of the world has robbed men of their discernment, and there is a general feeling that the Lord has delayed His coming. Selfishness has covered itself with the robes of heaven, and in the hearts of many truth no longer bears away the victory. There is "another spirit" at work. The covetousness that is fostered in business lines is astonishingly deceptive. Fraud, robbery, and falsehood are brought in, and while professedly keeping God's law, men are departing from its principles. [Cf: 20MR29.02] p. 141, Para. 2, [1900MS].

God calls for a decided reformation in all our institutions. A great change is to be wrought. That absorption in business enterprises which produces worldliness and all its attendant evils is eating out the religious life of many. Those whom God accepts must keep themselves continually on guard against contamination of thought or principle, showing that unflinching resistance to evil which is so seldom seen that few escape unscathed from the temptations to which they are subjected. [Cf: 20MR29.03] p. 141, Para. 3, [1900MS].

Sept. 10, 1900. It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldlings in musical lines is looked upon as harmless by some Sabbathkeepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and women astray, and thus he has gained control of souls. So smooth, so plausible is the

working of the enemy, that his wiles are not suspected, and many church members become lovers of pleasure more than lovers of God. [Cf: 20MR29.04] p. 141, Para. 4, [1900MS].

There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome. Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy. [Cf: 20MR29.05] p. 141, Para. 5, [1900MS].

Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their armor on. [Cf: 20MR30.01] p. 141, Para. 6, [1900MS].

I wish that I could trace words which would present this matter as it is. God expects His soldiers to be ever on duty. Never are they to yield to temptation, never be unjust. They are neither to yield nor flee. Relying on the strength of God, they are to maintain their integrity. With a firmness that will not yield an inch, they are to hold fast to the word, "It is written." [Cf: 20MR30.02] p. 141, Para. 7, [1900MS].

We are placed on vantage ground because Christ has overcome in our behalf. He has made every provision for us to overcome. Divine power stands behind every will resolutely set to do the right. God has provided the armor and the weapons with which each one is to fight. Let the soldiers of Christ put on the whole armor of God and flinch not at Satan's attacks. Let them bear in mind that they will not be crowned unless they strive lawfully. The principles contained in the law of God are to be maintained at any cost. Success in the Christian warfare means watchfulness and a daily crucifixion of self. [Cf: 20MR30.03] p. 142, Para. 1, [1900MS].

He who is guided by clean, holy principles will be quick to discern the slightest taint of evil, because he keeps Christ before him as his pattern. His deep regret at the discovery of a wrong act means the prompt correction of every step wherein he has diverged from truth. It means a constant, earnest striving for higher and still higher attainments in the Christian life. It means helping others to climb heavenward. It means taking hold of Christ by loving faith and resisting evil if need be unto blood, striving against sin. [Cf: 20MR30.04] p. 142, Para. 2, [1900MS].

There are those who have so closely identified themselves with the truth that nothing, not even martyrdom and death, could sever them from it. Those who would evade the truth by silence, fearing to offend someone else, testify to a lie. Playing fast and loose with truth, and dissembling to suit the opinions of someone else, means the shipwreck of faith. Let us despise falsifying. Let us never, by a word or act, or by silence, testify to a lie. If all, under every circumstance, would speak the truth when the truth ought to be spoken, what a different world this would be. [Cf: 20MR30.05] p. 142, Para. 3, [1900MS].

I have been placed where I have heard reports borne in which there was scarcely a word of truth. May the Lord pity those who love and make a lie, for unless they change they will at last find themselves outside the city of God. I am bidden to warn all who make untruthful statements that they are serving him who has been a liar from the beginning. Let us be on our guard against untruthfulness, which grows upon him who practices it. I say to all, Make truth your girdle. Be true to your faith. Put away all prevarication and exaggeration. Never make a false statement. For the sake of your own soul and the souls of others, be true in your utterances. Never speak or act a lie. Truth alone will bear to be repeated. A firm adherence to truth is essential to the formation of Christian character. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." [Cf: 20MR30.06] p. 142, Para. 4, [1900MS].

He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. [Cf: 20MR31.01] p. 142, Para. 5, [1900MS].

Sept. 11, 1900. Providence is favoring us with a calm sea and good weather. The Lord is gracious and full of compassion. The whole of our journey has been marked with evidences of the protecting care and love of God. We know that many of our friends are praying for us. [Cf: 20MR31.02] p. 142, Para. 6, [1900MS].

But there are some things that trouble me. In the visions of the night I am at the Wahroonga Sanitarium. In the work of building up that institution there are delays that need not and should not be. Delay in supplying the necessary things with which to work has hindered the progress of the garden and farm, and this same mistake has been made in the matter of the buildings. Brother Sharpe has been placed in a position that he cannot fill. He is not a builder, and a man should be placed in charge of the work who understands what estimates to make and how to carry on the work without delay. Great expense will be the result of following the present policy. [Cf: 20MR31.03] p. 143, Para. 1, [1900MS].

I was instructed that there was needed as manager a careful, understanding man. If Dr. M. G. Kellogg would seek counsel from his brethren he would be able to do good work as a builder. He must not labor independently, and neither must Brother Sharpe. They must counsel together and with their brethren. The building of the sanitarium may be made an expensive undertaking; but if the workers show wise forethought, and take counsel of God at every step, there need be no loss. [Cf: 20MR31.04] p. 143, Para. 2, [1900MS].

God's work must not be marred by man's defective plans. It is to bear His own credentials, and must not be hindered by the blunders of inexperienced men. This costs too much. There are so many calls for means that we cannot afford to allow men to go on in accordance with their supposed wisdom. It is perilous for Brother Sharpe to take large responsibilities upon himself and plunge on beyond his knowledge. From the light God has given me, I know that this will be his danger. [Cf: 20MR31.05] p. 143, Para. 3, [1900MS].

Sept. 13, 1900. We shall reach Honolulu tomorrow morning. A cool breeze is blowing, and I am sitting on deck. My heart is much pained to see how strongly addicted to tobacco-using are the men passengers on this boat. Even ministers of the gospel smoke constantly. When clergymen throw their influence and example on the side of this injurious habit, what hope is there for young men? We must raise the standard of temperance higher and still higher. [Cf: 20MR32.01] p. 143, Para. 4, [1900MS].

We must bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco. In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments. The Lord has given us the work of teaching Christian temperance from a Bible standpoint. The youth are to be taught the difference between right and wrong. All intemperance is a violation of the laws of the Creator. God gave man his faculties to be kept pure and holy, and used in accordance with the laws of His kingdom. All wrongdoing leaves the soul open to the assaults of Satan. [Cf: 20MR32.02] p. 143, Para. 5, [1900MS].

Many of the passengers on this boat do not seem to know God or Christ. They act like indulged children, who do not know what it means to be under control. Never before have I seen the scripture so plainly illustrated "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." We are living amidst the perils of the last days, and we shall see many manifestations of Satan's power. As faithful stewards of the grace of Christ we are to show our colors, ever remembering the words, Ye are "a spectacle unto the world, and to angels, and to men." [Cf: 20MR32.03] p. 143, Para. 6, [1900MS].

It was a severe test and trial to me to break up my home and leave Cooranbong. But it was impressed on my mind that this must be. While in Australia I labored earnestly in pioneer missionary work, often under most discouraging circumstances. We spared no effort to win souls to the truth. We did not study our own ease or convenience or inclination. The aggressive work that must be done was laid out before me, and from point to point the Lord gave me an understanding of how to advance. Constantly the word of the Lord came to me, "Go forward; annex new territory; raise up companies of believers; build houses of worship, and place the new converts in care of judicious, God-fearing men and women." [Cf: 20MR32.04] p. 144, Para. 1, [1900MS].

For nine years we have been doing this work. Now there are indications that there is a work for me to do in America. For months I have had a struggle to know what my duty is. I was not so sure as I desired to be that God wished me to return to the United States. Constantly my prayer ascended to heaven for light and for clear discernment. I loved the work in Australia. My heart seemed bound up in it, and I felt that I could not leave this work without a certain knowledge that the Lord would go before me. Light shone more and more clearly upon me, and I decided to sell my home if a buyer came. The buyer came, and decided to take the house and furniture just as it stood. [Cf: 20MR33.01] p. 144, Para. 2, [1900MS].

We have now almost crossed the broad Pacific. The Lord has made the waters smooth and the weather favorable. There has been much smoking and drinking among the passengers. Christian politeness and true gentlemanliness have been sacrificed at the shrine of gluttony and liquor-drinking. Even the ministers on board have given the sailors a wrong example. [Cf: 20MR33.02] p. 144, Para. 3, [1900MS].

I have been unable to get the rest I needed so much. But the Lord revealed Himself to me, declaring that He would defend me, and that in spite of the objectionable influences surrounding me, I should leave the boat unharmed. "I will lift up for you a standard against the enemy," He said; and this He has done. [Cf: 20MR33.03] p. 144, Para. 4, [1900MS].

Sept. 14, 1900. We are nearing Honolulu. Last night was very hot, and must have been oppressive for those who are not so favorably situated as we are. We have two portholes in our cabin, and we had these and the door wide open. Willie came in early this morning, saying that he had been up since four o'clock. I feel thankful that today there is a cool breeze. It is now about seven o'clock, and we are in sight of the Hawaiian Islands. We hope to reach the harbor in an hour. We do not leave again until six o'clock this evening, and we shall all be glad to have a few hours on land. The captain tells us that we shall reach San Francisco at seven o'clock on Friday morning. [Cf: 20MR33.04] p. 144, Para. 5, [1900MS].

Later. About eight o'clock this morning we steamed into the harbor. Elder Baxter Howe was at the wharf to meet us, and gave us a hearty welcome. He took us in a carriage to Sister Kerr's, where we were most heartily welcomed, and where we sat down to a bountiful meal, which we all greatly enjoyed. [Cf: 20MR33.05] p. 144, Para. 6, [1900MS].

In the afternoon we visited the sanitarium, and were very much pleased with the location. Then we met with a large number of our people at the church, where I spoke for about forty minutes and Willie for about thirty minutes. It was a great privilege to meet with these brethren and sisters, and we wished that we could spend two or three weeks with them. But this would be impossible. [Cf: 20MR33.06] p. 145, Para. 1, [1900MS].

At the close of the meeting we visited the Chinese school, which is in charge of Brother Howell. He took us over the buildings, showing us the young men and boys engaged in their studies. Brother Howell gives an excellent report of the school. He finds the pupils obedient, kind, and manageable. We see a large field of work for this school, which should be more fully developed. Thus missionaries can be prepared to go to China and labor for their countrymen. [Cf: 20MR34.01] p. 145, Para. 2, [1900MS].

Help will be needed by the workers in Honolulu. If sufficient money is provided, a much larger work can be done. Earnest prayer must be blended with devoted labor, so that a responsive influence will be seen and the inmost depths of mind and heart reached, the whole nature stirred to abandon every phase of idolatry, making the hearts of this ignorant people thrill with solemn awe and bound with exultation. And the souls of the teachers, under the inspiration and power of the Holy

Spirit, will be filled with the determination never to give up the effort to conquer in the strength of the Lord Jesus. And the Sun of righteousness shall rise upon them, and lead true converts to cooperate with the teachers with a degree of energy that will demonstrate the power of truth to influence hearts. The power of the cross of Christ, the power of an endless life, must take hold of these blood-bought souls. [Cf: 20MR34.02] p. 145, Para. 3, [1900MS].

The Chinese people may be reached through men of God's appointment. A great work may be done, and many may be able to say, as did David, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is Thine. Thine is the kingdom, O Lord, and Thou art exalted as head above all." The God of Israel is ready to work for His people, His believing church; all that is needed is for them to be willing to work for Him. [Cf: 20MR34.03] p. 145, Para. 4, [1900MS].

Mighty is the consecrated worker, strong in that living faith that works by love and purifies the soul. Men who are at home among eternal realities, men who bind themselves to the great principles of God's Word, so that in the highest sense of the term, their loins are girt about with truth--these are the ones that God needs as laborers.--Ms 82, 1900. [Cf: 20MR34.04] p. 145, Para. 5, [1900MS].

There is a spurious knowledge, the knowledge of evil and sin, which has been brought into the world by the cunning of Satan. The pursuit of this knowledge is prompted by unsanctified desires, unholy aims. Its lessons are dearly bought, but many will not be convinced that they are better left unlearned. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve. They venture, contrary to the will of God, to gain knowledge which results, as did Eve's, in the loss of Eden. [Cf: 20MR40.01] p. 145, Para. 6, [1900MS].

Satan found only one tree by which he could endanger the safety of Adam and Eve. There was no danger to them in approaching any but the tree of knowledge. He planned to attract the holy pair to that tree, and thus lead them to do the very thing which God had forbidden. [Cf: 20MR40.02] p. 146, Para. 1, [1900MS].

When will men learn that which has been so fully demonstrated in the history of the past? The workings of Satan show that he can be neither idle nor harmless. Yet how pleasing men and women still find Satan's allurements. Today his arguments are the same that he presented to Eve. He still uses flattery; he still creates envy and distrust, and excites the desire for self-exaltation. [Cf: 20MR40.03] p. 146, Para. 2, [1900MS].

In educational pursuits as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced which proceed not from the High and Holy One who inhabiteth eternity, but from those who make scholastic studies an idol and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common. [Cf: 20MR40.04] p. 146, Para. 3, [1900MS].

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellow men to Jesus. They are not helping others to study His life and character. They are not bringing them in contact with the divine life, and inspiring them with zeal to impart the light of truth. [Cf: 20MR40.05] p. 146, Para. 4, [1900MS].

There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves, and did not make God first and last and best in everything, they have wandered away from Bible truth into skepticism and infidelity. [Cf: 20MR41.01] p. 146, Para. 5, [1900MS].

When these are arrested by the chastisements of God, and through affliction are led to inquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The Spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things. [Cf: 20MR41.02] p. 146, Para. 6, [1900MS].

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven. [Cf: 20MR41.03] p. 147, Para. 1, [1900MS].

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shone forth. Their obedience to the command of Christ, "Go forward," has led others to glorify God. [Cf: 20MR41.04] p. 147, Para. 2, [1900MS].

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim. These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. [Cf: 20MR41.05] p. 147, Para. 3, [1900MS].

Trained Workers Needed. There is a great work to be done in the Master's vineyard. To accomplish this work, God calls for men to whom He has given ability for service. He does nothing without man's cooperation. Whenever the Lord has a work to be done, He calls not only the commanding officers, but all the workers. He calls young men and women who are strong and active in mind. He desires them to bring into the work their fresh, healthy powers of brain, bone, and muscle. They are to take part in the conflict against principalities and powers, and spiritual wickedness in high places. [Cf: 20MR41.06] p. 147, Para. 4, [1900MS].

Men have nothing but that which God has given them in trust. They are not to indulge pride or to boast of their talents. They owe to God all that makes it possible for them to labor for Him. Yet every man has a part to act in preparing himself for service. By earnest study, taxing effort, he is to cultivate all his powers. Then divine power will surely combine with his efforts. [Cf: 20MR42.01] p. 147, Para. 5, [1900MS].

Some young men are urging their way into the work who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men have been successful, it is because they put their heart and soul into the work. And how much more effective their labors might have been, if at the very start they had received suitable training. The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for the work of school teaching, and not less essential is thorough preparation for the work of presenting God's last message of mercy to the world. [Cf: 20MR42.02] p. 147, Para. 6, [1900MS].

This training cannot be gained merely by listening to preaching. Young men and women must be brought into our schools. They should have thorough training under experienced managers in the various lines of work. They should make the best possible use of their time in study, and put into practice the knowledge acquired. Hard study and hard work are required to make a successful preacher or a successful worker in any line. Nothing less than constant cultivation will develop the value of the gifts which God has bestowed upon them for wise improvement. [Cf: 20MR42.03] p. 147, Para. 7, [1900MS].

The Training Our Schools Should Give. The teaching in our schools is not to be the same as in other colleges and seminaries. It is not to be of an inferior order; but the knowledge essential to prepare a people to stand in the great day of God is to be made the all-important theme. The students are to be fitted for God's service not only in this life but in the future, immortal life. The Lord requires that our schools shall be training schools for the kingdom to which we are bound. Without previous training, none will be prepared to blend in the holy, happy harmony of the redeemed. [Cf: 20MR42.04] p. 148, Para. 1, [1900MS].

Many teachers will be in danger of making their training mechanical. There is danger that a ceremonial service will take the place of genuine heart work. Thus religion will become little more than a form. The students in our schools, the members of our churches, need

something deeper than this. [Cf: 20MR42.05] p. 148, Para. 2, [1900MS].

Redemption, what is it? It is the training process for heaven. This training means more than knowledge of books. It means a knowledge of Christ, emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God. Resistance of evil must be encouraged. [Cf: 20MR43.01] p. 148, Para. 3, [1900MS].

Teachers in our schools must have a deep religious experience. An intellectual religion will not satisfy the soul. Intellectual training must not be neglected, but it is not sufficient. Students must be taught that the fear of the Lord is the beginning of wisdom. They must be taught to place the will on the side of God's will. [Cf: 20MR43.02] p. 148, Para. 4, [1900MS].

There are very many whose sympathies are corrupt and debased. Such cannot sing the song of the redeemed in heaven. They would be unhappy in heaven. With their darkened minds and their untrained powers, they would be out of harmony with the heavenly host. They could not unite with them in ascribing praise to God and to the Lamb. [Cf: 20MR43.03] p. 148, Para. 5, [1900MS].

God's Word declares that the saints are to judge the world. But men and women who are not obedient to the law of God will never be entrusted with the judgment of the world. They have no respect for a "Thus saith the Lord." They do not conform to that law which is holy, just, and good. Therefore they are not saints--holy ones. God could not trust them to act as His representatives in the judgment. God gives all an opportunity in this life to develop character. All may fill their appointed place in His great plan. [Cf: 20MR43.04] p. 148, Para. 6, [1900MS].

The Lord accepted Samuel from his very childhood because his heart was pure, and he had reverence for God. He was given to God, a consecrated offering, and the Lord made him, even in his childhood, a channel of light. A life consecrated as was Samuel's is of great value in God's sight. If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, "O Lord, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works." [Cf: 20MR43.05] p. 148, Para. 7, [1900MS].

Christ's Ambassador. The faithful ambassador of Christ is not ashamed of the banner of truth. He does not cease from proclaiming the truth, however unpopular it may be. In all places, in season, out of season, he heralds the glad tidings of salvation. Missionaries for God are called to face danger, endure privations, and suffer reproach for the truth's sake, yet amid dangers, hardships, and reproach they are still to hold the banner aloft. [Cf: 20MR43.06] p. 149, Para. 1, [1900MS].

The third angel proclaims his message in no whispered tones, in no hesitant manner. He cries with a loud voice, while flying swiftly through the midst of heaven. This shows that the work of God's servants is to be earnest and rapidly performed. They must be brave witnesses for the truth. With no shame upon their countenances, with uplifted head, with the bright beams of the Sun of Righteousness shining upon

them, with rejoicing that their redemption draweth nigh, they go forth declaring the last message of mercy to the world. [Cf: 20MR44.01] p. 149, Para. 2, [1900MS].

These last day witnesses are bold soldiers of Jesus Christ. They have tasted of the powers of the world to come. Their feet are not on sliding sand, but on solid rock. They are not easily moved away from the faith once delivered to the saints. These will be strengthened by their Leader to cope with difficulties. They are messengers of righteousness, representatives of Christ, revealing the triumphs of grace. [Cf: 20MR44.02] p. 149, Para. 3, [1900MS].

From these chosen men of God the truth will shine forth. It will be heard from their lips, reflected in their countenances, and demonstrated in their lives. They will be marked by purity and uncorruptness. The grace of Christ has a refining, ennobling influence on the character. Many men and women of ability, refinement, and education will throw their all on the Lord's side. Many will part with friends, and will sacrifice every worldly interest in order to proclaim the unsearchable riches of Christ. Their lives give evidence to the world of the power of Christianity. They witness that the gospel is what it purports to be, the power of God unto salvation. Bright beams of gospel truth are flashed from them upon the path of those who are in darkness. Their unswerving fidelity is registered in the books of heaven.--Ms 51, 1900. [Cf: 20MR44.03] p. 149, Para. 4, [1900MS].

(Written May 4, 1900, from Maitland, Australia, to Edson and Emma White.) W. C. W., Sara, and your mother left Cooranbong for Maitland about ten o'clock A.M. There had been some rain, and we thought we might get more; so we went nicely prepared for it. We had our two-seated surrey and two strong, faithful horses that could take us up the hills and over [to] Mount Vincent. [Cf: 20MR188.01] p. 149, Para. 5, [1900MS].

For eight miles before reaching Mount Vincent the road was quite rough and hilly. For many months workmen have been at work opening up a new road by the side of the old one over the mountain, only many feet lower down. This leaves the old road very narrow and perilous, unless the horses are reliable. I walked over the most dangerous part of the road. Willie walked and held the lines. We have passed over this dangerous road no less than ten times. In rainy weather the bullock teams cut deep channels in the road, and we have to manage to keep out of these else we might upset. We always feel much relieved when we leave this perilous road behind us. [Cf: 20MR188.02] p. 149, Para. 6, [1900MS].

After traveling about fifteen miles, we stopped and took our lunch in the woods. Here we spent one hour resting, partaking of refreshment, and giving our faithful horses, Jaspar and Jessie, their feed. Then we went forward upon our remaining thirteen miles. [Cf: 20MR188.03] p. 150, Para. 1, [1900MS].

We arrived in Maitland about four o'clock, giving us a little time to look at a hall with a view of renting it. It is a large building, having skylights for windows, and would be rented to us on condition that we would pay the taxes while we occupied it and give the first contributions to three benevolent enterprises. We decided to test the matter, and so we have accepted the offer. There are two rooms which

can be used for holding cooking classes and in keeping health foods. This would save hiring another building. [Cf: 20MR188.04] p. 150, Para. 2, [1900MS].

Sabbath, W. C. W. spoke in the forenoon to a goodly number who appreciated his discourse. Your mother spoke in the afternoon. Several were present who were convinced of the truth but had not faith and courage to take their position. I had much freedom in speaking from Zechariah 3. We knew that the presence of the great Teacher, our Redeemer, was in our midst. I was enabled to present before the people in a most impressive manner the figure of Joshua, the high priest, in his sacred, official office, standing before the angel of the Lord, and Satan standing at his right hand to resist him. [Cf: 20MR188.05] p. 150, Para. 3, [1900MS].

This is the position that Satan now occupies toward every church, and toward the ministers of the gospel. He stands before the angel of God to resist them in their official work, the ministry of the Word, to resist the Lord's working in behalf of His people. In answer to the intercession and in pity toward His afflicted people, the Lord had come to their relief. [Zechariah 2:1-10, quoted.] [Cf: 20MR189.01] p. 150, Para. 4, [1900MS].

This work, which Satan saw in prospect, stirred up the great adversary of souls to resist the Lord Jesus, that God's people who had been suffering because of the transgression of His law should not be favored, but remain in depression and sorrow and weakness and suffering. Joshua, the high priest, represents the church, Jerusalem. Satan discerns the work that God is about to do for His people through Messiah, the coming Branch. Satan claims the church that has dishonored God by yielding to temptation, disobeying the commandments of God. They have been put on test and trial. Both priest and people are in a position of repentance unto obedience. "Is not this a brand plucked out of the fire?" [Cf: 20MR189.02] p. 150, Para. 5, [1900MS].

If all who have known the way of the Lord will take warning and decidedly change their wrong principles of action, they will be received, and their transgressions will be pardoned; and if they make thorough work according to the measurement or weighing of God, they will avoid a repetition of their transgressions. God tests and tries His people. He waits for them to discern true repentance, that He may say, "It is enough," and that He may grant them prosperity. [Cf: 20MR189.03] p. 150, Para. 6, [1900MS].

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army are greatly discomfited and alarmed. Satan stands before the angel showing their imperfections of character and their disregard of the commandments of God. This is his resistance to the Lord's merciful work. [Cf: 20MR189.04] p. 150, Para. 7, [1900MS].

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" [Zech. 3:2]. Unworthy though they may be for His great work, the Lord Jesus manifests to the enemy that they are accepted through the righteousness of One who has resisted every

satanic art and device. [Cf: 20MR189.05] p. 151, Para. 1, [1900MS].

"Now Joshua was clothed with filthy garments, and stood before the angel" [Zech. 3:3]. Christ looked pityingly and compassionately upon the punished, repenting people, "and He answered and spake unto those that stood before Him, saying [to the angels of God], Take away the filthy garments from him. And unto him [Joshua] He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" [Zech. 3:4-7]. [Cf: 20MR189.06] p. 151, Para. 2, [1900MS].

Nothing in the world is so dear to God as His church. Nothing is guarded by Him with such jealous care. The Lord has paid the ransom to save and redeem His heritage, and He is not willing that anything should separate them from Him, where He cannot protect them and prosper them for His own name's glory. He permits them to be sorely tried in the fiery furnace to separate from them and burn the dross. But His eye is upon them every moment, that as they are being purified they may not be consumed. [Cf: 20MR190.01] p. 151, Para. 3, [1900MS].

"For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee" [Zech. 2:8, 10, 11]. "Hear, now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant The Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" [Zech. 3:8-10]. [Cf: 20MR190.02] p. 151, Para. 4, [1900MS].

The Lord does not deny the charge of Joshua's unworthiness, but demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but first He says, "Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head," upon which was written, "Holiness unto the Lord." [Cf: 20MR190.03] p. 151, Para. 5, [1900MS].

The change is given on condition, "Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by" [Zech. 3:7]. [Cf: 20MR191.01] p. 152, Para. 1, [1900MS].

Sunday morning, May 6, we left Maitland to fill our appointment at Mount Vincent. Our meeting was held in the Good Templar's Hall, a small building. Brethren and sisters from Cooranbong met us at the hall. The attendance was good, better than we expected. There were thirty people from the neighborhood and fifteen of our people from Cooranbong, including ourselves. The Lord gave me freedom in speaking from 1 John 2:1-6. The best of attention was given by the youth as well as those of mature age. I had been invited to speak in this place some time ago, but this was the first time I responded. I do not think it will be the last. [Cf: 20MR191.02] p. 152, Para. 2, [1900MS].

The singers from Cooranbong acted their part well. Singing is always a part of the gospel ministry, and the excellent hymns sung could but be a blessing on this occasion. [Cf: 20MR191.03] p. 152, Para. 3, [1900MS].

We know that some who listened were deeply interested. There are precious souls in Mount Vincent to be labored for. They are of the number presented to me who were reaching out their hands and asking us to come and help them, saying, "We need the Word of God opened to us that we may understand its teachings." May the Lord impress our hearts, and may these poor sheep be fed with the bread of life. [Cf: 20MR191.04] p. 152, Para. 4, [1900MS].

Mount Vincent is only fourteen miles from Cooranbong on the Maitland road. Work must be done in this part of the Lord's vineyard. A few miles nearer Cooranbong is another settlement. I have been invited to speak in the church in this place. We must take into our field of work these places that are so near. [Cf: 20MR191.05] p. 152, Para. 5, [1900MS].

After I had finished speaking on Sunday, I was invited to come again. If only we had workers, every station between Cooranbong and Queensland and in the opposite direction, from Morisset to Sydney, should hear the message of warning. We need to pray that the Lord will raise up laborers to work in these destitute, neglected fields, doing the very kind of labor that is needed, in praying, in worshiping, in reading and explaining the Scriptures, depending upon the Holy Spirit to cooperate with human effort. Every provision has been made by God that these places shall have the word of life. Are we as laborers together with God waiting and praying for the breathings of the Holy Spirit, who is able to work for us and in us, making our labors acceptable in God's sight? There are souls to be saved, and who will feel that men and women must see their need of a new heart? The act of surrender in which the heart takes hold of the strength of God's Spirit gives the soul into God's keeping. [Cf: 20MR191.06] p. 152, Para. 6, [1900MS].

I never saw better attention given than was given as I spoke in Mount Vincent. How my heart yearned for souls to be converted. We must have a burden for those that are ready to perish. We should in their behalf hunger and thirst after righteousness. Who will wake up? Who will arise and shine because their light has come and the glory of the Lord hath risen upon them? [Cf: 20MR192.01] p. 152, Para. 7, [1900MS].

In our meeting at Hamilton, held the week before, the power of God was present, and we have every reason to thank and praise our heavenly

Father. The labors of our ministering brethren were of a character to establish and settle and uplift the believers. Some were there from Maitland who were keeping their first Sabbath. In the Sabbath afternoon meeting, many excellent testimonies were borne. Some souls were in trial through the manifold temptations of the enemy, but the Lord gave them His blessing, and their feet were established upon the only sure foundation--the word of the Lord. [Cf: 20MR192.02] p. 153, Para. 1, [1900MS].

The testimonies borne were cheering. One young man stated that he was keeping his first Sabbath, that he had been looking for a people who were serving the Lord and meeting the standard of His Word. He was sure he had found them, and he wished to unite his interests with them in obeying the commandments of God. We did so much desire to hear testimonies of all present. But we knew that the impression left upon those present, both believers and those who had not yet identified themselves with us, was deep, and, we hope, abiding. [Cf: 20MR192.03] p. 153, Para. 2, [1900MS].

I spoke again Sunday afternoon. Quite a number of those not of our faith were present. The Lord strengthened me by His Holy Spirit to urge all to realize their individual responsibility. Life is a talent, the gift of speech is a talent, and God requires these gifts to be used to His name's glory. Our life is not our own to do with as we please. It is the purchase of the Son of God. Wonderful working agencies are in active service, cooperating with hidden power to keep the human machinery in harmonious action. [Cf: 20MR192.04] p. 153, Para. 3, [1900MS].

Christ declares, "Every one that asketh receiveth and he that seeketh findeth." Here is stated a positive fact. Let us use this fact as a sure promise. It is the exposition of the law of divine government, a law sure and unfailing, establishing a connection between human and divine agency as we ask for the Holy Spirit and receive what we ask for. Oh, what a world of promises we have in the Word of God! Whosoever has sought the gift in faith, believing, has always received it, and can testify to the working of the Holy Spirit upon the heart and life character. [Cf: 20MR192.05] p. 153, Para. 4, [1900MS].

We have reason to praise God with heart and voice. "Ye are My witnesses," He says. Amazing condescension on the part of Christ! To all who seek Him at the footstep of mercy He gives power to witness for Him. The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. "What man is there of you," He says, "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?"--Letter 68, 1900. [Cf: 20MR193.01] p. 153, Para. 5, [1900MS].

(Written July 13, 1900, from "Sunnyside," Cooranbong, N.S.W., to Dores Robinson.) You asked me at one time what I thought in regard to your becoming a physician. I would say that the most useful lessons for you to learn will not now be found in taking a medical course of study. Your mind needs to penetrate deeper and take a more practical turn than

it has yet done. If you had entered one of our health institutions to begin at the beginning or taking a nurses' course, doing good, hard, sensible work in caring for the sick, it would have been the very best education you could have received. You would thus have become better acquainted with the duties of a physician. [Cf: 20MR341.01] p. 153, Para. 6, [1900MS].

Young men who do not think deeply enough to take in the situation, who are not keen reasoners from cause to effect, will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or a minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. [Cf: 20MR341.02] p. 154, Para. 1, [1900MS].

Had you engaged in practical work as well as in study, you could by diligence have earned for yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking. [Cf: 20MR341.03] p. 154, Para. 2, [1900MS].

Action gives power. Entire harmony pervades the universe of God. The physical formation of the world and all the creatures God has made must come into your study, and in this study you will find that all nature forbids inaction. You need to understand the human organism, the Lord's wonderful machinery. All parts of this machinery must be exercised harmoniously, proportionate with the exercise of the brain nerve power. All parts of the human machinery must have action. [Cf: 20MR341.04] p. 154, Para. 3, [1900MS].

Healthy young men and young women have no need of gymnasium exercises; nor do they need croquet, cricket, ball playing, or any kind of amusement just for amusement, to pass away the time. There are useful things to be done by every one of God's created intelligences. Someone needs from you something that will help him. Not one in the Lord's great domain of creation was made to be a drone. [Cf: 20MR341.05] p. 154, Para. 4, [1900MS].

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, but not in a mechanical way, like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain. [Cf: 20MR342.01] p. 154, Para. 5, [1900MS].

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. Parents mistake their duty when they freely hand out money to any youth who has physical strength to enter on a course of study to become a minister or a physician before he has

had an experience in useful, taxing labor. [Cf: 20MR342.02] p. 154, Para. 6, [1900MS].

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put forth the sharp, quick action that will give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. [Cf: 20MR342.03] p. 154, Para. 7, [1900MS].

All the heavenly beings are in constant activity, and the Lord Jesus, in His practical life work, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin. [Cf: 20MR342.04] p. 155, Para. 1, [1900MS].

In the life-policy plan given us in the first chapter of Second Peter a work of addition is presented. As in our character building we add grace to grace, the great Giver will work for us on the plan of multiplication. Grace and peace will be multiplied to us. The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor the means to prosecute his designs. If young men around him have allowed their parents to carry the burden of their education, let the young man who is looking on say, "I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible." [Cf: 20MR342.05] p. 155, Para. 2, [1900MS].

Let the youth set up well-defined landmarks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers and clear, strong, practical working minds; when difficult work is to be done where every stroke must tell, and perplexities can be met only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled. [Cf: 20MR343.01] p. 155, Para. 3, [1900MS].

I repeat, It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's Word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your

own personal influence. Attainments in useful personal experience, success in the formation of right habits, advancement in all that is noble and just and firm and solid, will give you an influence that all will appreciate and value. This is the influence that is a savor of life unto life. [Cf: 20MR343.02] p. 155, Para. 4, [1900MS].

Live for something besides self. If your motives are pure and unselfish, if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world you are representing Christ in character. This is the work the Lord calls upon all children and youth to do. [Cf: 20MR343.03] p. 155, Para. 5, [1900MS].

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through [which] Jesus Christ [worked] in the saving of their souls. Let children and youth wake up. By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many. [Cf: 20MR343.04] p. 156, Para. 1, [1900MS].

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However tempted, never deceive or prevaricate in the least matter. At times a natural impulse may bring temptation to diverge from the straightforward path of honesty, but do not vary one hair's breadth. If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary from principle. Carry out your agreement. By seeking to change your plans you would show that you could not be depended on. And should you draw back in little transactions, you would draw back in larger ones. Under such circumstances some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. The fact is, they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. The Lord requires us to do justice, to love mercy, and truth, and righteousness. [Cf: 20MR343.05] p. 156, Para. 2, [1900MS].

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man, a Christian, but he is not qualified to manage his own business. As far as the outlay of means is concerned, he is a mere child. He has not been brought up by his parents to understand and to practice the principles of self-support. Such a man is not fitted to become a physician or a minister. The churches everywhere are suffering through the neglect of parents to train their children, not to self-indulgence and laziness but to the bearing of stern, hard responsibilities. The wicked love to do nothing but use the mind [for pleasure seeking. A desire for self-indulgence] takes possession of the children, and frequently Satan takes control and makes the mind his workshop. The ability needed for service in the family and the church is lacking. Men and women are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthful, solid character. They are deficient in the very qualifications essential to the prosperity of the church. It is this kind of education that needs to be changed to an education that is sound and sensible, in harmony

with Bible principles. [Cf: 20MR344.01] p. 156, Para. 3, [1900MS].

I have much to say on the labor question, but cannot say all at this time. A large field is open before me, but I wish now to speak particularly upon the necessity of labor. There is true dignity in labor. Among the believers in Christ there was no one apostle who was exalted as was Paul by the revelation of Christ in his conversion. And Paul labored with his hands as a tentmaker. [Cf: 20MR344.02] p. 156, Para. 4, [1900MS].

In his zeal in persecuting the Christians, Paul had been arrested by a voice and a great light from heaven. During his ministerial labors he had several visions, of which he speaks little. He saw and heard many things not lawful for a man to utter. That which was given him as a special revelation from God was not at all times dwelt upon when he spoke to the people, but the impression was ever with him, enabling him to give a correct representation of the Christian life and character. The impression made upon this former persecutor of the church was never to lose its force upon his mind. It influenced his estimation and delineation of Christian character and of the obligation due from man to God. [Cf: 20MR344.03] p. 156, Para. 5, [1900MS].

The history of the apostle Paul is a constant testimony that manual labor cannot be degrading, that it is not inconsistent with true greatness or elevation of Christian character. Those toilworn hands he deemed detracted nothing from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any man who had acted a prominent part in the Christian ministry. Those toilworn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. He worked day and night to avoid being chargeable to his brethren. And at times he also supported his fellow workers, himself suffering from hunger in order to relieve the necessities of others. He shared his earnings with Luke, and helped Timothy to obtain the necessary equipment for his journey. [Cf: 20MR345.01] p. 157, Para. 1, [1900MS].

In Acts 20:17-35 we see outlined the character of one Christian minister who faithfully performed his duty. He was an all-round minister. We do not consider that it is obligatory upon ministers to do in all respects as Paul did, yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of anyone, that working with the hands in any line of honorable labor should not make a man coarse and rough and uncourteous. [Cf: 20MR345.02] p. 157, Para. 2, [1900MS].

It is a painful sight when artisans to whom the Lord has given ability for the most skillful work become exalted because of their skill and aptitude. In the Bible we read that the Lord called men who had qualifications of character, and gave them aptitude and skill in all manner of workmanship for the tabernacle. They were not left to their own human wisdom. God called them to accomplish a work which was to be a special representation of the exalted character of His service, and was also to represent the sacredness of the human temple. [Cf: 20MR345.03] p. 157, Para. 3, [1900MS].

Cor. 6:19, 20; 3:17, quoted. Working men need not be lacking in

refinement and true Christian courtesy.--Letter 103, 1900. [Cf: 20MR345.04] p. 157, Para. 4, [1900MS].

(Written in May, 1900, from "Sunnyside," Cooranbong, to S.N. Haskell.) The meeting held last Sabbath and Sunday at Hamilton, Newcastle, was especially encouraging. About thirty-five came from Maitland, and as many from Cooranbong. The meetings held on Sabbath were of deep interest. The presence of Christ was with His people. Many seemed to be hungering and thirsting for the bread of life and the water of salvation. There seemed to be none of that spirit of criticism and standing apart which weakens and discourages the church. If believers in the truth will be meek and lowly in heart, they will come close to Christ and close to one another in Christlike sympathy and love. This tender spirit will give confidence to the weak. Christlike fellowship means loyalty to Christ, in whom all are united. [Cf: 20MR361.01] p. 157, Para. 5, [1900MS].

Thus a decided influence for good goes forth from the believers, demonstrating the sanctifying power of the truth upon heart and character. Then we shall better know the meaning of Christ's prayer in the seventeenth chapter of John, in which He prays that His followers may be one with Him as He is one with the Father. Please read this prayer carefully. [Cf: 20MR361.02] p. 157, Para. 6, [1900MS].

"Sanctify them through thy truth" [verse 17], Christ prayed. Error never sanctifies. The Holy Spirit is the great sanctifying power. Truth is the medium of sanctification. By reading and feasting upon the Word of God, by practicing the truth at all times, we receive power to glorify God. But the ministry of the Word is of no value to the receiver unless he has that faith which works by love and purifies the soul. [Cf: 20MR361.03] p. 158, Para. 1, [1900MS].

The Word of God is to be the man of our counsel. It is to be consulted with prayer. We are to ask the Lord to give us perception to discern the truth as it is in Jesus. The words of Christ are to be our spiritual food. The reason that the church does not become strong is because the members do not feed upon the Word of God, which is eternal life to all who truly believe. [Cf: 20MR361.04] p. 158, Para. 2, [1900MS].

Shall we not strive to answer the prayer of Christ by cooperating with Him in earnest effort for our sanctification through the truth. "For their sakes I sanctify myself," Christ said, "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 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" (verses 19-21). [Cf: 20MR361.05] p. 158, Para. 3, [1900MS].

If all who claim to be children of God would respond to the earnest prayer of Christ, if they would refuse to give up the determination to answer that prayer as true disciples, they would become one with Christ and one with their brethren. Then Christianity would be a power in the world, to convict souls and convert them to Christ. By the unity and love of the believers, the world would be given evidence of the power of the gospel. The believers would be bound up with Christ in God, and thus they would testify to the world that God has sent His Son into the

world to refine, ennoble, and sanctify the church. [Cf: 20MR362.01] p. 158, Para. 4, [1900MS].

Christ will restore the moral image of God in man. But this can only be done by the consent of the human agent, and by his cooperation with Christ. The transformation seen in the lives of the members of the church testifies that Christ is the Son of God.--Letter 108, 1900. [Cf: 20MR362.02] p. 158, Para. 5, [1900MS].

[Written October 10, 1900, from St. Helena, California, to Elder and Mrs. S. N. Haskell.] I have received several letters from you, one of which was sent to Australia and returned to me here. I send you a copy of a letter written to Brother and Sister Farnsworth. I could not get all copied that I had written, so I sent that which I had, and just got it copied in time for the Vancouver mail. I am much interested in all that you write me. [Cf: 21MR126.01] p. 158, Para. 6, [1900MS].

You may be surprised to learn of our purchasing this place under the hill. In the providence of God this was brought to our attention as soon as we arrived here a week ago last Friday. [Cf: 21MR126.02] p. 158, Para. 7, [1900MS].

For several days after reaching Oakland we spent the time in Oakland house hunting, to find a place to locate our families. We found nothing that was suitable, and I said, "I am done. I shall search no more. The Lord knows what our work is and where we should be located; and we shall wait the Lord's time." [Cf: 21MR126.03] p. 159, Para. 1, [1900MS].

When I reached the Retreat I related my experience in looking for a place in Oakland. Sister Ings said, "There is a place under the hill that will suit you. It belonged to Brother Pratt's brother. Brother Burden has bought it, and he will be glad to sell it to you." [Cf: 21MR126.04] p. 159, Para. 2, [1900MS].

As soon as we could, we went down to see the place, and we were well pleased with it. It is just the place I need. [Cf: 21MR126.05] p. 159, Para. 3, [1900MS].

When I left Sunnyside, I sold everything, with the exception of Jessie White and my platform wagon. These I presented to Brother James as his own, to use in missionary work. Jaspar and Rowdy went with the place. Jessie Haskell I left with Brother and Sister Hughes. Sara sold them her carriage, and I hear that Sister Hughes drives out every pleasant day. [Cf: 21MR126.06] p. 159, Para. 4, [1900MS].

Well, to go back to my story, the Lord planned for me, and I found that I could buy this place here for less than I received for my house in Cooranbong and all its belongings. This includes two horses, one rather old, four carriages and a platform wagon, much better than the one I gave away, and a house furnished throughout. It was like stepping out of my home in Cooranbong into a beautiful, roomy one here. It has surprised me much that we should be thus favored. [Cf: 21MR126.07] p. 159, Para. 5, [1900MS].

The Retreat purchased ten acres from me for sewerage purposes, for which they paid one thousand dollars. They also paid one hundred and

seventy five dollars for a place on which to build a food factory. This made my place cost me about six thousand dollars. I sold the place in Cooranbong for seven thousand. [Cf: 21MR127.01] p. 159, Para. 6, [1900MS].

I am satisfied with the price paid for this place. I have not yet discovered all that is included in the sale, but Brother Burden has the matter in hand, and he will see that things are as they should be. [Cf: 21MR127.02] p. 159, Para. 7, [1900MS].

This place was none of my seeking. It has come to me without a thought or purpose of mine. The Lord is so kind and gracious to me. I can trust my interests with Him who is too wise to err and too good to do me harm. [Cf: 21MR127.03] p. 159, Para. 8, [1900MS].

Now I have a home where you will delight to be. You are invited to come and remain as long as you are happy here. If only it were fruit season, how glad we would be if you could be with us to enjoy the fruit. There are a variety of fruit trees in the orchard, but no fruit ripe now except grapes, and they will soon be a thing of the past. [Cf: 21MR127.04] p. 159, Para. 9, [1900MS].

On Thursday evening I spoke in the sanitarium chapel. The room was well filled, and there were some standing at the entrance. I had much freedom in speaking. I hope the Lord will give me a hold upon the people. Friday night, by request, I spoke again. The blessing of the Lord seemed to rest upon me, and also upon the hearers. Quite a number of the patients came to hear me. [Cf: 21MR127.05] p. 160, Para. 1, [1900MS].

Sabbath morning at half past five we went to the station to take the train for Napa, a town sixteen miles away. We ate our breakfast in a tent after reaching there. Sister Gotzian and Sister Ings were with me, and I do not remember when I enjoyed a journey so much or a meal so thoroughly. We all ate with excellent appetites. I wished that both of you were with us. [Cf: 21MR127.06] p. 160, Para. 2, [1900MS].

I spoke in the large tent in the morning, bearing as plain and decided a testimony as I have ever borne in my life. It cut its way apparently to the hearts of those present. [Cf: 21MR127.07] p. 160, Para. 3, [1900MS].

Brother Irwin took up the meeting where I left it, and a revival effort was made. Many came forward for prayers, among them the nurses from the sanitarium. The people thought it the best meeting they had ever attended. [Cf: 21MR127.08] p. 160, Para. 4, [1900MS].

We returned to St. Helena on the evening train. A council was held the next morning, but I became very weary, and left the brethren to go on with the meeting, while I went to visit the place it was proposed I should buy. [Cf: 21MR127.09] p. 160, Para. 5, [1900MS].

The next Friday afternoon I drove with Edson and Sara to Napa. I spoke in the tent Sabbath forenoon to a large number. In the afternoon Edson spoke in regards to the Southern work, and I understand that the Lord gave him freedom, and enabled him to present his ideas with clearness. He spoke again at five o'clock, and left early the next morning for San

Francisco. On Sunday morning I spoke for an hour and a quarter. Then after the horses were fed we started on our return journey. Brother McClure rode with us. [Cf: 21MR127.10] p. 160, Para. 6, [1900MS].

The buggy was not my easy, comfortable carriage, and when we had gone half way, I became very weary and uncomfortable. My hip pained me. I could not sit in any position to relieve it. The pain became almost unbearable, and I changed my position again and again, but nothing gave me relief. I then put the cushions in the front part of the carriage and knelt down, and finally walked a short distance. When I reached the sanitarium, I was unable to stand or walk much. [Cf: 21MR128.01] p. 160, Para. 7, [1900MS].

This drive, after my labor on Sabbath and Sunday, was too much for me. When I reached the sanitarium, I was taken to the bathroom in a wheel chair, and took thorough treatment. But I could not sleep that night, and have not had a good night's rest since. I am quite lame, and suffer considerably from hip, kidneys, and spine. I am taking good treatments, but the pain and lameness in the hip continue. [Cf: 21MR128.02] p. 160, Para. 8, [1900MS].

Before going to Napa I had taken a severe cold, and the doctor thought I ought not to go; but the Lord sustained me wonderfully, and although I suffer I do not regret improving the opportunity to speak to the people. [Cf: 21MR128.03] p. 161, Para. 1, [1900MS].

We really feel that the Lord has guided us in indicating where we should locate. If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies. [Cf: 21MR128.04] p. 161, Para. 2, [1900MS].

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. [Cf: 21MR128.05] p. 161, Para. 3, [1900MS].

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. [Cf: 21MR128.06] p. 161, Para. 4, [1900MS].

When the camp meeting is ended, the good which ought to have been done and which might have been done by the presentation of sacred truth, is

not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles. [Cf: 21MR129.01] p. 161, Para. 5, [1900MS].

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by the power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. [Cf: 21MR129.02] p. 161, Para. 6, [1900MS].

The Lord gave me a message for this fanaticism, for the beautiful principles of Bible truth were being eclipsed. Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang, and shouted, and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. In the past they had been blessed with a consciousness that they had a knowledge of the truth, and they had accomplished much good; but Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was leveled in the dust by human agencies. [Cf: 21MR129.03] p. 161, Para. 7, [1900MS].

The authorities of the land interfered, and several of the ring leaders were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh. [Cf: 21MR129.04] p. 162, Para. 1, [1900MS].

At this time I visited the eastern part of Maine, and bore a decided testimony for the truth. I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community. I went from house to house, for no public meetings were allowed. Sometimes we met companies of twenty and thirty in private homes. [Cf: 21MR129.05] p. 162, Para. 2, [1900MS].

I knew those who led the people into these noisy demonstrations, and as I arose to speak, they commenced dancing and jumping up and down, crying and shouting loudly, over and over again, "The dead have been raised and have ascended to heaven." When they became too hoarse and too much exhausted to make so much noise, I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. I said that it was not God's will that His pure, holy, sacred truth should be thus misinterpreted and brought into disrepute. The truth remained the truth still. These demonstrations did not change the unerring character of truth, but Satan was working to deceive and delude honest souls. Satan's agents were working vigilantly to make use of human minds in mingling the truth with tares and indecent practices, to bring a stigma upon the truth and make it of none effect. [Cf: 21MR129.06] p. 162, Para. 3, [1900MS].

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence. [Cf: 21MR130.01] p. 162, Para. 4, [1900MS].

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity. [Cf: 21MR130.02] p. 162, Para. 5, [1900MS].

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent. [Cf: 21MR130.03] p. 162, Para. 6, [1900MS].

Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them. (Heb. 2:1-3; 3:12-14, quoted.) [Cf: 21MR130.04] p. 162, Para. 7, [1900MS].

Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm. We are set as a defense for the gospel, and we must compose a part of the Lord's grand army for aggressive warfare. By the Lord's faithful ambassadors the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit. [Cf: 21MR131.01] p. 163, Para. 1, [1900MS].

I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White. I will send you a copy of a letter I received this morning illustrating this. [Cf: 21MR131.02] p. 163, Para. 2, [1900MS].

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies but to read them and study them for themselves, then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord, and in His law doth he meditate day and night." He who

puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John. (John 6:53-57, 63, quoted.) [Cf: 21MR131.03] p. 163, Para. 3, [1900MS].

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle. [Cf: 21MR131.04] p. 163, Para. 4, [1900MS].

"Search the Scriptures," Christ declared, "for in them ye think ye have eternal life: and they are they which testify of Me." Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life. [Cf: 21MR131.05] p. 163, Para. 5, [1900MS].

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples. [Cf: 21MR132.01] p. 163, Para. 6, [1900MS].

Just before His crucifixion one of His disciples asked Him the question, "How is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said 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. He that loveth Me not keepeth not My sayings, and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But 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. 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" (John 14:22-27). [Cf: 21MR132.02] p. 164, Para. 1, [1900MS].

These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which, if received and properly digested, brings eternal life. [Cf: 21MR132.03] p. 164, Para. 2, [1900MS].

Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Need not that any man teach you" (1 John 2:27). We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. [Cf: 21MR132.04] p. 164, Para. 3, [1900MS].

The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "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." [Cf: 21MR132.05] p. 164, Para. 4, [1900MS].

Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. He is the tree of life to all who continue to feed on Him. [Cf: 21MR133.01] p. 164, Para. 5, [1900MS].

I am instructed to ask those who profess to receive Christ as their personal Saviour, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort? Why do you rely upon human help when you have the large, full, grand promises, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. ... This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever"? He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day. "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: 21MR133.02] p. 164, Para. 6, [1900MS].

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5:1-4). [Cf: 21MR133.03] p. 164, Para. 7, [1900MS].

All who study these precious utterances may have strong consolation. If they will feed upon the banquet of God's Word, they will gain an experience of the highest value. They will see that in comparison with the Word of God, the word of man is as chaff to the wheat. [Cf: 21MR133.04] p. 165, Para. 1, [1900MS].

I am instructed by the Word of God that His promises are for me and

for every child of God. The banquet is spread before us; we are invited to eat the Word of God, which will strengthen spiritual muscle and sinew.--Letter 132, 1900. [Cf: 21MR133.05] p. 165, Para. 2, [1900MS].

(Written October 14, 1900, from St. Helena, California, to A.G. Daniells. A portion of this manuscript appears in *Evangelism*, and in MR Nos. 325, 454.) I understand the situation to which you refer in your letter. While in Cooranbong I was shown that the enemy would make most determined efforts to ensnare those who with proper instruction would be strong co-workers with Christ. All who desire to qualify themselves for the Lord's work are the objects of Satan's attacks. If all would live the prayer offered by the Saviour to His Father just before His betrayal and crucifixion, the unity and love represented in that prayer would be a impregnable wall which would withstand the assaults of the enemy. But when there is dissension, when each seeks the highest place, the prayer of Christ is not answered and there is weakness instead of strength. [Cf: 21MR346.01] p. 165, Para. 3, [1900MS].

At times I am worried in spirit, but when I commit all to God His peace comes to me. I hear His voice saying "Be still, and know that I am God." I see that the time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ, working it out in the practical life, will stand the test. [Cf: 21MR346.02] p. 165, Para. 4, [1900MS].

The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. If this instruction cannot cure dissension, what can my words or my presence do? I tell you that souls are sick and in need of a physician, but they think themselves whole, and in place of humbling themselves before God as a little child they are trying to humble someone else. If they would live the prayer of Christ, the sure result would be realized--unity with one another and with Christ. [Cf: 21MR346.03] p. 165, Para. 5, [1900MS].

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God as their portion of meat in due season while the poor sheep are starving for the bread of life. [Cf: 21MR346.04] p. 165, Para. 6, [1900MS].

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus. [Cf: 21MR346.05] p. 165, Para. 7, [1900MS].

There are those who say, not only in their hearts but in all their works, "My Lord delayeth His coming." They show the effect of error upon them by smiting their fellow servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light

will show their inconsistency. Because Christ's coming has been long foretold they conclude that there is a mistake in regard to this doctrine. [Cf: 21MR347.01] p. 166, Para. 1, [1900MS].

But the Lord says, "If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples" (See Hab. 2:3). Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to cooperate with the Lord, and who are found saying, "My Lord delayeth His coming"? [Cf: 21MR347.02] p. 166, Para. 2, [1900MS].

The divine antidote for the sin of the whole world is contained in the gospel of St. John. There is found a recipe for all the maladies of the soul. "Whoso eateth My flesh and drinketh My blood," Christ declares, "hath eternal life, and I will raise him up at the last day." He may die, as Christ died, but the life of the Saviour is in him; his life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." Again He said, "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). "This spake He of the Spirit, which they that believe on Him should receive" (John 7:39). Christ carries on the great process by which believers become one with Him in this present life and are one with Him in life eternal. [Cf: 21MR347.03] p. 166, Para. 3, [1900MS].

Christ is soon to come, and no soul should stand in a position where he will say in word or action, "My Lord delayeth His coming." Christ's true followers will represent Him in character. They turn aside from worldly policy and are being trained for everyday service in the cause of God. In active service they find peace and hope, efficiency and power. They are conscious that they are breathing the breath of heaven, the only atmosphere in which the soul can live. By obedience they are made partakers of the divine nature. The doing of the living principles of the law of God makes them one with Christ. And He has pledged Himself to raise them up at the last day. Because He lives they will live also. He will raise them up as a part of Himself. [Cf: 21MR347.04] p. 166, Para. 4, [1900MS].

He declares, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me" (John 6:57). This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (verse 40). Christ became one with us in humanity in order that we might become one with Him in life everlasting. Thus our life is united with His life. He proclaimed over the rent sepulchre of Joseph, "I am the resurrection, and the life." [Cf: 21MR348.01] p. 166, Para. 5, [1900MS].

I have a desire to dwell upon those subjects which are essential for us all to understand. Fables have been devised, and men of little experience have woven these suppositions and falsehoods into the web. These men will one day see their work as it is viewed by the heavenly intelligences. They have chosen to bring to the foundation hay, wood, and stubble, when they had the Word of God, in all its richness and

power, from which they could have gathered the valuable treasures of truth represented by gold, silver, and precious stones. [Cf: 21MR348.02] p. 167, Para. 1, [1900MS].

The Lord is soon to come in the clouds of heaven with power and great glory. Is there not enough comprehended in the truths which cluster around this event, and in the preparation essential for it, to make us think solemnly of our duty? Distinctly and clearly this subject is to be kept before the people. "The Son of man shall come in His glory. . . and before Him shall be gathered all nations" (Matt. 25:31, 32). [Cf: 21MR348.03] p. 167, Para. 2, [1900MS].

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. "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 Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. "Let us hear the conclusion of the whole matter," he said, "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14). [Cf: 21MR348.04] p. 167, Para. 3, [1900MS].

We have an abundance of weighty, solemn truths to proclaim from the Word of God without allowing the mind to devise and plan theories of human nothingness to present to the flock of God as testing truth. What is the chaff to the wheat? [Cf: 21MR348.05] p. 167, Para. 4, [1900MS].

The final judgment is a most solemn, awful event. This must take place before the universe. To the Lord Jesus the Father has committed all judgment. He will declare the reward of loyalty to all who obey the law of Jehovah. God will be honored and His government vindicated and glorified, and that in the presence of the inhabitants of the unfallen worlds. On the largest possible scale will the government of God be vindicated and exalted. It is not the judgment of one individual or of one nation but of the whole world. Oh, what a change will then be made in the understanding of all created beings. Then all will see the value of eternal life. [Cf: 21MR349.01] p. 167, Para. 5, [1900MS].

When God honors His commandment-keeping people, He would not have one of the enemies of truth and righteousness absent. And when the transgressors of His law receive their condemnation He would have all the righteous behold the result of sin. [Cf: 21MR349.02] p. 167, Para. 6, [1900MS].

God desires this solemn truth to be presented to the people who claim to believe the third angel's message. He desires His people to act aright in regard to that decisive day. The truth that Christ is coming should be kept before every mind. He will come in all His glory and before Him shall be gathered all nations. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given Him authority to execute judgment also, because He is the Son of man." [Cf: 21MR349.03] p. 167, Para. 7, [1900MS].

He accepted humanity and lived a pure, sanctified life. For this

reason He has received the appointment. He who occupies the position of Judge is God manifest in the flesh. What a consolation it will be to recognize in the Judge our Teacher and Redeemer, bearing all the marks of the crucifixion, from which shine forth beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. [Cf: 21MR349.04] p. 168, Para. 1, [1900MS].

The very voice which said to them, "Lo, I am with you always, even unto the end of the world," bids them welcome to His presence. The very One who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of salvation, receives them now into His joy. Oh, how they love Him! The realization of their hopes is so much greater than their expectation! They take their glittering crowns and cast them at His feet. Their joy is complete. [Cf: 21MR349.05] p. 168, Para. 2, [1900MS].

When sinners are compelled to look upon Him who clothed His divinity in the garb of humanity and who still wears that garb, their confusion is indescribable. They remember how His love was slighted and His compassion abused. They think of how Barabbas, a murderer and a robber, was chosen in His stead, how Jesus was crowned with thorns, and scourged and crucified, how in the hours of His agony on the cross the priests and rulers taunted Him saying, "Let Him now come down from the cross, and we will believe Him." "He saved others; Himself He cannot save." [Cf: 21MR349.06] p. 168, Para. 3, [1900MS].

All the insult and despite offered to Christ, all the suffering caused to His disciples, will be as fresh in their recollection as when the satanic deeds were done. The voice which they heard so often in entreaty and persuasion will again sound in their ears. Every tone of gracious solicitude will vibrate as distinctly in their ears as when the Saviour spoke in the synagogues or on the street. [Cf: 21MR350.01] p. 168, Para. 4, [1900MS].

Then those who pierced Him will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath has come, and who shall be able to stand? "The wrath of the Lamb"--One who ever showed Himself full of infinite tenderness, patience, and long-suffering, who having given Himself up as the sacrificial victim, was led as a lamb to the slaughter to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt. [Cf: 21MR350.02] p. 168, Para. 5, [1900MS].

The scene upon which the impenitent look makes them realize what they might have been had they received Christ and improved the opportunities granted them. [Cf: 21MR350.03] p. 168, Para. 6, [1900MS].

Are not these subjects of sufficient moment to present to the people? Will not our people take their Bibles and study them, and see that their eternal interests are at stake? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." "Inasmuch as ye have done it," and, "Inasmuch as ye did it not." Thus will the cases of men and women be decided. In that great day all will see that their course of action decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. In

that great day the character of each individual will be plainly and distinctly revealed. God will look into all the feelings and motives. No one can then occupy middle ground. Men and women are either saints or sinners, either entitled to a glorious life of eternity, or doomed to eternal death. [Cf: 21MR350.04] p. 168, Para. 7, [1900MS].

What a scene that will be! No pen can describe it! The aggravated guilt of the world will be laid bare and the voice of the eternal Judge will be heard saying, "Depart from Me; I never knew you." (See Matt. 7:23). The judgment will be conducted in accordance with the rules given in order that man might have eternal life. The law of God, which men are now called upon to obey and to make their rule of life, but which many refuse to accept, is the law by which they will be judged. We are judged by our works. Obedience or disobedience means everything to us. [Cf: 21MR350.05] p. 169, Para. 1, [1900MS].

The last great day will witness the triumph of the law of Jehovah. As the impenitent look upon the cross of Calvary, the scales fall from their eyes, and they see that which before they would not see. The law, God's standard of righteousness, is exalted even as His throne is exalted. God Himself gives reverence to His law. [Cf: 21MR351.01] p. 169, Para. 2, [1900MS].

The result of uplifting this law before the universe is to bring human character to the test, and every man finds his proper place in one of the two classes. He is either holy to the Lord through obedience to His law or stained with sin through transgression. He has either done good, cooperating in faith and works with Jesus Christ to restore the moral image of God in man, or he has done evil, denying the Saviour by an ungodly life. [Cf: 21MR351.02] p. 169, Para. 3, [1900MS].

Christ separates them one from another, as the shepherd divides the sheep from the goats, and He sets the sheep on His right hand and the goats on His left. [Cf: 21MR351.03] p. 169, Para. 4, [1900MS].

No man is accepted because of the position he occupied in this life. No man is praised or justified because through clever schemes or sharp dealing he became rich. Christ says to such a one, "That is My property. You have robbed Me of the glory I would have received if you had used your entrusted talents to relieve suffering human beings. You were a receiver, but not a producer. Had you used My money in advancing the gospel of My kingdom, I could now recognize you as a faithful servant. But you withheld the means which you should have imparted. [Cf: 21MR351.04] p. 169, Para. 5, [1900MS].

"You neglected the widow and the fatherless. In their destitution they cried for help but in your luxuriance you heeded them not, and their cries have entered into My ears. You were given My money to dispense but you did not feed the hungry or clothe the naked. You did not cooperate with Me in My great firm. You did not in love draw near to the members of My family. You loved to be thought rich, but your riches accumulated by the withholding of My money from the poor. This will make you the poorest man on earth. [Cf: 21MR351.05] p. 169, Para. 6, [1900MS].

"Every act of oppression, of double dealing, of fraud, is registered in My record book. What do your riches profit you? What peace, what

happiness have you found from your transactions? Wherein have you magnified the name of your Redeemer? [Cf: 21MR351.06] p. 169, Para. 7, [1900MS].

"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? The time of God's dealing with His unfaithful, rebellious subjects has come. I will impress your minds, ye worldly rich men, with the thought of the heavenly treasure you have lost by seeking to become rich in this world's goods, so that the gospel treasure lost its value in your eyes. [Cf: 21MR351.07] p. 170, Para. 1, [1900MS].

"I gave you talents of tact and skill, talents of worldly treasure, that you might cooperate with Me. I would have given you wisdom to enable you to impart aright. I could have made you a channel of communication for My blessings. I could have helped you to reveal My attributes by imputing to others the wisdom and understanding imparted to you. You could have used My gifts without abusing them. But the tempter corrupted your senses." [Cf: 21MR352.01] p. 170, Para. 2, [1900MS].

Talents are of value only as they are used to accomplish the design of God. He has given human beings opportunities and privileges that they may make the very most of themselves from a Bible standpoint. If our talents are wisely used, our improvement will be a blessing to ourselves and to others. But where the talent-value is looked at only from a desire to accumulate for selfish purposes, the design of God is not carried out, and serious loss to the Master follows. Those who might have been benefited and relieved fail to receive that help the Lord designed them to have. [Cf: 21MR352.02] p. 170, Para. 3, [1900MS].

The Lord gave Paul special light in regard to spiritual treasures, and Paul imparted to Timothy the light he had received, and instructed him in regard to the improvement he must make. "Thou therefore, my son," he declared, "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" (2 Tim. 2:1,2). [Cf: 21MR352.03] p. 170, Para. 4, [1900MS].

Paul was arrested by the Lord as he was on his way to persecute the church at Damascus. He was converted, and from that time he was very zealous not only in receiving light but in imparting it to others. [Cf: 21MR352.04] p. 170, Para. 5, [1900MS].

The second chapter of Second Timothy is of special importance to those who desire to be diligent students of the Word. Here they are taught that they are to commit what they receive to others, that they in their turn may impart it to still others. [Cf: 21MR352.05] p. 170, Para. 6, [1900MS].

The talents which the Lord gives to His servants are varied, but all are to blend in a perfect whole. God desires us to regard money as His gift, and to use it accordingly. To abuse any of His gifts is a betrayal of sacred trust. And in misusing his Lord's entrusted capital the steward does harm to his own soul and blocks the way so that truth cannot do its appointed work. [Cf: 21MR352.06] p. 170, Para. 7,

[1900MS].

Hear the words of the Lord: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you" (James 5:1-6). [Cf: 21MR352.07] p. 170, Para. 8, [1900MS].

This is the state of the world today. Men are grasping at all they can possibly obtain, paying their laborers the lowest prices, while they exact the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up where they are of no use to anyone. [Cf: 21MR353.01] p. 171, Para. 1, [1900MS].

Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord's entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself. [Cf: 21MR353.02] p. 171, Para. 2, [1900MS].

Our intelligence and knowledge of God is to be increased by unselfish works. As we use our tact and skill for others we become channels of usefulness, and God gives the increase, for His law is, "Give, and it shall be given unto you." [Cf: 21MR353.03] p. 171, Para. 3, [1900MS].

The Lord's goods are to be used with the greatest discretion. As we build houses, places of worship, or sanitariums, we should carefully count the cost, building with reference to the destitute places which must be entered and worked. We should build for the advancement of the cause of God, and nothing should be of a shoddy character. Everything should be done with an eye single to the glory of God. The buildings should be erected savingly, but with taste and skill. [Cf: 21MR353.04] p. 171, Para. 4, [1900MS].

Money is to be used to the best advantage. There are those who are not as discreet as they might be in dealing with their Lord's goods, while others make money go as far as it will. The Lord desires the managers in our institutions to be economical, for no one can tell what work may open which would advance the cause if there was money in the treasury to use at the proper moment. We should act discreetly for the simple reason that we are trading on the Lord's goods. Our money is not our own. Watch unto prayer, and then study how the Lord's money may be best used to advance His cause and raise memorials to Him in fields which have never yet been entered. [Cf: 21MR353.05] p. 171, Para. 5, [1900MS].

Those who will sacrifice ease and pleasure and enter the places of error, superstition, and darkness, working earnestly and perseveringly for the destitute, speaking the truth in simplicity, praying in faith, doing house-to-house labor, will lay up treasure beside the throne of

God. [Cf: 21MR353.06] p. 171, Para. 6, [1900MS].

The Lord calls upon His workers to leave the ninety and nine in the fold of the church, and enter new districts. Some can do a most precious work in fireside labor. When sitting at the table to partake of food, they can witness for the Master. Christ sowed the seeds of truth wherever He was. The canvassers in the field, if they are consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. [Cf: 21MR354.01] p. 171, Para. 7, [1900MS].

When there is a continual reliance upon God, a continual practice of self-denial, the workers will not sink into discouragement. They will not worry. They will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them in his slavery. [Cf: 21MR354.02] p. 172, Para. 1, [1900MS].

The canvasser's work is a most important work. Let the canvasser remember that he has an opportunity to sow beside all waters. He will meet many who need to be taught the way of life. Let him remember that he is doing the work of God and that every talent is to be used to the glory of His name. He is doing God service as he sells the books which give a knowledge of the truth. [Cf: 21MR354.03] p. 172, Para. 2, [1900MS].

To the canvasser I would say, Pray. Oh, pray for a deeper experience. If you make no effort to win souls to Christ, you will be held responsible for the good you might have done but did not do because you were spiritually indolent. Remember that in the last great day God will call you to give an account of what you have done with His goods. [Cf: 21MR354.04] p. 172, Para. 3, [1900MS].

Day by day, hour by hour, as responsible beings we are working for time and for eternity, making our record in the books of heaven, and preparing our reward or punishment. [Cf: 21MR354.05] p. 172, Para. 4, [1900MS].

Let us remember that there will be no second probation. Some flatter themselves that the Lord will give them another chance. Fatal delusion! Just now, day by day we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us. He will expect results from every one. [Cf: 21MR354.06] p. 172, Para. 5, [1900MS].

Let those who are seeking an easy time arise and shine, for their light has come and the glory of the Lord has risen upon them. Our reward will be proportionate to our work. "My reward is with Me," Christ declares, "to give unto every man according as his work shall be." Let all who can, go forth to work in wisdom and grace and the love of Christ for those nigh and afar off. The Master calls for every man to do the work given him according to his several ability.--Letter 131, 1900. [Cf: 21MR354.07] p. 172, Para. 6, [1900MS].

Trifling Traditions--Christ's Position, and Why--Vain Worship--Rooted Up--How Helped.--Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." "The

Pharisees, and all the Jews, except they wash their hands oft, eat not." [Cf: ST 01-03-00 para. 01] p. 172, Para. 7, [1900MS].

Many of the Jewish traditions were of so trifling and worthless a character as to cheapen their whole religion, and these traditions were handed down from generation to generation, and were regarded by many as the word of God. Human inventions, which were constantly becoming more foolish and inconsistent, were placed on an equality with the moral law, until at the time of Christ's first advent, pure doctrine had given place to false ideas. Selfishness, cupidity, self-exaltation had brought in every false practise, until the Jewish nation had lost their high-souled integrity, and their daily practises were acts of robbery toward God and their fellow-men. They robbed God of the pure service He required of them, and they robbed their fellow-men of religious guidance and a holy example. The Word of God was dismissed from their councils, and they laid their souls as manacled victims on the altar of mammon. [Cf: ST 01-03-00 para. 02] p. 172, Para. 8, [1900MS].

Christ paid no heed to these human inventions, for He wished by His example to draw a line between human theories and the sacred requirements of God. To the charge of the Pharisees He said: "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and 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 traditions. [Cf: ST 01-03-00 para. 03] p. 173, Para. 1, [1900MS].

The law of God requires that a son should honor his parents, and provide for their necessities, and tenderly care for them when they are old. But these false teachers taught that it was of far greater importance for children to consecrate their property by a vow to the temple service. Then when the parents applied to their children for assistance, they could say, "It is Corban, devoted to God." They taught that it was sacrilege to recall the property once given to the temple and appropriate it to the necessities of the parents. When such a vow is made, it was held sacred; it must be fulfilled; for, said they, has not God declared, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee"? Thus under a semblance of piety these teachers excused the youth from the obligations of the fifth commandment, while they appropriated to their own selfish purposes the property which should have been used to make their parents happy in their old age, and those to whom it rightfully belonged were often left in distress and want. The all-seeing eye of God looked beneath the action to the motive which prompted it, and He declared: "In vain do they worship Me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." [Cf: ST 01-03-00 para. 04] p. 173, Para. 2, [1900MS].

Through Isaiah God had declared of this nation: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord; they have provoked the Holy

One of Israel unto anger, they are gone away backward." "Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" [Cf: ST 01-03-00 para. 05] p. 173, Para. 3, [1900MS].

Christ's Object.--The One who had spoken through Isaiah was now speaking to His people face to face. He was seeking to weed out the traditions and the false doctrines which had become mingled with the pure principles of God's Word. The scribes and Pharisees had accused Him and His disciples of transgression because they did not observe the traditions of the elders. Christ now showed them that it is not that which enters into the mouth that defiles the soul, but that which proceeds from the heart, and that by exalting the traditions of men above the law, they were polluting their own souls and the souls of others. Calling the multitude, He said, "Hear, and understand; not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." [Cf: ST 01-03-00 para. 06] p. 173, Para. 4, [1900MS].

These words aroused the indignation of the Pharisees. That their aged traditions should be set aside and treated as fallacious, made them terribly angry. They were angry also that their deceitful hearts should thus be laid bare to the view of the people. [Cf: ST 01-03-00 para. 07] p. 174, Para. 1, [1900MS].

"Then came His disciples, and said unto Him, Knowest Thou that the Pharisees were offended, after they heard this saying? But He answered and said, Every plant, which My heavenly Father hath not planted, shall be rooted up. Let them alone. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. [Cf: ST 01-03-00 para. 08] p. 174, Para. 2, [1900MS].

By the words, "Let them alone," Christ did not mean that His followers were to make no effort to correct their untruthful doctrines. He was charging His disciples to enter into no controversy with them. "Let them alone," He said. Do not be indignant because they set aside My words. They are blind, and blind men can not see. They are leaders of the blind. They have an influence, and many believe their assertions. But because they do not open their understanding to the Word of God, they walk in darkness. If I tell them that they have no foundation for their tradition, and show them truth in contrast with error, they will not believe Me. It is not evidence of the truth they want; they want an excuse for holding to their traditions. [Cf: ST 01-03-00 para. 09] p. 174, Para. 3, [1900MS].

To Peter, who had imbibed the teachings of the Pharisees, the words of Christ seemed new and strange. He said to Christ, "Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the

man. For out of heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands defileth not a man." [Cf: ST 01-03-00 para. 10] p. 174, Para. 4, [1900MS].

The teachings of Christ were just what the nation needed to save them from eternal ruin. He taught them pure requirements. He showed that no man who has not first offered himself to God as a living sacrifice, who is not a fit temple for the Holy Spirit to dwell in, is fit for the service of God. He taught that purification of life and character could be obtained only through Christ. They could discern heavenly things only by becoming partakers of the divine nature, by laying hold of the light and power and knowledge that He was bringing within their reach. [Cf: ST 01-03-00 para. 11] p. 174, Para. 5, [1900MS].

Were Jesus personally teaching in our world to-day, we should hear from His lips the same truths. If we will submit to the working of the Holy Spirit, God will make us partakers of the divine nature. Only by walking according to the commandments of God can we be clean. Mrs. E. G. White. [Cf: ST 01-03-00 para. 12] p. 174, Para. 6, [1900MS].

A Deceived People--Christ's Work--Dangerous Error Now--Cause of Deception.--Christ came to a people who were deceived and deluded by the demon of ambition. At that time they were under the Roman yoke, but they expected One to come who would establish a kingdom from which would be excluded every other people on the earth. He was to break the heathen yoke, to lift up His people, and set them with princes. All nations were to be summoned to appear before the One sent by God, and there called upon to surrender themselves or be consumed. [Cf: ST 01-10-00 para. 01] p. 174, Para. 7, [1900MS].

Prophets were continually arising and claiming to have special messages to this effect. Judah was to be honored as the place of power and glory. The kingdoms of the world and the riches of the Gentiles were to be placed at their feet, and they were to be exalted as priests and kings unto God. Those who did not believe in these great things for the Jewish nation were pronounced infidels. If their prayers did not abound in these glowing expectations, they were treated as worse than useless. [Cf: ST 01-10-00 para. 02] p. 175, Para. 1, [1900MS].

This was Satan's masterly working. He controlled their minds and kept them in a state of constant excitement as to who should be greatest in this imaginary kingdom about to be set up on the earth. Poor deluded souls! Satan was deceiving them, and they were receiving his false representations. He was actively seeking to counterwork the work of Christ as foretold by the unerring Word of prophecy. The simplicity of His mission and the character of His work were altogether different from that which the Jews had anticipated. It was in perfect harmony with the prophecies, but not in harmony with the prophecies as they had read them in the light of false and delusive hopes. The people were so infatuated by the falsehoods of Satan that their minds were wholly unprepared for the real Christ. [Cf: ST 01-10-00 para. 03] p. 175, Para. 2, [1900MS].

Christ's Work was to set before men the character of His kingdom, showing that names and positions and titles are nothing, but that pure virtue and a holy character is accounted as everything in the sight of

heaven. In His sermon on the mount, the very first sentences that came from His lips were calculated to lay those ambitions low in the dust. "Blessed are the poor in spirit," He said, "for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven." [Cf: ST 01-10-00 para. 04] p. 175, Para. 3, [1900MS].

This whole sermon was an exposition of the law. Christ presented the far-reaching claims of the law of God. He tried to correct their high imaginings by exalting true sentiments, and proclaiming a blessing upon those traits of character that were entirely opposite to the attributes they were cherishing. He presented before them a kingdom where human ambitions and earthly passions can not find an entrance. [Cf: ST 01-10-00 para. 05] p. 175, Para. 4, [1900MS].

Christ saw that Israel, who had been so highly favored, in having had committed to them the oracles of God, were misconstruing the Scriptures to meet their own backslidden condition. Their teaching was no longer the Word of God, but the sayings of men. They were making of none effect the commandments of God by their tradition. They were working away from the high and holy standard given them in the Word of God, and were meeting a human standard. Christ's work was to strip away these false theories, and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere. [Cf: ST 01-10-00 para. 06] p. 175, Para. 5, [1900MS].

Dangerous Error Now. Those who are making void the law of God in this age are under a deception fully as dangerous as were the Jews. They depreciate the Old Testament Scriptures and exalt the New. The New Testament presents the same standard of righteousness as the Old. It is the key to the Old. Abel was a Christian; he died for Christ because he acknowledged Him in the blood of the slain lamb. Noah was a Christian. He unflinchingly endured the test of his faith. He was righteous in his day, and is called a "preacher of righteousness." Christ was the Way for the antediluvian church; He was the Way for the patriarchs, for the prophets, and He is the Way for the Christian church to-day. Christ is brought to view in the Old Testament Scriptures as a personal Saviour. And the same Christ who was the Way in the Old Testament Scriptures declares in the New, "I am the Way, the Truth, and the Life." [Cf: ST 01-10-00 para. 07] p. 176, Para. 1, [1900MS].

John the Baptist had prepared the way for Christ, urging upon all repentance and confession of sin. In Galilee Christ followed the preaching of John with the message, "Repent ye, for the kingdom of heaven is at hand." In the synagog of Nazareth He announced His mission, saying: "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, to preach the acceptable year of the Lord." [Cf: ST 01-10-00

para. 08] p. 176, Para. 2, [1900MS].

As He spoke, the Spirit of God impressed the minds and hearts of His hearers. A thrilling power from God attended His Word, and they witnessed to the glorious words that proceeded out of His lips. But Satan began to insinuate his questioning doubts: "Who is this man? Is not this Joseph's son?" Jesus had laid before this people their true position, and this had infuriated the hearts already filled with unbelief and prejudice. They would not hear from His lips the truth in regard to their condition, and they thrust Him out of the synagog. And they would have cast Him headlong over a precipice, had not angels come to His assistance, and led Him away to a place of safety. How quickly, when unbelief enters the soul, is Jesus expelled, and Satan takes the reins of control. The Holy Spirit is rejected, and the attributes of Satan come in. [Cf: ST 01-10-00 para. 09] p. 176, Para. 3, [1900MS].

All Christ's Miracles Were Wrought to bless those whom these leading Jews neglected, and despised, and refused to help. In every good work He sought to lead them to accept Him as their personal Saviour. His life was fragrant, a savor of life unto life. He offered Himself to them that they might give Him a home in their hearts. And yet they would not receive Him. He had declared Himself the Way, the Truth, and the Life. Daily He had brought the truth before the Pharisees, the priests and rulers. But those who should have known by its fruit the character of the tree, did not know Christ. They did not see the truth as truth. While they claimed to keep the law of God, they denied it by their works. Having eyes they saw not, because of the ignorance that was in them through the hardness of their hearts. The impurity of their hearts, the defiling practises of their lives, their selfishness, their envy, their jealousy, their evil surmising, their transgression of the law of God while they claimed to keep it, bore continual testimony against them. [Cf: ST 01-10-00 para. 10] p. 176, Para. 4, [1900MS].

Why Deceived. The Jews were self-deceived. They rejected the teachings of Christ because He exposed the teachings of their hearts, and reproved their sins. They would not come to the Light, fearing that their deeds would be reproved. They chose darkness rather than light. "This is the condemnation," said Christ, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The Jews pursued their course of rejecting Christ, until, in their self-deceived, deluded state, they thought that in crucifying Him they were doing God's service. This was the result of their refusing light. God does not compel any man to believe. He sets light before men, and Satan presents his darkness. While the deceiver is constantly crying, "Light is here; truth is here," Jesus is saying: "I am the Truth, I am the Way; I have the words of eternal life. If any man follow Me, he shall not walk in darkness." God gives to us all evidence sufficient to balance our faith on the side of truth. If we surrender to God, we shall choose the light and reject the darkness. If we desire to maintain the independence of the natural heart, and refuse the correction of God, we shall, as did the Jews, stubbornly carry out our purposes and our ideas in the face of the plainest evidence, and shall be in danger of as great deception as came upon them. And in our blind infatuation we may go to as great lengths as they did, and yet flatter ourselves that we are doing work for God. Mrs. E. G. White. [Cf: ST 01-10-00 para. 11] p. 177, Para. 1, [1900MS].

Then the band and the captain and officers of the Jews took Jesus, and bound Him and led Him away to Annas first." In deference to his age, Annas, the head of the reigning priestly family, was recognized by the people as the high priest. His counsel was sought and carried out as the voice of God. He must first see Jesus a captive to priestly power. He must be present at the examination of the prisoner, for fear that the less-experienced Caiaphas might fail to secure the object for which they were working. His artifice, cunning, and subtlety must be used on this occasion; for at all events Christ's condemnation must be secured. [Cf: ST 01-17-00 para. 01] p. 177, Para. 2, [1900MS].

Christ was to be tried formally before the Sanhedrin, but he was subjected to a preliminary trial before Annas, that the priest might gratify his masterly spirit and show his superiority. Some delay was required in order to assemble the Sanhedrin, and, burning with a desire to hurry matters, Annas waited with ill-concealed impatience. While the members of the counsel were coming together, he asked Jesus of His disciples and His doctrine, hoping that the prisoner would say something that would give him material upon which to work. He thought that he could readily entangle Christ, and secure His condemnation, on the ground that His own words proved Him to be a disturber of the peace and a creator of insurrection. [Cf: ST 01-17-00 para. 02] p. 177, Para. 3, [1900MS].

Christ read the priest's purpose as an open book. As if reading the inmost soul of His questioner, He denied that there was between Him and His followers any secret bond or union, or that He gathered them secretly and in the darkness, to conceal His designs. "I spake openly to the world," He declared; "I ever taught in the synagog, 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." [Cf: ST 01-17-00 para. 03] p. 177, Para. 4, [1900MS].

Annas was silenced by the decision of the answer. Fearing that Christ would say something regarding his own course of action that he would prefer to keep covered up, he said nothing more to Him at this time. One of his officers, filled with wrath as he saw Annas silenced, struck Christ on the face, saying, "Answerest Thou the high priest so?" This action was unlawful; it was contrary to law to offer any one the least insult until he had been tried. But the clouds of wrath were gathering ready to burst. From that time till Christ cried out, "*It Is Finished*," insults were offered to Him. The actions of His persecutors were those of barbarians, rather than of civilized human beings professing godliness. [Cf: ST 01-17-00 para. 04] p. 178, Para. 1, [1900MS].

To the question of the officer, Christ replied calmly, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" He spoke no burning words of retaliation. His answer came from a heart sinless, patient, and gentle, that would not be provoked. In His serenity and heavenly dignity He was in that hardened, passionate throng as a star in the midnight darkness. [Cf: ST 01-17-00 para. 05] p. 178, Para. 2, [1900MS].

The whole history of Christ's life on earth is a narrative of sacrifice and suffering. Through transgression man severed his connection with God, and, as a result, he lost the image of God. He

cherished the sentiments and the attributes of the apostate. Christ must take human nature, and live the law of God, in order that the one who is the originator of transgression might be unmasked. He came to this earth, and here He suffered, being tempted. [Cf: ST 01-17-00 para. 06] p. 178, Para. 3, [1900MS].

His Suffering Was Proportionate to the Perfection of His holiness and His hatred of sin. At the hands of the beings He had created and for whom He was making an infinite sacrifice, He received every indignity. His trial by men who acted as fiends act, was to Him a perpetual sacrifice. To be surrounded by beings under the control of Satan was revolting to Him. [Cf: ST 01-17-00 para. 07] p. 178, Para. 4, [1900MS].

Christ might have stood forth in godlike dignity, and asked His persecutors, as He asked Job, "Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it." "Gird up thy loins now like a man; I will demand of thee, and declare thou unto Me. Wilt thou also disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" But He who could have doomed His enemies to death, bore with their cruelty. His love for His Father, and His pledge, made from the foundation of the world, to become the sinbearer that He might save all who came to Him in faith, induced Him to bear patiently and uncomplainingly the coarse treatment of those in whose behalf He had clothed His divinity with humanity. [Cf: ST 01-17-00 para. 08] p. 178, Para. 5, [1900MS].

The angels witnessed every movement against their loved Commander. Not long before this Christ had said to Peter: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Why, then, thought the disciples, does He not save Himself and us? And in answer to their unspoken thought, He said, "But how then shall the Scriptures be fulfilled, that thus it must be?" [Cf: ST 01-17-00 para. 09] p. 178, Para. 6, [1900MS].

Under God the Angels Are All-Powerful. They are mighty, and they excel in strength. On one occasion, in obedience to the command of Christ, they slew in one night one hundred and eighty-five thousand men of the Assyrian army. They can, and will, soon visit the earth with judgments. In quick succession one angel after another will pour out vials of wrath upon the inhabitants of the earth. How easily could the angels, beholding the shameful scene of the trial of Christ, have testified to their indignation by consuming the adversaries of God! But they were not commanded to do this. [Cf: ST 01-17-00 para. 10] p. 179, Para. 1, [1900MS].

From Annas the Saviour was hurried to the palace of the officiating high priest, Caiaphas. Here He was falsely accused by His persecutors, and sneeringly questioned by the priests. But while enduring this mockery of an examination, He was pierced by a keener pang than it was in the power of His enemies to inflict. Whose is that voice He hears, denying the Saviour? Is it Judas?--No; it is Peter, apparently His firmest disciple, who but a few hours before had declared that he would never deny his Lord, but if need be would go with Him to prison and to death. But now, with bitter oaths, He is saying, "I know not the Man."

The abuse of the Jews can not cause Christ such pain as this denial. The cock crew as the words were spoken, and, turning, Christ looked His disciple in the face. His look expressed sorrow, yet it was full of compassion and forgiveness. Unable to bear the sight, Peter rushed from the room, but at every step he took, his Master's face, that precious, suffering, and yet compassionate face, was mirrored before him. [Cf: ST 01-17-00 para. 11] p. 179, Para. 2, [1900MS].

"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." [Cf: ST 01-17-00 para. 12] p. 179, Para. 3, [1900MS].

The Words of Christ Will Be Fulfilled. By using their God-given faculties to cause suffering and distress to the Son of God, the priests and rulers decided their eternal destiny. They showed that they had chosen to stand on the side of the great apostate. When Christ comes the second time, not as a prisoner surrounded by a rabble will they see Him. They will see Him as heavens's King, surrounded by a fitting bodyguard. Christ will come in His own glory, in the glory of His Father, and in the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then the priests and rulers will remember distinctly the scene in the judgment hall. Every circumstance will appear before them as if written in letters of fire. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite human beings, have been warring against. [Cf: ST 01-17-00 para. 13] p. 179, Para. 4, [1900MS].

"And the men that held Jesus mocked Him, and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him saying, Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him." [Cf: ST 01-17-00 para. 14] p. 179, Para. 5, [1900MS].

This is a representation of what priests and rulers will do when Satan controls them. Every soul in his army he leads against good. It was necessary that Christ should suffer this treatment, that he who was once an angel in the heavenly courts, but who apostatized, and who was now endeavoring to clothe his deformity with the garments of an angel of light, might be unmasked, and his true character be revealed through the men he had inspired. [Cf: ST 01-17-00 para. 15] p. 180, Para. 1, [1900MS].

After reading this history, will any of the people of God confederate with the powers of darkness, prostituting their God-given faculties to Satan's work? From this lesson all may learn *What Little Trust Humanity Can Place in Humanity*, even in those who fill the highest positions of trust. These things are recorded for the benefit of all who shall be called upon to suffer similar scorn and derision for Christ's sake. God's people will suffer because of the delusion that will come upon

men's minds. Because some conscientiously differ with them on subjects of Bible truth, men will repeat the actions which were done to Christ. But none are to retaliate, or to feel that God has left them to suffer when He might deliver them. "If ye were of the world," Christ declared, "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: ST 01-17-00 para. 16] p. 180, Para. 2, [1900MS].

All those who in our day turn the truth of God into a lie by their human traditions, will surely set up their human laws to counteract the laws of God. These laws will be made as vigorous as ever the self-righteous Pharisees made their traditions. Men will strive to disguise their ungodly deeds and want of piety by making laws to compel the conscience of others, and in their false religious zeal to enforce these laws they will oppress their fellow-men. [Cf: ST 01-17-00 para. 17] p. 180, Para. 3, [1900MS].

History will be, and even now is being, repeated. The same power from beneath that worked in Christ's day is making itself known. Oppressive laws, which have not in them a particle of the Spirit of God, are being enacted. And the less men submit themselves in obedience to the law of God, the more zealously will they try to enforce human laws. They will teach for doctrine the commandments of men. [Cf: ST 01-17-00 para. 18] p. 180, Para. 4, [1900MS].

Our chief interest should be to seek for the truth as for hidden treasure, that we may live by every word that proceedeth out of the mouth of God. We are to consider carefully how to build, for human nature is a cruel tyrant when not under the control of God's Spirit. [Cf: ST 01-17-00 para. 19] p. 180, Para. 5, [1900MS].

Our Part Is to Follow Our Saviour in Obedience to all His commandments. We need daily to understand every lesson in the life of Christ, taking heed lest we allow the world, with its forms and practises, its laws and standards, to be our criterion, and draw us away from our Saviour. Let those who love God keep the example of Christ ever before them. Let them remember the many lessons He gave to those whom He had chosen as His representatives. He taught them not to retaliate or resist oppression. In His name they were to approach His Father and their Father, and pour out their sorrows and griefs to Him. He would answer them; for He would be touched with the feeling of their infirmities. [Cf: ST 01-17-00 para. 20] p. 180, Para. 6, [1900MS].

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's person in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how

that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. 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." Mrs. E. G. White. [Cf: ST 01-17-00 para. 21] p. 181, Para. 1, [1900MS].

"Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover." The Jewish priests were strict in observing their own traditions. They would not enter the Roman judgment hall, for fear of defilement. But their hearts were already defiled by sin. They were seeking the death of Him who was represented by the Passover, and who passed over the houses of the Israelites, and slew the Egyptians. Through their own evil work the priests and rulers had already separated themselves from God, and were confederating with the synagog of Satan. By cherishing envy and jealousy, they were transgressing every precept of the law of God. They were acting out the attributes of the enemy of God. [Cf: ST 01-24-00 para. 01] p. 181, Para. 2, [1900MS].

"Pilate then went out unto them, and said, What accusation bring ye against this Man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." "Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; What hast Thou done? Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Christ affirmed that His word was in itself a key which would unlock the mystery to those who were prepared to receive it. It had a self-commending power, and this was the secret of the spread of His kingdom of truth. He desired Pilate to understand that only by receiving and appropriating truth could ruined nature be reconstructed. [Cf: ST 01-24-00 para. 02] p. 181, Para. 3, [1900MS].

Pilate was convicted. "What is truth?" he inquired. But he did not wait for a reply. The tumult outside recalled him to the interests of the hour; for the priests were clamorous for immediate action. Going out to the Jews, who stood beyond the door of the hall, he declared emphatically, "I find no fault in Him at all." O, if Pilate had only stood firm, refusing to condemn a man whom he found guiltless, he would have broken the fatal chain that was to bind him in remorse and guilt as long as he lived! Many who heard his words remembered them ever after. As they thought of the Man pronounced innocent by the judge, and yet given up to mob law, they were led to ask themselves what power they were under. [Cf: ST 01-24-00 para. 03] p. 181, Para. 4, [1900MS].

When the priests heard Pilate's words, they broke out into a torrent of accusation. Standing behind Pilate, in view of all in the court, Christ heard the abuse, but to all the false charges against Him He answered not a word. His whole bearing gave evidence of conscious innocence. He stood unmoved by the fury of the waves that beat about Him. It was as if the heavy surges of wrath, rising higher and higher, like the waves of the boisterous ocean, broke about Him, but did not touch Him. He stood silent, but His silence was eloquence. It was as a light shining from the inner to the outer man. Thus He gave evidence of His superior wisdom. [Cf: ST 01-24-00 para. 04] p. 182, Para. 1, [1900MS].

Pilate was astonished at His bearing. Does this Man disregard the proceedings because He does not care to save His life? he asked himself. Christ had spoken to Pilate of His kingdom of truth, and conviction had fastened itself in the mind of the governor. He was fully convinced that the Prisoner had been delivered to him from motives of envy. As he looked at Jesus, bearing insult and mockery without retaliation, he felt that he could not be as unrighteous and unjust as were the clamoring priests. He felt compelled to declare the Prisoner's innocence. [Cf: ST 01-24-00 para. 05] p. 182, Para. 2, [1900MS].

"I find no fault in this Man," he declared. As the priests heard this, "they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the Man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. Besides escaping responsibility in regard to the trial of Christ, Pilate thought that this would be a good opportunity to heal an old quarrel between himself and Herod. In this he was not wrong; for the two magistrates made friends over the trial of the Saviour. [Cf: ST 01-24-00 para. 06] p. 182, Para. 3, [1900MS].

"When Herod saw Jesus, he was exceeding glad; for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words." But to all the questions asked by Herod, Christ answered nothing. He knew the wickedness of the men before Him. He knew that were He to say anything, however true and elevating it might be, it would be like casting pearls before swine. They would trample them under their feet, and turn again and rend Him. [Cf: ST 01-24-00 para. 07] p. 182, Para. 4, [1900MS].

"And the chief priests and scribes stood and vehemently accused Him." They were acting under the inspiration of the first apostate, the enemy of God. When the rulers of the people are wicked and designing, Satan has every opportunity of representing his character as it is. [Cf: ST 01-24-00 para. 08] p. 182, Para. 5, [1900MS].

"And Herod with His men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe." The Jewish priests encouraged the insults and cruelty of the mob. One day priests and rulers will see as in a mirror the words spoken and the actions performed in order to stir up the wildest passions of the hardened soldiers to mock and ridicule Christ. But it will be too late, too late to take back that night's

work. Mrs. E. G. White. [Cf: ST 01-24-00 para. 09] p. 182, Para. 6, [1900MS].

Pilate's Declaration--The cause of Compromise--Without Pity--Jesus or Barabbas--"His Blood Be upon Us"--All of Us--Character of Popular Opinion--What May Be Expected. Hardened as he was, Herod dared not ratify the condemnation of the Jews, and he therefore sent Jesus back to Pilate. The Saviour, tottering with weariness, pale and wounded, was mercilessly hurried back to the court of the Roman governor. Pilate was very much irritated; for he had congratulated himself on being rid of a fearful responsibility when he referred the accusers of Jesus to Herod. He now impatiently inquired of the Jews what they would have him do. He reminded them that he had already examined the Prisoner and found no blame in Him; that His accusers had failed to sustain a single charge against Him; that he had sent Jesus to Herod, the tetrarch of Galilee, and one of their own nation, who also found nothing worthy of death against the Prisoner. "I will therefore chastise Him," Pilate said, "and let Him go." [Cf: ST 01-31-00 para. 01] p. 183, Para. 1, [1900MS].

Here Pilate showed his weakness. He had called attention to the fact that no fault had been found in Jesus. He had appealed to the humanity of the people, plainly stating his conviction of the Prisoner's innocence. What justice, then, was there in laying the scourge on One who was not guilty? Why inflict on Him a punishment He had done nothing to merit? This proposal was made to gratify the revengeful hatred of a nation that claimed to hold in their charge the only piety in the world, to please a party of professedly godly men, who had been warned and wept over by the world's Redeemer. [Cf: ST 01-31-00 para. 02] p. 183, Para. 2, [1900MS].

As Pilate took his seat in the judgment hall, a messenger pressed through the crowd and handed him a letter. It was from his wife, and read, "Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him." Pilate's face grew pale. He was confused by his own conflicting emotions. But while he was hesitating as to what he should do, the priests and rulers were still further inflaming the minds of the people. Some of their own number were sent among the crowd, with instructions to gain over the leading minds by promises of reward. This they did, thinking that the rest would follow the example set. [Cf: ST 01-31-00 para. 03] p. 183, Para. 3, [1900MS].

Pilate was forced to action. "At that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas." Turning to the crowd, Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him." Like the bellowing of wild beasts came the answer from the mob, "Release unto us Barabbas." Louder and louder swelled the cry, "Barabbas, Barabbas." Thinking that the people had not understood his question, Pilate asked, "Will ye that I release unto you the King of the Jews?" But they cried out again, "Away with this Man, and release unto us Barabbas." "What shall I do then with Jesus?" Pilate asked. Again the surging multitude roar like demons. Demons in human form were in the crowd, and what could be expected but the answer, "Let Him be crucified"? [Cf: ST 01-31-00 para. 04] p. 183, Para. 4, [1900MS].

Pilate was troubled. He shrank from delivering an innocent man to the most ignominious and cruel death that could be inflicted. After the roar of voices had ceased, he turned to the people, saying, "Why, what evil hath He done?" But the case had gone too far for argument. It was not evidence of Christ's innocence that they wanted, but His condemnation." [Cf: ST 01-31-00 para. 05] p. 183, Para. 5, [1900MS].

Still Pilate endeavored to save Him. "He said unto them the third time, *Why, what evil hath He done?* I have found no cause of death in Him; I will therefore chastise Him, and let Him go." But the very mention of His release stirred the people to a tenfold worse frenzy. "They were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed." "Crucify Him, crucify Him," they cried. Louder and louder swelled the storm that Pilate's indecision had called forth. [Cf: ST 01-31-00 para. 06] p. 184, Para. 1, [1900MS].

In the vain hope of exciting the pity of the people, that they might decide that this was sufficient punishment, Pilate now caused Jesus to be scourged in the presence of the multitude. "And the soldiers led Him away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they . . . did spit upon Him, and bowing their knees worshiped Him." Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard. [Cf: ST 01-31-00 para. 07] p. 184, Para. 2, [1900MS].

Thus Pilate took the step which Satan wanted him to take. He gave himself as an instrument into the hands of the Jews, to perform an unjust and unlawful action, to accomplish their purpose against an innocent man. Pilate thought that the marks of the lash on the back of the Sufferer would touch the sympathies of the people. But the rulers were inspired by a power from beneath in their hatred toward Christ. He had reproved them for their unrighteousness, and they were determined to be revenged. This hatred they communicated to the common people. [Cf: ST 01-31-00 para. 08] p. 184, Para. 3, [1900MS].

With keen perception the Jews saw the weakness of punishing a man who had been declared innocent. They knew that Pilate was trying if possible to save the life of the Prisoner, but they were under the control of Satan, and were determined that Jesus should not be released. To please and satisfy the Jews, Pilate had scourged Him, and they thought that if they pressed the matter to a decided issue, they would surely gain their end. They were confident that, now that Pilate had acceded so much, he would yield to their desires. [Cf: ST 01-31-00 para. 09] p. 184, Para. 4, [1900MS].

Pilate now sent for Barabbas to be brought into the court, and he then presented the two prisoners side by side. Pointing to the Saviour, he said in a voice of solemn entreaty, "Behold the Man." "I bring Him forth to you, that ye may know that I find no fault in Him." But what cared the priests for compassion or justice. They had moved the people to a mad fury, and, instead of pitying Jesus in His suffering, they

cried, "Crucify Him, crucify Him." Losing all patience with their unreasoning cruelty, Pilate cried out despairingly, "Take ye Him, and crucify Him; for I find no fault in Him." By thus giving an innocent man up to the passions and prejudices of the mob, Pilate placed himself where the people could compel him to do their will. [Cf: ST 01-31-00 para. 10] p. 184, Para. 5, [1900MS].

"The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God." [Cf: ST 01-31-00 para. 11] p. 184, Para. 6, [1900MS].

This Will Be Repeated in the Christian World. "Men will say again, "We have a law, and by our law He ought to die." "When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?" By saying this, Pilate accepted the responsibility of the issue. "Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin." [Cf: ST 01-31-00 para. 12] p. 185, Para. 1, [1900MS].

Pilate was now more convinced than ever of the superiority of the Man before him. Why did he feel so deeply in regard to Jesus? He was convicted, and had been during the entire trial, that the Prisoner was more than a common man. Fear came upon him as he thought, What if He is indeed a King? He could have refused to become obedient to the wishes of the mob. But Pilate was a coward. As he tried once more to release Jesus, the Jews cried out, saying, "If thou let this Man go, thou art not Caesar's friend." Pilate was afraid that if he released Jesus, the representations carried to Rome would bring censure on himself. Better, he thought, that this Man be crucified, and I be left free. But his soul trembled at the thought of signing the death warrant of a man whom he had declared faultless. [Cf: ST 01-31-00 para. 13] p. 185, Para. 2, [1900MS].

Pilate now thought he had done all he could. He did not think of his words, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" When he "saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just Person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children." O Pilate, if you could as easily wash the stains off your soul as you washed your hands, your guilt would not remain! [Cf: ST 01-31-00 para. 14] p. 185, Para. 3, [1900MS].

"Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified." [Cf: ST 01-31-00 para. 15] p. 185, Para. 4, [1900MS].

What a record was made in the books of heaven of this night's work. Christ was arraigned twice before the high priests, once before the Sanhedrin, once before Herod, and twice before Pilate. Insult, abuse, personal violence, all this He received from Herod and his soldiers. He was scourged by Pilate, and then mocked and taunted by the rabble throng. [Cf: ST 01-31-00 para. 16] p. 185, Para. 5, [1900MS].

Who Was It That Suffered Thus? The Majesty of heaven, the King of glory. He was "despised and rejected of men; a Man of sorrows, and acquainted with grief. . . . 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 01-31-00 para. 17] p. 185, Para. 6, [1900MS].

Christ was vehemently accused by men holding the highest offices in the church, men whose fathers He had delivered from Egyptian bondage. The people chosen by God to be the light of the world stood under the black banner of Satan, and reviled and oppressed their long-expected Messiah. Thus they brought their ruin upon themselves. Their contemptuous speeches reacted on them. What darkness this night's work brought upon the chief actors in the scene! Nevermore did the memory of it fade from their minds. Nevermore did peaceful sleep come to their pillow. Their wicked deeds testified more loudly against them than did the mark of Cain against him. [Cf: ST 01-31-00 para. 18] p. 185, Para. 7, [1900MS].

Transactions such as this have taken place, and will again be enacted. The tide of popular feeling is always fickle. The hosannas of to-day may be followed by the "Crucify him" of tomorrow. In this our day *Prejudice Is Deepening and Widening*. [Cf: ST 01-31-00 para. 19] p. 186, Para. 1, [1900MS].

In their religious bigotry men will resist all evidence and refuse all light. Those who make void the law of God, as the teachers of to-day are doing, have no standard by which to measure their own character or the character of others. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the compassion of God, they presume on His mercy. Instead of manifesting godlike compassion toward others, they cultivate the attributes of the enemy of God and bring oppression upon God's people by enforcing man-made laws. [Cf: ST 01-31-00 para. 20] p. 186, Para. 2, [1900MS].

"Thus saith the Lord" is of more value and is to be regarded more sacredly than any human laws that can be framed. But men will refuse to others the liberty of keeping the commandments of God according to His revealed will. As Roman Catholics have thought, they will still think that human laws should prevail. [Cf: ST 01-31-00 para. 21] p. 186, Para. 3, [1900MS].

From the record of Christ's trial we may see to what pass those come who have perverted ideas of what constitutes godliness, and who allow their passions and prejudices to rule. When men are inspired by Satan with false religious zeal, they have no sense of what true piety means. [Cf: ST 01-31-00 para. 22] p. 186, Para. 4, [1900MS].

The times are marked by extraordinary depravity. The religion of the churches of to-day is of a kind that should make every true follower of God afraid of it. The religious character of professed Christians makes them act like demons. "We have a law," they say, "and by our law He ought to die." More than common contempt will be shown to those who make the Word of God their criterion. [Cf: ST 01-31-00 para. 23] p. 186, Para. 5, [1900MS].

The scenes of Christ's condemnation will be acted out in the courts by the people of this age who claim to be serving God. They will be moved with fury against God's people. Those who follow the Lamb whithersoever He goeth will know what it means to feel the wrath of the dragon. A power from beneath will cooperate with the apostate churches against those who obey the truth. Men will do the deeds of their fathers, repeating as far as possible the course of action pursued against Christ. Mrs. E. G. White. [Cf: ST 01-31-00 para. 24] p. 186, Para. 6, [1900MS].

Strength in Christian Unity--Each a Part of the Whole--Life and Love the Tie that Binds--The Sure Guide--The Need of the Spirit. Christian unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow-men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him." [Cf: ST 02-07-00 para. 01] p. 186, Para. 7, [1900MS].

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. 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. [Cf: ST 02-07-00 para. 02] p. 187, Para. 1, [1900MS].

A False Union Versus the True. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. The world is filled with storm and was and variance. Under one head, the papal power, it has united to oppose God in the person of His faithful witnesses. This union is cemented by the great apostate. All jealousy, evil surmising, and evil speaking are of him, and tend to produce discord and disunion. Then shall God's people be at variance with one another? Shall they not be cemented together by the Holy Spirit, each worker filled with love and sympathy for his fellow-worker, each filling his appointment with faithful effort, seeking earnestly to prepare the way of the Lord? In the general discord there should be one place where harmony and unity should exist because the Bible is the guide. When the principles of God's Word are followed, it becomes a bright light shining in a dark place. All who build on this Rock can be sure that their house will stand amid the tempest. [Cf: ST 02-07-00 para. 03] p. 187, Para. 2, [1900MS].

The sword of the Spirit, which cuts both ways, is to be in the hands

of God's servants. His inspiration is to be upon them, leading them *All to Speak as the Voice of One*. [Cf: ST 02-07-00 para. 04] p. 187, Para. 3, [1900MS].

The Holy Spirit will work with the consecrated human instrument; for this is God's purpose. God has opened a door between heaven and earth, which no power can close. He calls upon every human being to be pure, holy, sanctified, in order that the work for this time may be accomplished. When God's people place themselves in proper relation to Him and to one another, there will be a full impartation of the Holy Spirit for the harmonious combination of the whole body. [Cf: ST 02-07-00 para. 05] p. 187, Para. 4, [1900MS].

Weakness of Disunion. Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Cf: ST 02-07-00 para. 06] p. 187, Para. 5, [1900MS].

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members of one another. The Lord has made us thus, and when disappointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is *The Very One Who Needs Help the Most*. Thy brother, sick in spirit, needs thee as thou once needed him. He needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. The very knowledge of our own weakness helps us to help another in his weakness. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be as cold as steel, frozen as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive to another's needs. [Cf: ST 02-07-00 para. 07] p. 188, Para. 1, [1900MS].

We can be united with one another only as we are united with Christ. He declared, "I, if I be lifted up from the earth, will draw all men unto Me" Christ must be uplifted. His name is all-powerful. Many who have dwelt much upon doctrinal subjects, but who have not learned of Christ, have been found unable to control themselves. They need the Holy Spirit's power. We should seek to understand what it means to be in complete union with Christ, who is the propitiation for our sins and for the sins of the whole world. Our life should be bound up with His life. We should draw constantly from Him, partaking of the living bread

which came down from heaven, drinking from a fountain ever fresh, ever giving forth its abundant treasure. When this is in truth the experience of the Christian, there is seen in his life a freshness, a simplicity, a humility, a meekness and lowliness of heart, that show all with whom he associates that he has been with Jesus and learned of Him. [Cf: ST 02-07-00 para. 08] p. 188, Para. 2, [1900MS].

Christ Is the Only True Center. When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary. [Cf: ST 02-07-00 para. 09] p. 188, Para. 3, [1900MS].

This is the unity God requires in His service. 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. [Cf: ST 02-07-00 para. 10] p. 188, Para. 4, [1900MS].

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies cooperate with human instrumentalities. Mrs. E. G. White. [Cf: ST 02-07-00 para. 11] p. 188, Para. 5, [1900MS].

The Jewish tabernacle was a type of the Christian church. It was a wonderful structure, made in two parts, the outer and the inner, one open to the ministration of all the priests, the other to the high priest alone, who represented Christ. [Cf: ST 02-14-00 para. 01] p. 189, Para. 1, [1900MS].

The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it. [Cf: ST 02-14-00 para. 02] p. 189, Para. 2, [1900MS].

Through Christ the true believers are represented as being built together for an habitation of God through the Spirit. Paul writes: "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. 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. . . . 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 corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." [Cf: ST 02-14-00 para. 03] p. 189, Para. 3, [1900MS].

Divine Skill and Wisdom Necessary. God employed men to rear the Jewish tabernacle, giving them skill and efficiency for their work. We read: "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. . . . And in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding." Thus heavenly intelligences cooperated with the workmen whom God Himself selected. And thus the church on earth must unite with the heavenly intelligences in doing God's work for this time. [Cf: ST 02-14-00 para. 04] p. 189, Para. 4, [1900MS].

"Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." On this stone, laid by the Lord, there would have arisen no building had not the work of redemption been carried on after the Lord's prescribed plan. And, altho the plan of salvation was carried forward according to the plan ordained from the foundation of the earth, yet men and women will not be saved unless they themselves exercise faith, and build on the true foundation, unless they allow God to re-create them by His Holy Spirit. God works in and through the human agent who cooperates with Him by choosing to help to compose the Lord's building. A holy tabernacle is built up of those who receive Christ as their personal Saviour. Of them John writes: "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." By receiving Christ and being conformed to His will, man goes on to perfection. This building up of individual characters, which are renewed, constitutes a structure more noble than any mortal workmanship. Thus the great work of God goes forward from point to point. Those who desire a place in His church show this by their willingness to be so conformed to His will that they can be trusted with grace to impart to others. [Cf: ST 02-14-00 para. 05] p. 189, Para. 5, [1900MS].

Divine ministration is needed to give power and efficiency to the church in this world. God's family on earth, subject to temptations and

trials, is very near His heart of love. He has ordained that communication be kept up between heavenly intelligences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation, those who as faithful warriors are partaking of Christ's suffering. Christ is represented as dwelling in His people. They must be fed with meat in due season. Therefore a connection has been established between them and the church above. God cares for His human creation as a husbandman cares for a vineyard. Christ declares, "I am the true Vine, and My Father is the Husbandman." What a wonderful representation! God is not only the keeper, but the owner of the vineyard. [Cf: ST 02-14-00 para. 06] p. 190, Para. 1, [1900MS].

The Work of the Church. To the church is given the work of making known to the world what is the fellowship of the mystery "which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." [Cf: ST 02-14-00 para. 07] p. 190, Para. 2, [1900MS].

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, 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. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." [Cf: ST 02-14-00 para. 08] p. 190, Para. 3, [1900MS].

Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour: and His office no other can take. He is the High Priest of the church, and He has a work to do which no other can perform. By His grace *He Is Able to Keep Every Man from Transgression*. His ambassadors, those who receive Him, are born again, and are thus fitted to represent Him. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore. [Cf: ST 02-14-00 para. 09] p. 190, Para. 4, [1900MS].

Christ offered up His broken body to purchase back God's heritage, to give man another trial. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming his victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and

the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies. [Cf: ST 02-14-00 para. 10] p. 190, Para. 5, [1900MS].

Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they can not possibly be saved; for *Christ's Righteousness Covers No Sin Unrepented of*. [Cf: ST 02-14-00 para. 11] p. 191, Para. 1, [1900MS].

God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgression. These are the terms of our election. Man's salvation depends upon His receiving Christ by faith. Those who will not receive Him lose eternal life because they refuse to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world. [Cf: ST 02-14-00 para. 12] p. 191, Para. 2, [1900MS].

The whole human family is the Lord's property by creation, and doubly so because of the price paid to redeem them. After men and women had enlisted in the army of the great apostate, God bought them back by the gift of His only-begotten Son. But they make very poor returns for what God has done for them. When their souls are quickened by the living Word, they will realize more clearly what they owe to their Redeemer. [Cf: ST 02-14-00 para. 13] p. 191, Para. 3, [1900MS].

"My little children, 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. And 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." [Cf: ST 02-14-00 para. 14] p. 191, Para. 4, [1900MS].

Mysteries to be Revealed. For the church on earth, those who are obedient to God's Word, Christ is performing His office work. Through His appointed instrumentalities. He carries forward His work. If we walked in accordance with the light of God's Word, we should understand better the mysteries of redemption. Mysteries into which angels desire to look, which prophets and kings and righteous men desired to understand, the church will carry in messages from God to the world. The prophets prophesied of these things, and they longed to understand that which they foretold, but to them this privilege was not given. They longed to see what we see, and hear what we hear, but they could not. They will know all when Christ comes the second time, when, surrounded by a multitude which no man can number, He explains the deliverance He worked out by the great sacrifice He made. [Cf: ST 02-14-00 para. 15] p. 191, Para. 5, [1900MS].

Let us try to understand something of the mighty work that Christ did by His incarnation, His life of humiliation, His lessons, His deeds of

mercy. "For your sakes He became poor, that ye through His poverty might be rich." In the strength of that wondrous love which is unexplainable to humanity, He arose, and, laying hold of the world, held it in His grasp. Satan, claiming the world as his rightful territory, sought by every device to wrench it from the Redeemer's grasp; but by His life and death of humiliation Christ held it fast. And when in His dying agony the Saviour cried out, "It is finished," He drew the world back into favor with God. Satan knew that his triumph was short. In dying, Christ proclaimed Satan's death sentence. This victory was heralded by all the heavenly host. All the angelic family, cherubs and seraphs, sang the praise of the wonderful work which united earth to heaven, and finite man to the infinite God. And when the conflict is forever ended, what songs of praise will burst forth from the redeemed host! That will indeed be music. Without a discordant note, the rich, full anthem will arise from immortal voices, "Worthy, worthy is the Lamb." Mrs. E. G. White. [Cf: ST 02-14-00 para. 16] p. 191, Para. 6, [1900MS].

The worker for God often regards the activities of life as essential for the advancement of the work. He looks upon himself as a necessity, and self is mingled with all that is said and done. Then God interposes. He draws His child away from the earthly, which holds his attention, that he may behold His glory. He says: "This poor soul has lost sight of Me and My sufficiency. His eye is not fixed upon his Lord. I must throw My light and My vitalizing power into his heart, and thus prepare him to work in right lines. By anointing his eyes with the heavenly eyesalve I will prepare him to receive truth. [Cf: ST 02-21-00 para. 01] p. 192, Para. 1, [1900MS].

The Lord is compelled to fortify the soul against self-sufficiency and self-dependence, in order that the worker shall not regard his failings as virtues, and thus be ruined by self-exaltation. Sometimes the Lord makes His path to the soul by a process that is painful to humanity; the work of purifying is a great work, and will always cost man suffering and trial. But he must pass through the furnace until the fires have consumed the dross, and he can reflect the divine image. [Cf: ST 02-21-00 para. 02] p. 192, Para. 2, [1900MS].

Those who follow their own inclinations are not good judges of what the Lord is doing, and they are filled with discontent. They see failure where there is triumph, loss where there is gain. Like Jacob, they are ready to exclaim, "All these things are against me," when the very things whereof they complain are working together for their good. "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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut

off." [Cf: ST 02-21-00 para. 03] p. 192, Para. 3, [1900MS].

Let us consider the experience of Paul for a little. At the very time when it seemed that the apostle's labors were most needed to strengthen the tried and persecuted church, his liberty was taken away, and he was bound in chains. But this was the time for the Lord to work, and precious were the victories won. When to all appearance Paul was able to do the least, then it was that the truth found an entrance into the royal palace. Not Paul's masterly sermons before these great men, but his bonds attracted their attention. Through his captivity he was a conqueror for Christ. The patience and meekness with which he submitted to his long and unjust confinement, set these men to weighing character. Sending his last message to his loved ones in the faith, Paul gathers up with his words the greetings from these saints in Caesar's household to the saints in other cities. [Cf: ST 02-21-00 para. 04] p. 192, Para. 4, [1900MS].

Tho a prisoner, and kept in close confinement, Paul was given some privileges which many of his fellow-prisoners did not have. One which he prized highly was that of being allowed to receive his brethren, and through them he sent messages of instruction and encouragement to the churches. Writing at this time to the Philippians, he says: "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Cf: ST 02-21-00 para. 05] p. 192, Para. 5, [1900MS].

The sustaining grace of God ministered to Paul in his imprisonment, making him cheerful, and he could even rejoice in tribulation. With faith and assurance he writes to his Philippian brethren, showing them that his imprisonment has resulted in the furtherance of the Gospel. "I would ye should understand, brethren," he writes, "that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear." [Cf: ST 02-21-00 para. 06] p. 193, Para. 1, [1900MS].

We have a lesson to learn from this history, revealing as it does God's way of working. The Lord can bring victory out of that which to us may seem discomfiture and defeat. It is always His plan to disappoint the enemy. We are apt to forget God, and look at the things which are seen, which are temporal, when we should look at the things which are not seen, which are eternal. When misfortune or sudden calamity comes, we are ready to charge God with cruelty. If He sees fit to cut off our usefulness in some line, we mourn and lament. We do not

stop to consider that this may be God's way of working. We have yet to learn that chastisement is a part of God's great plan; that under affliction's rod we may do far more for the Master than when engaged in active service. [Cf: ST 02-21-00 para. 07] p. 193, Para. 2, [1900MS].

Because a man is sick, God does not lay him aside; He makes use of the sickness. The man who exercises unshaken faith under suffering, exercises a more telling influence than he could possibly do in health. Often the afflicted one can preach a more effectual sermon from his sickbed than ever he preached from the pulpit. And it is on the sickbed that the sustaining power of God is magnified. When we are pressed by suffering or bereavement, God sends the needed help. His promises are proved to be steadfast and unailing. Mrs. E. G. White. [Cf: ST 02-21-00 para. 08] p. 193, Para. 3, [1900MS].

Pharisees, Herodians, and Sadducees have all in their turn, and in the most artful manner, sought to entangle Christ in the different questions put to Him, hoping to find something in His answers to answer their purposes against Him. But every question was met in such a plain, intelligent manner that light, most precious light, shone into the minds of that large concourse of people. Seeds of truth were sown that would yield their harvest. [Cf: ST 02-28-00 para. 01] p. 193, Para. 4, [1900MS].

As Jesus looked upon His frowning enemies, who were so filled with wrath that, if they dared, they would have killed Him then and there, He turned to His disciples, and said to them privately, "Blessed are the eyes which see the things that ye see, for I tell you, that many prophets and kings 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: ST 02-28-00 para. 02] p. 193, Para. 5, [1900MS].

Pharisees, Herodians, and Sadducees, with their expectations disappointed, stood with lowering brows. They were filled with bitterest hatred because they were silenced. They dared not venture another question, but suggested to a lawyer standing by that he should question Christ concerning the law. [Cf: ST 02-28-00 para. 03] p. 193, Para. 6, [1900MS].

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, 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. And He said unto him, Thou hast answered right; this do, and thou shalt live. [Cf: ST 02-28-00 para. 04] p. 194, Para. 1, [1900MS].

"But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man 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; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 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 our twopence, 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. 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." [Cf: ST 02-28-00 para. 05] p. 194, Para. 2, [1900MS].

But Christ saw that convincing Scripture statements were not what his adversaries wanted. The mysteries of the kingdom of heaven would never be seen by these cavilers. The glorious Gospel truth would ever remain a mystery to those who had exalted themselves to high positions of influence because of their supposed knowledge of the Scriptures. Those who wish to see are those who are willing to do the will of God. They will see His doctrines in a new, attractive light. And they will not only see, they will receive, and eat and digest the truth as the bread that came down from heaven. [Cf: ST 02-28-00 para. 06] p. 194, Para. 3, [1900MS].

Those who are in high places, but who have turned away from the light that has been shining into their hearts, because too proud to be educated by the greatest Teacher the world has ever known, will become more and more blinded and hardened to spiritual truth. Again, those who have light and evidence, and who cherish that light as a thing of value, to these will be given greater light, and they shall have abundance. They will be rewarded with more grace, an increase of that which they appreciate. But those who have no place in mind and heart for the principles of truth, who will not yield to evidence, will lose their power to discern what is truth. They estimate as of no value that which they have received, and it dies for want of being cherished. Some erroneous principles supply the place of the precious treasures of light and understanding of spiritual truth. [Cf: ST 02-28-00 para. 07] p. 194, Para. 4, [1900MS].

Many who hear and recognize the voice of God, refuse to cherish His instruction, because it conflicts with their ambitious designs. Their false theories and reasoning are more agreeable and satisfactory to them, and these are cherished until truth becomes distasteful. Truth is covered up with falsehood. They will not subject themselves to the control of its principles. [Cf: ST 02-28-00 para. 08] p. 194, Para. 5, [1900MS].

But no one need be lost. "But if our Gospel be hid, 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." Mrs. E. G. White. [Cf: ST 02-28-00 para. 09] p. 195, Para. 1, [1900MS].

The Object of Education. I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat

the purpose for which time and money are spent. Education is a grant lifework; but to obtain true education it is necessary to possess that wisdom that comes alone from God. The Lord God should be represented in every phase of education. [Cf: ST 03-14-00 para. 01] p. 195, Para. 2, [1900MS].

Let students be advised to put into practise the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction, and let them pursue no course, even tho it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received His guidance and counsel. [Cf: ST 03-14-00 para. 02] p. 195, Para. 3, [1900MS].

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of His Word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. Let the Word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. The highest of all education is the knowledge of God. [Cf: ST 03-14-00 para. 03] p. 195, Para. 4, [1900MS].

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be left out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, and impart to them the lessons which Christ gave to His disciples of the paternal character of God. [Cf: ST 03-14-00 para. 04] p. 195, Para. 5, [1900MS].

True education means more than taking a certain course of study. It includes the harmonious development of all the physical powers and the mental faculties. It reaches the love and fear of God, and is a preparation for the faithful discharge of life's duties. [Cf: ST 03-14-00 para. 05] p. 195, Para. 6, [1900MS].

There is an education that is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their intrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student. [Cf: ST 03-14-00 para. 06] p. 196, Para. 1, [1900MS].

There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and His righteousness." Its aim is not selfish; it is to honor God, and to

serve Him in the world. The studies pursued and the industrial training followed should have this object in view. The Word of God is studied; a vital connection with God is maintained, and the better feelings and traits of character are brought into exercise. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of His Word. [Cf: ST 03-14-00 para. 07] p. 196, Para. 2, [1900MS].

Character of the Teacher. Teachers are to do more for students than to impart a knowledge of books. Their position as guide and instructor of youth is most responsible; for to them is given the work of moulding mind and character. Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become. [Cf: ST 03-14-00 para. 08] p. 196, Para. 3, [1900MS].

Teachers are to watch over their students as the shepherd watches over the flock intrusted to his charge. They should care for souls as they that must give account. [Cf: ST 03-14-00 para. 09] p. 196, Para. 4, [1900MS].

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 can not 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 can not be a true educator until he is himself a learner in the school of Christ, receiving an education from the divine Instructor. [Cf: ST 03-14-00 para. 10] p. 196, Para. 5, [1900MS].

Every teacher needs Christ abiding in his heart by faith, and to possess a true, self-denying, self-sacrificing spirit for Christ's sake. 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? If instructors have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and to bear the grave responsibilities placed upon them, of educating children and youth. They lack the higher education and training in themselves, and they know not how to deal with human minds. There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children to such a discipline, is to leave scars and bruises upon the mind that will never be effaced. [Cf: ST 03-14-00 para. 11] p. 196, Para. 6, [1900MS].

If the children do err and misbehave, then it is all the more essential that those who are placed over them as teachers should be able to teach them by precept and example. In no case are they to lose self-control, to manifest impatience and harshness and want of sympathy and love; for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter; for the children will catch the spirit manifested, be it good or evil. It is a sacred responsibility. [Cf: ST 03-14-00 para. 12] p. 197, Para. 1, [1900MS].

The teacher needs to be susceptible to the influences of the Spirit of God. Not one who will become impatient and irritated should be an educator. Teachers of children must consider that they are dealing with children, not men and women. It is much more difficult for some children to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they show preference, while others are treated with exactitude and severity, it will create a state of confusion and insubordination. [Cf: ST 03-14-00 para. 13] p. 197, Para. 2, [1900MS].

Teachers who have not been blessed with a pleasant and well-balanced experience may be placed to take charge of children and youth, but a great wrong is done to those whom they instruct. Parents should 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. The teacher will not help the children by fretting, censuring, or discouraging them; neither will he act a good part in teaching them rebellion, disobedience, unkindness, and unlovableness, because of the spirit he manifests. If teachers are Christians indeed, they will have an abiding Christ, and the Spirit of Him who gave His life for sinners; and the wisdom of God will teach them in every emergency the course to pursue. Children are in need of having a steady, firm, living principle of righteousness exercised over them and practised before them. [Cf: ST 03-14-00 para. 14] p. 197, Para. 3, [1900MS].

Essential Studies. There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let students seek to grasp these God-given truths; let them seek to measure these precious things, and their minds will expand and grow strong in the effort. But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled, because only put to the task of dealing with commonplace material. It has not been put to the task of considering the high, elevated disclosures coming from God. [Cf: ST 03-14-00 para. 15] p. 197, Para. 4, [1900MS].

The Bible must be made the foundation for all study. Individually we must learn from this Lesson-book which God has given us, the condition of the salvation of our souls; for it is the only book that tells us what we must do in order to be saved. Not only this, but from it strength may be received for the intellect. The many books which education is thought to embrace, are misleading, a deception and a delusion. "What is the chaff to the wheat?" Satan is now stirring up the minds of men to furnish to the world literature which is of a cheap, superficial order, but which fascinates the mind, and fastens it in a network of his contrivance. After reading these books, the mind lives in an unreal world, and the life, so far as usefulness is concerned, is as barren as a fruitless tree. The brain is intoxicated, making it impossible for the eternal realities, which are essential for the present and the future, to be pressed home. A mind educated to feed upon trash is unable to see in the Word of God the beauty that is there. [Cf: ST 03-14-00 para. 16] p. 197, Para. 5, [1900MS].

Every child may gain knowledge as Jesus did,--from the works of nature and the pages of God's holy Word. As we seek to become acquainted with our heavenly Father through His Word, holy angels will come near, our

minds will be strengthened, our character will be elevated and refined, and we shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections will go out after God, while the spirit is awed, the soul is invigorated, by coming in contact with the Infinite through His works. [Cf: ST 03-14-00 para. 17] p. 198, Para. 1, [1900MS].

As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through His creation we become acquainted with the Creator. And so the book of nature becomes a great lesson-book, which instructors who are wise can use, in connection with the Scriptures, to guide lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written Word are impressed on the heart. [Cf: ST 03-14-00 para. 18] p. 198, Para. 2, [1900MS].

It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which can not fail to confound things in their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at these things in a very different way. 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, which sustains all spiritual life, binding the human agent with Christ in God. [Cf: ST 03-14-00 para. 19] p. 198, Para. 3, [1900MS].

Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. And the evil is aggravated when, as is often the case, books placed in the hands of the young, accepted as authority, and depended upon in their education, are from authors avowedly infidel. Throughout the thoughts presented by these men, their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student can not be undefiled in mind who thinks along the line of skepticism. [Cf: ST 03-14-00 para. 20] p. 198, Para. 4, [1900MS].

Yet the study of the sciences is not to be neglected. Books must be used for this purpose; but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students. God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appeals to science; but instead of doing this, science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written Word agree, and each sheds light on the other, Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works. [Cf: ST 03-14-00 para. 21] p. 198, Para. 5, [1900MS].

Moral philosophy, the study of the Scriptures, and physical training should be combined with the studies usually pursued in schools. [Cf: ST

03-14-00 para. 22] p. 199, Para. 1, [1900MS].

Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. The proper training of the voice is an important feature in education, and should not be neglected. [Cf: ST 03-14-00 para. 23] p. 199, Para. 2, [1900MS].

Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs but on the abdominal muscles. [Cf: ST 03-14-00 para. 24] p. 199, Para. 3, [1900MS].

Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools. [Cf: ST 03-14-00 para. 25] p. 199, Para. 4, [1900MS].

It is well that physiology is introduced into the common schools as a branch of education; all children should study it. And then parents should see to it that practical hygiene is added. This will make their knowledge of physiology of decided benefit. [Cf: ST 03-14-00 para. 26] p. 199, Para. 5, [1900MS].

The work of physical training, begun in the home, should be carried on in the school. It is the design of the Creator that man shall know himself; but too often in the pursuit of knowledge this design is lost sight of. Students devote years to different educational lines; they become engrossed in the study of the sciences and of things in the natural world; they are intelligent on most subjects, but they do not become acquainted with themselves. They look upon the delicate human organism as something that will take care of itself; and that which is in the highest degree essential,--a knowledge of their own bodies,--is neglected. [Cf: ST 03-14-00 para. 27] p. 199, Para. 6, [1900MS].

Every student should understand how to take care of himself so as to preserve the best possible condition of health, resisting feebleness and disease; if from any cause disease does come, or accidents do occur, he should know how to meet ordinary emergencies without calling upon a physician and taking his poisonous drugs. [Cf: ST 03-14-00 para. 28] p. 199, Para. 7, [1900MS].

There are times when Greek and Latin scholars are needed. Some must study these languages. But the study of Greek and Latin is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. [Cf: ST 03-14-00 para. 29] p. 199, Para. 8, [1900MS].

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agriculture or mechanical occupations men may give evidence to God that they appreciate His gift in the physical powers, and the mental

faculties as well. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that needs to be done. Let the law of God be made the standard of action, and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve. [Cf: ST 03-14-00 para. 30] p. 199, Para. 9, [1900MS].

Methods. There should be more faithful teachers, who will strive to make students understand their lessons, not by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Treat their inquiries with respect. To skim over the surface will do little good. Thoughtful investigation and earnest, taxing study are required to comprehend it. [Cf: ST 03-14-00 para. 31] p. 200, Para. 1, [1900MS].

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. All schools should be located, so far as possible, where the eye will rest upon the things of nature instead of masses of buildings. The ever-shifting scenery will gratify the taste and control the imagination. Here is a living teacher, instructing constantly. [Cf: ST 03-14-00 para. 32] p. 200, Para. 2, [1900MS].

All narrowness should be avoided. Let teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as tho you were like a uniformed soldier on guard over them. Your very presence gives a mold to their course of action. [Cf: ST 03-14-00 para. 33] p. 200, Para. 3, [1900MS].

Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory and for the uplifting of our fellowmen. And in this employment is found its purest, noblest, and happiest exercise. [Cf: ST 03-14-00 para. 34] p. 200, Para. 4, [1900MS].

Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty,--to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfil the purpose of the Creator and to receive His likeness. [Cf: ST 03-14-00 para. 35] p. 200, Para. 5, [1900MS].

Results. While a good education is a great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they can not advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christlike traits of character, God will open channels of wisdom to them, and it may be said of them, as it

was said of old concerning the Hebrew children, God gave them wisdom and understanding. There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. By Mrs. E. G. White. [Cf: ST 03-14-00 para. 36] p. 200, Para. 6, [1900MS].

Education means far more than many teachers, with all their supposed knowledge, understand. If the human family had appreciated the instruction given by the great Teacher to men in all ages and in all time, how different the race would be! Were we privileged to see what would have been had men and women been obedient to God's teaching, we would see a new world, a world bearing the impress of heaven. [Cf: ST 03-21-00 para. 01] p. 201, Para. 1, [1900MS].

Our heavenly Father has made every provision that this should be. Read the fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. There we are shown what God desires to do for the human race. If the Holy Spirit should come upon us as it came upon the disciples on the day of Pentecost, eyes now blinded would be opened; the scales would fall from them. [Cf: ST 03-21-00 para. 02] p. 201, Para. 2, [1900MS].

Ever since the fall men have disobeyed God. The Lord gave Cain and Abel directions regarding the sacrifice they were to bring Him. Abel, a keeper of sheep, obeyed the Lord's command, and brought a lamb as his offering. This lamb, as it was slain, represented the Lamb of God, who was to be slain for the sins of the world. Cain brought as an offering the fruit of the ground, his own produce. He was not willing to be dependent on Abel for an offering. He would not go to him for a lamb. He thought his own works perfect, and these he presented to God. [Cf: ST 03-21-00 para. 03] p. 201, Para. 3, [1900MS].

"And the Lord had respect unto Abel and to his offering." Abel offered of the firstfruits of his flock, just as God had directed. "But unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well"--in accordance with My directions-- "shalt thou not be accepted? and if thou doest not well"--disregarding My word--"sin lieth at the door." [Cf: ST 03-21-00 para. 04] p. 201, Para. 4, [1900MS].

Cain talked with Abel about their sacrifices, and charged God with partiality. Abel reasoned with his brother, repeating to him the very words of God's command to them both regarding the offerings He required. But Cain was provoked because his younger brother should presume to teach him. He allowed envy and jealousy to fill his heart. He hated Abel because he was preferred before him. As he pondered over the matter, he grew still more angry. He saw his mistake in offering only his own substance before the Lord, without the fitting sacrifice of a lamb; but he determined to vindicate himself and condemn Abel. Satan worked through him, inspiring him with a desire to kill his brother. [Cf: ST 03-21-00 para. 05] p. 201, Para. 5, [1900MS].

"And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." There was a witness to this scene,--a heavenly Watcher. He who established the system of sacrifices

and offerings, saw the whole transaction. [Cf: ST 03-21-00 para. 06] p. 201, Para. 6, [1900MS].

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto Me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Because of Cain's sin, the earth was cursed a second time. [Cf: ST 03-21-00 para. 07] p. 201, Para. 7, [1900MS].

By this history the Lord would teach all men that His Word is to be implicitly obeyed. Cain and Abel represent two classes,--the wicked and the righteous, those who follow their own way and those who conscientiously keep the way of the Lord to do justice and judgment. The enemy of God and man tempted both Cain and Abel; but while Cain accepted the temptation, Abel refused it. [Cf: ST 03-21-00 para. 08] p. 202, Para. 1, [1900MS].

Abel did not try to force Cain to obey God's command. It was Cain, inspired by Satan and filled with wrath, who used force. Furious because he could not compel Abel to disobey God, and because God had accepted Abel's offering and refused his, which did not recognize the Saviour, Cain killed his brother. [Cf: ST 03-21-00 para. 09] p. 202, Para. 2, [1900MS].

The two parties represented by Cain and Abel will exist till the close of this earth's history. The well-doer, the obedient man, does not war against the transgressor of God's holy law. But those who do not respect the law of God oppress and persecute their fellow-men. They follow their leader, who is an accuser of God and of those who are made perfect through obedience. [Cf: ST 03-21-00 para. 10] p. 202, Para. 3, [1900MS].

"This is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." The Cain-spirit, which leads men to accuse, condemn, imprison, and put to death their fellow-men, has waxed strong in our world. The transgressors of God's plain commands are inspired by the spirit of Satan to harm their fellow-men, because they differ from them in religious belief. They disregard God's law, enacting man-made laws, and trying, by their cruel inventions, to compel men to blaspheme God, as they themselves are doing. But they have been given no right to do this. Those who pass sentence of pain and death upon their fellow-men because of a difference of religion, will have just such sentence passed upon them if they continue to transgress. By their works they bear testimony that should Christ come the second time as He came the first time, they would reject Him and put Him to death. [Cf: ST 03-21-00 para. 11] p. 202, Para. 4, [1900MS].

Like Cain, men are to-day violating a plain "Thus saith the Lord." God has sanctified and blessed the seventh day, requiring all men to keep it sacred as His memorial of creation. But, inspired by the archdeceiver, man has set up a rival rest day, which God regards as He did the offering of Cain. Like Cain, those who worship this idol are

offended because God's chosen people will not reject the day specified in His law as holy, to keep a rest day of man's creation. They try to force their fellow-men to worship this idol. Thus did Nebuchadnezzar, when he set up a golden image in the plains of Dura, and in his pride and self-exaltation sought to compel all to bow down to it. As Cain set aside God's holy command, and offered a sacrifice of his own choice, so men have set aside God's holy Sabbath, and have exalted one of their own creation. And as Cain was filled with bitterness against Abel, so they are filled with bitterness against those who by keeping God's Sabbath cast reflections upon the worship of a day which bears no divine sanction or appointment. [Cf: ST 03-21-00 para. 12] p. 202, Para. 5, [1900MS].

Thus it has been, and thus it will be till the end of time. Sin is Satan's attribute, and it is always leagued against good. The spirit of Cain is manifest in all false religions. Satan's work is to condemn and destroy, to take away man's liberty and destroy his life. Transgression always leads men to act as Satan's agents, to carry out his purposes against God and righteousness. [Cf: ST 03-21-00 para. 13] p. 203, Para. 1, [1900MS].

In Nazareth Christ announced that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life. [Cf: ST 03-21-00 para. 14] p. 203, Para. 2, [1900MS].

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused by the working out of Satan's principles; and ever since that time Christ and His followers have been the object of his malignant hate. Mrs. E. G. White. [Cf: ST 03-21-00 para. 15] p. 203, Para. 3, [1900MS].

In Nazareth Christ made the announcement that His work was to restore and uplift, to bring peace and happiness. He came to this world to represent the Father, and He revealed His divine power by giving life to the dead, by restoring the sick and suffering to soundness and health. He was in this world as the tree of life. [Cf: ST 03-28-00 para. 01] p. 203, Para. 4, [1900MS].

Satan is at war with Christ, the divine Restorer. His agents are leagued against the Saviour's work of elevating and ennobling man. The first death in our world was caused through the working out of Satan's principles; and ever since that time, Christ and His followers and Satan and his followers have been two distinct parties. Satan is ever seeking to imbue men with his own spirit and attributes, and those whose hearts are not subdued by the grace of Christ will be guided by the same spirit that decoyed the angels from the heavenly courts. Those who break the law of Jehovah and try to compel their fellowmen to obey man-made laws are in the service of Satan. [Cf: ST 03-28-00 para. 02] p. 203, Para. 5, [1900MS].

In Christ's words to the Pharisees and lawyers, and their conduct toward Him, are presented the distinguishing features of false religion. "He said, Woe unto you also, ye lawyers! for ye lade men with

burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, It shall be required of this generation. . . . And as He said these things unto them, the scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him." [Cf: ST 03-28-00 para. 03] p. 203, Para. 6, [1900MS].

On another occasion Jesus said to the Jews: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill Me, because My word hath no place in you." [Cf: ST 03-28-00 para. 04] p. 204, Para. 1, [1900MS].

What stern truth is here spoken! How many there are who boast that they are not in bondage to any one, when they are bound to the most cruel of all tyrants! They have placed themselves under Satan's training, and they treat God's people as he directs them to. How many there are who hear the word of truth, but hate the message and the messenger, because the truth disturbs them in their deceptive practises! [Cf: ST 03-28-00 para. 05] p. 204, Para. 2, [1900MS].

"I speak that which I have seen with My Father," Christ continued; "and ye do that which ye have seen with your Father." Two classes are plainly brought to view in these words,--the children of light, who obey the truth, and the children of darkness, who reject the truth. [Cf: ST 03-28-00 para. 06] p. 204, Para. 3, [1900MS].

In their bigotry and self-righteousness the Jewish teachers answered Jesus, "Abraham is our Father." "If ye were Abraham's children," Christ said, "ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father." [Cf: ST 03-28-00 para. 07] p. 204, Para. 4, [1900MS].

Urged on by the accusing spirit of him whose advocates they were, the Jews answered, "We be not born of fornication; we have one Father, even God." How many there are who, like the Jews, call God their Father, and yet hate with intense hatred the word of truth! [Cf: ST 03-28-00 para. 08] p. 204, Para. 5, [1900MS].

"If God were your Father," Jesus said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not

hear My word. 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." "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." [Cf: ST 03-28-00 para. 09] p. 204, Para. 6, [1900MS].

The converting, transforming grace of God changes the spirit and attributes of him who accepts the truth. He is imbued with the Spirit of Christ. Satan sees this, and he is filled with hatred against Christ and His servant. But there is no enmity between Satan and the human agent who has become so deluded that he wars against God and His holy law; for this is the very work in which Satan has been engaged since his fall. [Cf: ST 03-28-00 para. 10] p. 204, Para. 7, [1900MS].

God's people can expect nothing less than persecution; for their Master was persecuted, and He says to them: "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." "These things have I spoken unto you, that ye should not be offended. 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." [Cf: ST 03-28-00 para. 11] p. 205, Para. 1, [1900MS].

As Christ was being tried, Pilate placed Him side by side with Barabbas, saying to the people, "Whom will ye that I release unto you?" There they stood,--Christ the Son of God, and Barabbas the thief and murderer, bearing in his countenance the marks of Satan's attributes. [Cf: ST 03-28-00 para. 12] p. 205, Para. 2, [1900MS].

The priests and rulers persuaded the people to choose Barabbas, and in answer to Pilate's question the hoarse cry was raised, "Release unto us Barabbas." "What shall I do then with Jesus which is called Christ?" Pilate asked, and again, like the bellowing of wild beasts, the cry went forth, "Crucify Him, crucify Him." And all heaven heard the cry. [Cf: ST 03-28-00 para. 13] p. 205, Para. 3, [1900MS].

A messenger had been sent to Pilate by his wife, with the warning, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him." But Pilate did not heed the heaven-sent message. Instead, he used Christ's trial as an occasion of making friends with Herod. A corrupt confederacy was formed between the two rulers. [Cf: ST 03-28-00 para. 14] p. 205, Para. 4, [1900MS].

And when Pilate saw that he could prevail nothing against the multitude, he released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified. [Cf: ST 03-28-00 para. 15] p. 205, Para. 5, [1900MS].

Be astonished, O heaven, and be everlastingly ashamed, O inhabitants of earth! With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe, and the race for whom Christ was giving His life,

might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government. [Cf: ST 03-28-00 para. 16] p. 205, Para. 6, [1900MS].

Those who see and obey the light of truth will be harassed and oppressed; for enmity will ever exist between Christ and Satan. If God had not interfered with Satan's evil working, men would have leagued against good in an alliance to dethrone God. Satan caused the fall of part of the heavenly angels by rebelling against God's law, and he is the instigator of every injustice done to God's children. He inspires his agents to do all they can to hurt Christ by bruising the bodies of His children. But God is present at every tribunal before which His children are called to stand. He marks how men condemn His servants and silence their voices. He records every act of injustice, every act of oppression. As the blood of Abel cried to Him from the ground, so the prayers of His servants who are imprisoned in dungeons or linked with the vile in chain gangs, rise to Him. The cruelty done to God's servants is recorded as done to Christ in the person of His saints, and the time is coming when God Himself will avenge their wrongs. [Cf: ST 03-28-00 para. 17] p. 205, Para. 7, [1900MS].

John writes: "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. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand. . . . These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Mrs. E. G. White. [Cf: ST 03-28-00 para. 18] p. 206, Para. 1, [1900MS].

Good and upright is the Lord," says the psalmist; "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. For thy name's sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? him shall He teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them that fear Him; and He will show them His covenant." [Cf: ST 04-04-00 para. 01] p. 206, Para. 2, [1900MS].

The wilderness temptation which Christ endured was a personal conflict with the wicked one who had shown himself to be the author of sin. Satan was once a covering cherub in the heavenly courts, the angel next in power to Christ Himself. But he lifted himself up against God, and induced some of the angels to join him in rebellion. There was war in heaven, and Satan and his followers were cast out. [Cf: ST 04-04-00 para. 02] p. 206, Para. 3, [1900MS].

Expelled from heaven, Satan determined to set up a kingdom on this earth, and win man to his side. But Christ pledged His word that if man was overcome by temptation, He, the Son of God, would be his surety, that they might have a second trial. [Cf: ST 04-04-00 para. 03] p. 206, Para. 4, [1900MS].

Christ came to our world to stand where Adam stood, to endure the temptations which Adam failed to endure. In behalf of the beings He had created, who had through sin become a fallen race, He stepped from the throne which He occupied as Prince of heaven, and clothed Himself with the garments of humanity. He was to be tempted on every point on which man would be tried. After His baptism He went forth to the wilderness. For forty days and forty nights He fasted; then, when He hungered, Satan came to Him as though a messenger from the heavenly courts, and tempted Him. In this contest Christ was at a disadvantage, for His strength was reduced by His long fast. The plan of salvation was so arranged that when Adam was tested, temptation was removed from him as far as possible. When Adam was tempted, he was not hungry. He had the opportunity of satisfying every need. But when Christ was tempted, He was faint from want of food. He was to qualify Himself for the office of Redeemer by successfully resisting every assault of the enemy. His power of resistance was to be an example for all who would hereafter be placed in trying positions. [Cf: ST 04-04-00 para. 04] p. 206, Para. 5, [1900MS].

Satan came to the Saviour with the words, "If thou be the Son of God, command that these stones be made bread." As he tempted Adam on the point of appetite, so he tempted Christ. He knew that if he conquered here, he could gain the victory in any temptation he might bring. Pointing to the stones lying around them, which resembled loaves of bread, he said, "If thou be the Son of God, command that these stones be made bread." Christ answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cf: ST 04-04-00 para. 05] p. 207, Para. 1, [1900MS].

The enemy well knew the power of God's word. He knew that this word had supplied bread for the Israelites in their journeyings through the wilderness, and that the same word could supply the necessities of Christ. But this was not God's plan. He designed that Christ should be treated as man is treated. He was not to exercise miraculous power in His own behalf; for if He did, Satan would say that His test had not been a fair one, because He had made use of supernatural power; and that God should not require man to obey all His requirements if the effort to obey them would destroy life. [Cf: ST 04-04-00 para. 06] p. 207, Para. 2, [1900MS].

Satan had declared to his associate angels that he would overcome Christ on the point of appetite. He hoped to gain a victory over Him in His weakness. But Christ gained a complete victory over this temptation, thus placing men and women on vantage ground, where they can overcome as He overcame. Let those whose mental and moral power has become enfeebled by wrongdoing, seek the Lord earnestly, and they will gain the victory, even over long-established appetite. "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 04-04-00 para. 07] p. 207, Para. 3, [1900MS].

By the power of God, man is to firmly resist every temptation. The temptations which Christ overcame cover all the temptations that come to man. Each of these temptations marks a special crisis in the life. If man is overcome, Satan has gained the victory, and man has weakened his own power of resistance. But if the tempted one will lay hold of the strength of the Conqueror, he, too, will overcome. Christ said to His disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." [Cf: ST 04-04-00 para. 08] p. 207, Para. 4, [1900MS].

All who put their trust in God will come off more than conquerors. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. . . . The steps of a good man are ordered by the Lord; and he delighteth in His way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand. . . . The salvation of the righteous is of the Lord; He is their strength in the time of trouble. And the Lord shall help them, and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him." [Cf: ST 04-04-00 para. 09] p. 207, Para. 5, [1900MS].

After Christ had successfully resisted the first temptation, "the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, 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." [Cf: ST 04-04-00 para. 10] p. 207, Para. 6, [1900MS].

Satan desired Christ to become guilty of presumption by needlessly exposing His life. He did not repeat the whole of the scripture which he pretended to quote; he left out the words "to keep Thee in all Thy ways;" that is, to keep Thee in all Thy ways while Thou art in the path of duty. Had Christ presumed on God's mercy by risking His life to give Satan evidence of His Messiahship, He would not have been in the path of duty. [Cf: ST 04-04-00 para. 11] p. 208, Para. 1, [1900MS].

Satan knows that if he can persuade human beings to venture out of the path of obedience, he can lead them on and still on in his way. He knows that then he can induce them to follow his plans by presenting something to be gained by disobedience. [Cf: ST 04-04-00 para. 12] p. 208, Para. 2, [1900MS].

The second temptation also Jesus firmly resisted. "It is written again," He said, "Thou shalt not tempt the Lord thy God." [Cf: ST 04-04-00 para. 13] p. 208, Para. 3, [1900MS].

All should become familiar with God's Word; because Satan perverts and misquotes Scripture, and men follow his example by presenting part of God's Word to those whom they wish to lead in false paths, withholding the part that would spoil their plans. All have the privilege of becoming acquainted with a plain "Thus saith the Lord." God's commands and requirements are all calculated to promote industry, economy, temperance, and wisdom. When men yield to the temptation to disregard God's Word, they range themselves under Satan's banner. There are false shepherds who will say and do perverse things. Children should be so

instructed that they will be familiar with God's Word, able to know when part of a scripture is read and part left unread, to make a false impression. [Cf: ST 04-04-00 para. 14] p. 208, Para. 4, [1900MS].

We are guilty of the sin of presumption when we defile our bodies. Paul declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Our bodies are a wonderful exhibition of God's incomprehensible skill and unceasing goodness. They are not to be trifled with. With all the power of a sanctified mind and a purified soul, they are to be consecrated to God. [Cf: ST 04-04-00 para. 15] p. 208, Para. 5, [1900MS].

Parents, warn your children against the sin of presumption. Teach them that it is presumption to educate an appetite for tobacco, liquor, or any hurtful thing. Teach them that their bodies are God's property. They are His by creation and by redemption. They are not their own; for they have been bought with a price. Teach them that the body is the temple of God, and that it is not to be made strengthless and diseased by the indulgence of appetite. [Cf: ST 04-04-00 para. 16] p. 208, Para. 6, [1900MS].

The Lord did not create the disease and imbecility now seen in the bodies and minds of the human race. The enemy has done this. He desires to enfeeble the body, knowing that it is the only medium through which mind and soul can be developed for the upbuilding of a symmetrical character. Habits which are contrary to the laws of nature, war constantly against the soul. [Cf: ST 04-04-00 para. 17] p. 208, Para. 7, [1900MS].

God calls upon you to do a work which through His grace you can do. How many sound bodies are there which can be presented to God as a sacrifice that He will accept in His service? How many are standing forth in their God-given manhood and womanhood? How many can show a purity of tastes, appetites, and habits that will bear comparison with Daniel's? How many have calm nerves, clear brain, unimpaired judgment? Instead, thousands are to-day health-destroyers, self-made invalids, because of their disregard of the laws of health. [Cf: ST 04-04-00 para. 18] p. 208, Para. 8, [1900MS].

In the Ten Commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God. The Lord has given His commandments to be a wall of protection round His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to preserve every faculty in health, so that it may be presented to God in service. The Lord can use them; for they understand the words of the great apostle: "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." Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 04-04-00 para. 19] p. 209, Para. 1, [1900MS].

[*In Two Articles. This Is the Second.*] 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." Satan's expulsion from heaven had not reformed him. In this last temptation he touched on the subject of his fall from heaven. He had then become dissatisfied because Christ was preferred before him, and he now declared that if Christ would acknowledge him as supreme, he would relinquish his claim to the world. [Cf: ST 04-11-00 para. 01] p. 209, Para. 2, [1900MS].

Christ had heard Satan's taunting words of scorn regarding His claim to be the Son of God: "Thou the Son of God--born in a stable, hurried off to Egypt for fear of being destroyed by Herod, working as a carpenter in an obscure town of Galilee! If at Thy baptism a voice from heaven said, 'This is My beloved Son, in whom I am well pleased,' why art Thou now helpless and starving in this wilderness? Why is the illustrious Son of God wandering, unhonored and unattended, among the wild beasts? Where is Thy retinue of angels? Where are Thy glory and honor?" [Cf: ST 04-11-00 para. 02] p. 209, Para. 3, [1900MS].

Satan now presented to Christ the kingdoms of the world in all their glory. The view was the most extensive upon which the eye could rest, and as they looked upon it, Satan said: "All this power . . . is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine." [Cf: ST 04-11-00 para. 03] p. 209, Para. 4, [1900MS].

In the first temptation Satan had said, "If Thou art the Son of God." Evidence was now given him that Jesus was indeed all that He claimed to be. Divinity flashed through humanity as the Saviour said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." With such power were these words spoken that Satan left the battlefield a conquered foe. [Cf: ST 04-11-00 para. 04] p. 209, Para. 5, [1900MS].

Christ had gained the victory. Passing over the ground where Adam stumbled and fell, He had not yielded in a single point. The conflict was ended, and He was a conqueror. But the strain had been great, and He lay as one dying. "And, behold, angels came and ministered unto Him." Not only was food supplied to Him; supernatural restoration came. God sent His approval and commendation to revive His Son. How much the Saviour enjoyed the comfort brought to Him! His time of victory had come. He could accept the companionship and service of the angels, since they came unbidden by Himself, sent direct from the Father, whom He had honored by enduring the test under circumstances such as no human being will ever pass through. He had been given opportunity to take sides with the apostate foe of God, but He repulsed every temptation with the words, "It is written." Well might a voice from heaven declare, "This is My beloved Son, in whom I am well pleased." [Cf: ST 04-11-00 para. 05] p. 209, Para. 6, [1900MS].

The lesson taught by these temptations is for us all. The Captain of our salvation was made perfect through suffering. Today the Lord tries men to see what characters they will develop. He tried the Israelites, that it might be seen what was in their hearts. Paul's character was perfected by trial. God is to-day trying the faith of every soul who claims to be in His service. When passing through trials, we may know that thus God is striving to lead us to know Him and place our trust in

Him. [Cf: ST 04-11-00 para. 06] p. 210, Para. 1, [1900MS].

When we choose our own way, our own will, our own pleasure, when we follow our own impulses, we do not live as sons and daughters of God. We do not love God supremely or our neighbor as ourselves. We are robbing God. Our time, our service, our affection, our property, all belong to Him. When God's people bring to Him the willing offering of a faithful tithe, their faithfulness will be rewarded. But many who profess to give God all, make a reservation of themselves or of their property. God will accept nothing less than a spiritual priesthood who can bring Him an offering in righteousness. No selfishness is of Christ. Selfishness lies at the foundation of all sin. The time has come when it is for our present and eternal good to know the will of God for ourselves. The path traveled by Christ is the only safe path for us to follow. The Saviour says, "He that will come after Me, let him deny himself, and take up his cross, and follow Me." [Cf: ST 04-11-00 para. 07] p. 210, Para. 2, [1900MS].

The prayer Christ offered to His Father, just before leaving His disciples, to be betrayed, rejected and condemned, is for His disciples in all time. In this prayer He 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. 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 04-11-00 para. 08] p. 210, Para. 3, [1900MS].

It is not enough to have a theory of the truth. The mind must receive enlightenment from the Holy Spirit regarding the will of God. Then by his service man must bear witness to the light, according to his knowledge of God and of Christ. The Lord must be honored. His followers must trust in Him, believing that He is working in their behalf to bring them through trying places. In this God consults His own glory and their highest good. He seeks to give them an experience that will be of the greatest value to them. [Cf: ST 04-11-00 para. 09] p. 210, Para. 4, [1900MS].

Our knowledge of God and of Christ is altogether too meager. True knowledge of God is genuine and practical. Those who have this knowledge will not keep silent. They will communicate to others what they have received. They will make an entire surrender of the will to God, realizing that they are to reach higher and still higher, that they may give others the benefit of their experience as those who have been tried and proved through prayer and patience. We have been given to Christ by the Father, and no man can pluck us out of His hand. By Christ we are to be purified, made white, and tried. Our knowledge of God is to steadily increase. Christ says, "Ye are the salt of the earth." The leaven of righteousness in the life of believers is revealed by the words, the spirit, the deportment. True virtue is manifested in the daily life. Mrs. E. G. White. [Cf: ST 04-11-00 para. 10] p. 210, Para. 5, [1900MS].

Christ's lessons of instruction to the Jews appeared to them as altogether new, but in reality they were the old truths which Christ

Himself had given to the people of God. The precious treasure committed to Israel was lost sight of as men departed from God, and Christ as the great center of light and life came to the earth to rescue it from the rubbish of error under which it had been buried. [Cf: ST 04-18-00 para. 01] p. 211, Para. 1, [1900MS].

As Nicodemus heard Christ, his heart was stirred within him. The words of this humble Teacher aroused him to inquire if these things were so. But Nicodemus was proud of his Jewish faith, and he sought to hide his curiosity from the Saviour. He did not wish to be known as an inquirer, and he put on an appearance of dignity, as tho it were an act of condescension of his part to seek an interview with Jesus. He did not at once make known his errand, but opened the conversation by speaking in praise of the penetration of Christ and of His rare gifts as a speaker. But Christ, after courteously receiving His guest, came directly to the point, and laid open before Nicodemus the object of his visit. [Cf: ST 04-18-00 para. 02] p. 211, Para. 2, [1900MS].

Nicodemus was surprised that Christ should understand the burden of his heart. With solemn power the Saviour said: "Verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . 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: ST 04-18-00 para. 03] p. 211, Para. 3, [1900MS].

At thought of a kingdom so pure that he could have no part in it unless he was born again, Nicodemus was filled with amazement. "How can these things be?" he asked. And Jesus said unto him: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, 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 as 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 eternal 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: ST 04-18-00 para. 04] p. 211, Para. 4, [1900MS].

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of their camp, that all might look and live. But there were some who would not accept the help provided. They stopped to reason concerning the foolishness of looking for relief to such a source. That they should be saved by looking to a piece of brass was absurd to their minds, and they said, We will not look. Their decision was fatal, and many of the children of Israel perished. [Cf: ST 04-18-00 para. 05] p. 211, Para. 5, [1900MS].

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. That brazen serpent uplifted in the wilderness was a symbol of Christ. The faith which the believing Israelites exercised as they looked at it, we must exercise as we look to Christ. With the same simplicity sinners must

receive the Saviour; for He alone can save from sin. He is our ransom. Whoever rejects the salvation He proffers is lost to God and heaven. [Cf: ST 04-18-00 para. 06] p. 211, Para. 6, [1900MS].

What would have become of the wounded Israelites had they all refused the only remedy provided for them,--had they said, We will try other means; we shall try the skill of our physicians; there is wisdom enough among us to heal the disease?--Had they done this, they would all have perished. So those who to-day slight the remedy God has provided for sin, who refuse to accept Christ as a personal Saviour, will perish in their sins. [Cf: ST 04-18-00 para. 07] p. 212, Para. 1, [1900MS].

Today God has given to men the truth with power. He has opened His Word to those who are searching and praying for light. But when these messengers gave the truth they had received to the people, many were as unbelieving as were some of the Israelites. Today many are caviling over the truth brought to them by humble messengers. How can this message be truth? they question. How is it possible that by looking to Jesus, and believing in His imputed righteousness, I can 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: ST 04-18-00 para. 08] p. 212, Para. 2, [1900MS].

God designs that the message of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence. We are to know more than we know 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 those who are searching God's Word with contrite hearts. Those who will devote their powers to the study of God's Word, and especially to 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 studying this book. But here Christ has declared through His servant John what shall be in the last days. [Cf: ST 04-18-00 para. 09] p. 212, Para. 3, [1900MS].

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 look to Him may be healed of the serpent's sting. By beholding Him, we may become changed into the same image. Faith, love, and holiness will grow in the soul. "This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." When we realize the value of this knowledge, these glorious truths will glow in our hearts, tremble upon our lips, and pervade our whole being. [Cf: ST 04-18-00 para. 10] p. 212, Para. 4, [1900MS].

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 hand. Thousands of men and women have drawn water from the wells of salvation, yet the supply is not

diminished. These men have not exhausted the grand and holy themes of the Word of God. Thousands more may engage in searching out the mysteries of salvation. When the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth, and at every fresh attempt to discover truth, something that has never yet been unfolded will be revealed. 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." Mrs. E. G. White. [Cf: ST 04-18-00 para. 11] p. 212, Para. 5, [1900MS].

The Lord would have His chosen workers like their Pattern, who came to reveal God by living His law. Those who bear the vessels of the Lord are to be clean, their characters untainted, their influence uncorrupted, their names registered in the Lamb's book of life, men and women who are recognized in the heavenly courts as laborers together with God. The apostle Paul exhorts us: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Unless those who believe the truth realize their obligations as followers of Christ, unless they understand the high principles which should be brought into their work, their light will not shine amid the moral darkness of the world. The true Christian will do all in his power to rise to the highest achievements. He will live in unity with his fellow-men, and will be a convincing argument to the world in favor of the grace of Christ. [Cf: ST 04-25-00 para. 01] p. 213, Para. 1, [1900MS].

The Saviour says, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." He who will commence at the lowest round of the ladder and ascend, keeping heaven always in view, will become rich in heavenly treasure, God's Word is to him a mine of wealth. By bringing earnestness and self-denial into his ministry, he is making provision for an eternal reward. Those who follow Christ in self-denial will bear the fruit the Saviour bore, and even when their life shall close, the seed scattered by the trees of the Lord's planting will be multiplied to the praise and glory of His name. Men and women who will live the faith in its purity, and consecrate their powers to the development of Christian character, will be a power for good; for the true goodness of unselfish deeds will shine out in their lives. [Cf: ST 04-25-00 para. 02] p. 213, Para. 2, [1900MS].

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." God calls upon those who have talents to act their part in preparing a people to stand in the great day of the Lord. His workers are to be clad in all the armor of God. To be converted one day under the Holy Spirit's working is not enough. Let the Spirit of God cleanse the soul temple day by day. Let Jesus in. He invites you to receive Him. Covetousness and the other evils that dominate your lives are not such precious traits that you should be unwilling to part with them. I know that we have not risen to the height of our possibilities; for self is cherished as tho it were pure, untarnished gold. There are heights which we have not

reached,--heights which, if we do not reach, we shall be "found wanting." [Cf: ST 04-25-00 para. 03] p. 213, Para. 3, [1900MS].

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. Deny self, and take upon you Christ's yoke. Then the Lord will greatly bless you. The judgments of God are in the land. He is sending them upon men by land and by sea. While time still lasts, cease from cherishing pride and self-indulgence. Seek the Lord while He may be found; call upon Him while He is near. Humble the heart before God, and pray that He will reveal Himself. [Cf: ST 04-25-00 para. 04] p. 213, Para. 4, [1900MS].

Through His inspired apostle, Christ has shown us what the character will be when imbued with the love of Christ. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." This example is given us that we may know the heights we may reach in and through Christ. The standard He presents is perfection, and through His merits we may attain to this. We come short because we are content to look at earthly things rather than at heavenly. [Cf: ST 04-25-00 para. 05] p. 214, Para. 1, [1900MS].

What others may do, what others may say, what others may think of you, will not change God's thoughts toward you. He that doeth righteousness is righteous, and the opinion of men will not change His character. You have a heaven to win. Christ gave His own life that you might obtain the peace and rest and love of God. Keep looking to Jesus, who loves you, and whom you are to love. Invite the heavenly Guest to abide with you. [Cf: ST 04-25-00 para. 06] p. 214, Para. 2, [1900MS].

We have no excuse for remaining in spiritual weakness and poverty. God's Word declares: "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 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." Every provision has been made, and it rests wholly with us whether we will believe the words of God. [Cf: ST 04-25-00 para. 07] p. 214, Para. 3, [1900MS].

We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. Christ calls upon us to be filled with all the fulness of God. Then we can truly represent the perfection of the Christian religion. "Whosoever drinketh of the water that I shall give him," the Saviour declares, "shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Christ wants us to be co-laborers with Him. When we are emptied of self, He will give us His grace to impart to others. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will surely supply the cleansed vessels with light and

comfort and hope and love for those who are in need. We must render God more than fitful service. But we can do this only by learning of Jesus, cherishing His meekness and lowliness of heart. Let us hide ourselves in God. Let us have confidence in Him. Let us abide in Christ. Then 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,"--from character to character. God does not expect impossibilities from you or me. Beholding Him, we may be changed into His image. [Cf: ST 04-25-00 para. 08] p. 214, Para. 4, [1900MS].

Let the spirit be cleansed from all earthliness, all unholy, uncharitable thoughts. Let the words be clean, sanctified, vivifying, and refreshing to all. Be not easily provoked. Let the praise of God be in your hearts and upon your lips, that no evil thing may truthfully be said of you. God says you may govern yourself. He has provided the aid of the Holy Spirit, that you may put on Christ, and build up a pure, beautiful structure, in which God can delight. Sit in serious, earnest judgment on your defects. Look to Jesus. He gave His life a sacrifice for your sins, that He might present you pure and spotless before the heavenly universe. "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, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace." Mrs. E. G. White. [Cf: ST 04-25-00 para. 09] p. 214, Para. 5, [1900MS].

The Bible is to be our great lesson book. From Genesis to Revelation it is full of instruction on practical goodness. We need to search it diligently, that we may understand every word of God. Thus we eat the flesh and drink the blood of Christ. [Cf: ST 05-02-00 para. 01] p. 215, Para. 1, [1900MS].

In the Word of God we are given explicit instruction in regard to the unity that should exist among Christ's followers. From the pillar of cloud Christ gave Moses direction as to how man should regard God and his fellowman. The children of Israel were enjoined to treat with love and compassion their brethren and the stranger sojourning with them. It is essential that we understand and practise the principles laid down by the great Teacher regarding unity. [Cf: ST 05-02-00 para. 02] p. 215, Para. 2, [1900MS].

Christ's prayer to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us plainly that disunion and variance are dishonoring to God. "This is life eternal," Christ prayed, "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. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. 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. . . . I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. . . . I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst

keep them from the evil. . . . 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." [Cf: ST 05-02-00 para. 03] p. 215, Para. 3, [1900MS].

When Christ abides in the hearts of believers, unity will be seen. Love will flow from them to others in a strong current. The privileges and opportunities given them will be appreciated. Their unity will testify in a most powerful manner that they are children of God. It will have an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: ST 05-02-00 para. 04] p. 215, Para. 4, [1900MS].

Let us seek earnestly to obey the conditions God has laid down, by striving for the unity that should exist among believers. Christ's true followers will act upon the principles He has laid down. "They are not of the world," He said, "even as I am not of the world. Sanctify them through Thy truth; Thy Word is truth. . . . 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." This is the most wonderful statement that ever came from the lips of Christ. Why do we not show that we understand and appreciate these words? [Cf: ST 05-02-00 para. 05] p. 215, Para. 5, [1900MS].

We are plainly told that when we receive Christ, a change takes place in us which shows the world that God did indeed send His Son to this earth. But how many who claim to be Christians are Christians in word, deed, and thought? How many reveal to the world the glory which Christ declares He gave to His people? Who among those that have been given such great light reveal this light in clear, distinct rays by their love and unity? [Cf: ST 05-02-00 para. 06] p. 216, Para. 1, [1900MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . In Him was life; and the life was the light of men. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." Christ came to our world to show us how to live true, upright lives; and all who are Christians will carry out His principles. They will represent Him by their compassionate tenderness for one another. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "And of His fulness have all we received, and grace for grace." As we receive the precious gift of grace, we are to impart it to others. Thus we show that we are in partnership with Christ. God and man work in harmony. Man receives the grace of Christ, and from him it flows forth in kind words and deeds to his fellow-men. [Cf: ST 05-02-00 para. 07] p. 216, Para. 2, [1900MS].

When we are one with Christ, we have power to show to the world that God loves human beings as He loves His only-begotten Son. Why do we not eat the bread and drink the water of life, that the Christlife may be revealed in our lives, and that the world may see what wonderful privileges are ours? Shall Christ always be disappointed in His people? Will they always refuse to comply with the conditions He has laid down?

Shall we not change this feature of our experience? Shall we not believe that God will work with power if we do not hinder Him by disregarding His requirements? What could not God do for us if we would but place ourselves in right relation to Him and to one another? [Cf: ST 05-02-00 para. 08] p. 216, Para. 3, [1900MS].

"Whosoever is born of God doth not commit sin," John declares; "for his seed remaineth in him, and he can not sin, because he is born of God. . . . This is the message that ye have heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." [Cf: ST 05-02-00 para. 09] p. 216, Para. 4, [1900MS].

Shall we not be doers of God's Word? Shall we not work in partnership with Christ? "By one offering He hath perfected forever them that are sanctified. . . . This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts and in their minds will I write them; and their sins and their iniquities will I remember no more." God desires us to have all that He has provided for us at such an immense cost. The reason why the great and grand truths which have been presented to us do not accomplish more is that we do not live these truths; therefore they are powerless to influence us. We need a deeper appreciation of truth. Mrs. E. G. White. [Cf: ST 05-02-00 para. 10] p. 216, Para. 5, [1900MS].

And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat." Christ had no home that He called His own. Those who invited Him to their houses regarded Him as being too poor to possess a home. But every house was His property. [Cf: ST 05-09-00 para. 01] p. 217, Para. 1, [1900MS].

Simon thought that in making this feast he was doing Christ an honor. But, even tho what he furnished had been his own, in partaking of his hospitality Christ would have given more than was bestowed on Him. As He sat at the Pharisee's table, He ate the provision furnished by His Father. Scribes and Pharisees were tenants in His home. His benevolence provided them with food and clothing. If He had not become man's surety, they would have enjoyed no blessings. And not only do temporal blessings come from Him, but to all who will receive it, He gives the bread of life. [Cf: ST 05-09-00 para. 02] p. 217, Para. 2, [1900MS].

Christ ate with publicans and sinners, as well as with Pharisees. When He was invited to their homes, He accepted the invitation. In this He offended the scribes and Pharisees, who thought that a Jew should not thus forget the wall of partition that tradition had erected. But with God there is no sect or nationality. When thus accused, Christ answered, "I came not to call the righteous, but sinners to repentance." He placed Himself in the very avenue where He could gain access to perishing souls, and plant in human hearts the seeds of truth, seeds that would spring up and bear fruit to the glory of God. [Cf: ST 05-09-00 para. 03] p. 217, Para. 3, [1900MS].

Christ never provided a luxury for Himself, but He allowed expressions of respect and love to flow to Him. This was His due. He had nothing in

the world which He claimed as His own, yet He made the world and all that is therein. For our sake He became poor, that we through His poverty might be made rich. He bore the weakness of humanity. Could human eyes have been opened, they would have seen that He was stronger than the strong man armed; but He never forgot that in the estimation of the world He was poor man. There was no sham humility about Him. He was humility itself. "Being found in fashion as a man, He humbled Himself." When any one did Him a favor, with all courtesy and heavenly politeness He blessed the giver. He never refused the simplest flower plucked by the hand of a child and offered to Him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life. [Cf: ST 05-09-00 para. 04] p. 217, Para. 4, [1900MS].

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner." [Cf: ST 05-09-00 para. 05] p. 217, Para. 5, [1900MS].

By curing Simon of leprosy, Christ had saved him from a living death. But now Simon questioned whether Christ were a prophet. Because Christ allowed this woman to approach Him, because He did not indignantly spurn her as one whose sins were too great to be forgiven, because He did not show that He realized that she had fallen, Simon was tempted to think that He was not a prophet. His heart was filled with mistrust and unbelief. Jesus knows nothing of this woman, who is so free in her demonstrations, he thought, or He would not allow her to touch Him. [Cf: ST 05-09-00 para. 06] p. 217, Para. 6, [1900MS].

But Simon could not read his Guest's heart. It was his ignorance of the only true God, and Jesus Christ, whom He had sent, that led him to think as he did. He had not yet been fully converted from his Pharisaism. He did not realize that on such occasions God's Son must act in God's way,--with compassion, tenderness, and mercy. Simon's way was to take no notice of Mary's penitent service, her humble action. Her act of kissing Christ's feet and anointing them with ointment was exasperating to Simon. He thought that if Christ were a prophet, He would recognize sinners, and rebuke them. [Cf: ST 05-09-00 para. 07] p. 218, Para. 1, [1900MS].

Reading Simon's thoughts, Christ answered them before he had spoken, thus showing that He was a prophet of prophets. "Simon," He said, "I have somewhat to say unto thee. . . . There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged." [Cf: ST 05-09-00 para. 08] p. 218, Para. 2, [1900MS].

As did Nathan with David, Christ concealed His home thrust under the vail of a parable. He threw upon His host the burden of pronouncing

sentence upon himself. This way of presenting the matter made Simon feel very uncomfortable. He himself had led into sin the woman he now despised. She had been deeply wronged by him. By the two debtors of the parable Simon and the woman are represented. Simon's sin is shown to be tenfold greater than that of the woman, as much greater as a debt of five hundred pence is greater than a debt of fifty pence. [Cf: ST 05-09-00 para. 09] p. 218, Para. 3, [1900MS].

Simon now began to see himself in a new light. He saw how Mary was regarded by one who was indeed a prophet in every sense of the word. He saw that with keen prophetic eye Christ read her heart of love and devotion. Simon was ashamed. He felt that he was in the presence of a being superior to himself. [Cf: ST 05-09-00 para. 10] p. 218, Para. 4, [1900MS].

Simon had doubted that Christ was a prophet, but in his very knowledge of this woman, Christ gave evidence of His prophetic character. His mighty works bore witness of Him. His miracles, His wonderful instruction, His long patience, His humility, all were evidences of His divinity. Simon need not have doubted. [Cf: ST 05-09-00 para. 11] p. 218, Para. 5, [1900MS].

"I entered into thine house," Christ continued, "thou gavest Me no water for My feet;" but with tears of repentance, prompted by love, she hath washed My feet, and hath wiped them with the hairs of her head. "Thou gavest Me no kiss;" but this woman, whom you despise, since the time she entered in, hath not ceased to kiss My feet. The washing of the feet and the kiss of welcome were attentions that were not invariably shown to guests. It was customary to bestow them on those to whom it was desired to show special regard. These ministrations Christ should have received from His host, but He did not. [Cf: ST 05-09-00 para. 12] p. 218, Para. 6, [1900MS].

Christ recounted the opportunities Simon had had to show his love for his Lord, and his appreciation of what had been done for him. Plainly, yet with delicate politeness, Christ assured His disciples that His heart is grieved when His children neglect to express their gratitude to Him by words and deeds of love. Some may think that this scripture is no longer of force, but it is. Writing of those women who were to be honored, Paul said, "If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." Many need sympathy and appreciation. But those who would wash the saints' feet must have sanctified discernment, that they may be able to recognize a saint. The garment of God's messenger may be travel-stained and worn, but he may be an angel in disguise. Unrecognized, angels talk with men, speaking words that are to their souls as the water of life. Mary was looked upon as a great sinner, but Christ knew the circumstances that had made her thus. He saw that she had great capabilities for good. He saw the better phase of her character, and knew that through His grace she would become a partaker of the divine nature, and would purify her soul by obeying the truth. [Cf: ST 05-09-00 para. 13] p. 218, Para. 7, [1900MS].

Christ might have extinguished every spark of hope in Mary's soul, but He did not. The Heart-searcher read the motives that led to her actions, and He also saw the spirit that prompted Simon's words. "Seest

thou this woman?" He said to him; she is a sinner; "I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven." [Cf: ST 05-09-00 para. 14] p. 219, Para. 1, [1900MS].

Those present, thinking of Lazarus, who had been raised from the dead by Christ, and who was at this time a guest in his uncle's house, began to question, saying, "Who is this that forgiveth sins also?" But Christ continued, "Thy faith hath saved thee; go in peace." [Cf: ST 05-09-00 para. 15] p. 219, Para. 2, [1900MS].

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite soul away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. He will not reject any who come to Him penitent and believing. Freely will He pardon all who come for forgiveness and restoration. [Cf: ST 05-09-00 para. 16] p. 219, Para. 3, [1900MS].

But to know Jesus requires a change of heart. No unconverted person, in his natural state of depravity, loves Christ. A love of Jesus is the first result of conversion. The proof of this love is given: "If ye love Me, keep My commandments." "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." [Cf: ST 05-09-00 para. 17] p. 219, Para. 4, [1900MS].

Christ might commission the angels of heaven to pour out the vials of wrath on our world, full of hypocrisy and sin, destroying those who are filled with hatred to God. He might blot this dark spot from His universe. But He does not do this. He is to-day standing at the altar of incense, presenting before God the prayers of those who desire His help. "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: ST 05-09-00 para. 18] p. 219, Para. 5, [1900MS].

Jesus is to be loved and trusted. All who will be obedient He leads upward step by step, as fast as they can advance, that, while standing by the side of the Sin bearer, in the light that proceeds from the throne of God, they may breathe the air of the heavenly courts. Beside his great Intercessor, the repentant sinner stands above the strife and accusation of tongues. "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled." [Cf: ST 05-09-00 para. 19] p. 219, Para. 6, [1900MS].

No human being, even tho united with evil angels, can impeach the souls who have fled to Christ for refuge. He has united the believing soul to His own divine-human nature. In His mediatorial office, His divinity and humanity are combined, and upon this union hangs the hope of the world. Mrs. E. G. White. [Cf: ST 05-09-00 para. 20] p. 219, Para. 7, [1900MS].

In His life and lessons Christ gave a perfect exemplification of the

unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and upholding all things, He is constantly ministering to others. Satan misrepresented God to the world, as he did to Adam and Eve. Selfishness has its origin in Satan, and just as far as it is indulged, so far are Satan's attributes cherished; but Satan charged God with these attributes, and belief in his principles was becoming more and more widespread. By the Son of God these principles must be demonstrated as false, and God's character shown to be one of love. By Him the Father must be rightly represented. God committed His ideal to Christ, and sent Him into the world, invested with divinity, yet bearing humanity. [Cf: ST 05-16-00 para. 01] p. 220, Para. 1, [1900MS].

Christ stooped to take man's nature, that He might reveal the sentiments of God toward the fallen race. Divine power was brought within the reach of all, that sinful human beings might reveal the image of God. Christ assumed our nature in order to counterwork Satan's false principles. He came to give by His ministry an expression of the mind of God. [Cf: ST 05-16-00 para. 02] p. 220, Para. 2, [1900MS].

And with clearness and power Christ set forth the attributes of God. He is "the brightness of His glory, and the express image of His person," even "the image of the invisible God;" yet He humbled Himself, taking the form of a servant. Our Redeemer is a perfect revelation of the Godhead; and it is of importance that, as His disciples, we understand through Him God's relation to us, and our relation to God. He is the world's great Teacher; and what we know of God through Him is the measure of our practical knowledge of the truth as it is in Jesus Christ. [Cf: ST 05-16-00 para. 03] p. 220, Para. 3, [1900MS].

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of true service. He would not leave this great subject in man's charge. Of so much consequence did He regard it, that He Himself, one equal with God, washed the feet of His disciples. "Ye call Me Master and Lord," He said; "and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." [Cf: ST 05-16-00 para. 04] p. 220, Para. 4, [1900MS].

The ordinance of humility most forcibly illustrates the necessity of true ministry. This ordinance was to be observed by the disciples, that they might ever keep in mind the lessons of humility and ministry that Christ had given them. Not long before this, John and James had come to their Master with the request, "We would that Thou shouldst do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." The other disciples were very much displeased by this request. Jesus called them all to Him, and talked with them about it: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be

servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." [Cf: ST 05-16-00 para. 05] p. 220, Para. 5, [1900MS].

While the disciples were contending for the highest place in the promised kingdom, Christ girded Himself, and performed the office of a servant, by washing the feet of those who had called Him Lord. He, the pure and spotless One, was about to offer Himself as a sin offering for the world; and as He ate the Passover with His disciples, He put an end to the sacrifice which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, the ordinance of feet washing and the sacramental supper, to be observed through all time by His followers in every country. These should ever repeat Christ's act, that all may see that true service calls for unselfish ministry. [Cf: ST 05-16-00 para. 06] p. 221, Para. 1, [1900MS].

Christ's words on this occasion should be studied, appreciated, and obeyed. The spirit of selfishness that led James and John to ask for the first place in the kingdom would, if cherished, have resulted in self-serving, and they would have been eternally lost. The sentiments of many who claim to be sons and daughters of God need to be greatly changed. The Son of God was rich, yet for our sake He became poor, that through His poverty we might be made rich. His example should be followed by all who name His name. "We are laborers together with God; ye are God's husbandry, ye are God's building." Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 05-16-00 para. 07] p. 221, Para. 2, [1900MS].

The ordinance of feet washing is an ordinance of service. This is the lesson the Lord desires all to learn from it. He desires us to think of its whole meaning, not merely of the act of outward cleansing. This lesson was given to reveal the great truth that Christ is an example of what we, through His grace, are to be in our intercourse with one another. It shows that the entire life should be one of humble, faithful ministry. This ordinance means much to us; and when rightly practised, the children of God are by it brought into holy relationship with one another, to bless and help one another. [Cf: ST 05-23-00 para. 01] p. 221, Para. 3, [1900MS].

There is an object before all Christians. They are to do the work Christ did while here upon earth. "Wist ye not," He said, "that I must be about My Father's business?" I came to show what the Lord requires of all who would win eternal life. Christ's work was performed according to the law of service, and He says to us, "Without Me ye can do nothing." After His ascension He appeared to His disciples, who had returned to their fishing. So wearied and discouraged were they that at first they did not recognize His voice. He asked them if they had taken anything, and the mournful answer was returned. "We have toiled all night, and have taken nothing." In clear, calm tones Christ's words sounded over the water, "Cast the net on the right side of the ship, and ye shall find." They hastened to do His bidding, yet saying at the same time, "We have toiled all night without success; it is not likely that we shall be successful now." But the success that always follows obedience crowned their efforts. They were not able to draw in the net, so full was it of fish. Immediately they forgot the fruitless labor of the night. They saw Jesus as a risen Saviour, and believed in Him. From

this miracle they learned the lesson which all need to learn,--that without the cooperation of Christ, all work will be hard and profitless. [Cf: ST 05-23-00 para. 02] p. 221, Para. 4, [1900MS].

If we would work as Christ worked, we must have the mind of Christ. He can not cooperate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of the heart to His gracious pleading, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest, without pardon, without wearing Christ's yoke and learning His meekness and lowliness. But let adversity come, and they find that they have leaned on a broken reed. There is no peace for the wicked. Difference and dissension will be seen among those who are not chosen by the Lord; but let it not spring up and bear fruit among those who claim to be representing Christ. There is no work more sacred for Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to redeem the human race. [Cf: ST 05-23-00 para. 03] p. 221, Para. 5, [1900MS].

Wherever we go, whatever we do, we are to have an abiding sense that we are in the service of the Lord. The world is full of those who need to be ministered unto,--the weak, the helpless, the ignorant. Christ's followers should cherish no selfish motives, no feeling of self-exaltation. He who shows that he desires the highest place, irrespective of those around him, who thinks that he must be specially favored, is far from grasping the meaning of Christ's words, "The Son of man came not to be ministered unto, but to minister." [Cf: ST 05-23-00 para. 04] p. 222, Para. 1, [1900MS].

The principles of God's law are to be imprinted on our hearts and carried into every phase of life. Our children should be taught obedience to God's commandments. When this law is graven on our hearts, we shall indeed minister to others for Christ's sake. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only with reference to self. Time is of value to them only as they can gather for themselves. In all business transactions this is their object. Not for others, but for themselves do they minister. God created them to live in a world where unselfish service must be performed. He designed them to help their fellow-men in every possible way. But in the place of doing this, they grasp everything for themselves. "I" is so large that they can not see anything else. They are not in touch with suffering humanity. [Cf: ST 05-23-00 para. 05] p. 222, Para. 2, [1900MS].

Those who thus live for self are like the fig tree, which made every pretension, but was fruitless. When Christ came to it, seeking fruit because He was hungry, no fruit rewarded His search. He pronounced a withering curse on this tree. "Let no fruit grow on thee henceforth forever," He said; and presently the fig tree withered away. This fruitless tree symbolized the condition of the Jewish nation at that time. Every opportunity and privilege were granted them. Christ came to show them the way of life, but they were determined to walk in their

own selfish way, and the Lord gave them up as joined to their idols. He left them to perish in the destruction of Jerusalem. Had they kept the law of God, they would have done the same unselfish work that Christ did, and would thus have fulfilled God's purpose for them. [Cf: ST 05-23-00 para. 06] p. 222, Para. 3, [1900MS].

The Jewish nation brought ruin on themselves by refusing to minister to others. Love for God and for their fellow-men was eclipsed by pride and self-sufficiency. Christ came to counteract this influence. He lived the law of God by ministering to those around Him. By the illustration of the withered fig tree He sought to teach the disciples a lesson they would never forget, and this lesson is a warning to every nation, every individual. No one can keep the law of God without ministering to others. Man is not to act as tho there was one rule for the master and another for the servant. Christ was a servant; he lived not to please Himself; and by His life of service He has ennobled all service. Those who for Christ's sake minister to the hungry and thirsty, the sick and imprisoned, because they see in every being a soul for whom Christ died; those who do not exalt themselves above their fellow-beings, but minister to their necessities, are doing the work Christ came to do. For them a reward is prepared by the Father. Mrs. E. G. White. [Cf: ST 05-23-00 para. 07] p. 222, Para. 4, [1900MS].

The Lord of life and glory humbled Himself to partake of human nature, that in and through Him the fallen sons and daughters of Adam may become united with God. Never could an earthly father feel as great and deep a pity and sympathy for his sons and daughters as our heavenly Father feels for His sons and daughters. Never can love be shown by mortals like the love that God has shown for the human family. God is revealed in Christ as full of mercy, love, goodness, and truth. His compassion can not be measured. Look at the cross of Calvary. Behold there God's precious gift. He "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 05-30-00 para. 01] p. 223, Para. 1, [1900MS].

This is the truth that is to be proclaimed everywhere. In this age uncertainty and irreligion prevail. There is a famine in the world for the true Word. But how few there are who preach the Gospel unmixed with human tradition! Saith the apostle Paul. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Today the simple truths of God's Word are preached by very few. Let us search and try our hearts to see if we have a burden of soul for those who know not the truth, a burden that leads us to work faithfully for them. The time has come, and this will be seen more and more plainly, when a standard bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver. [Cf: ST 05-30-00 para. 02] p. 223, Para. 2, [1900MS].

We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The leaven of truth in the soul will lead us to do the very work that Christ did when He was on this earth, to show the same love for others that He showed for us. All who know this love are privileged above anything that language can express. To understand it means to understand what Paul meant when he said: "That

He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man [through the leaven of truth]; 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." [Cf: ST 05-30-00 para. 03] p. 223, Para. 3, [1900MS].

If we are laborers together with God, the deep interest we have in those for whom Christ died will lead us to use His precious gifts to the very best advantage in rescuing the souls who are dying in their sins. As we use the power we have in God's lines, we shall be encouraged to exercise faith. We shall be shown what we can do in connection with Christ. [Cf: ST 05-30-00 para. 04] p. 223, Para. 4, [1900MS].

There are many souls to be saved. Often you will need to begin your work by feeding the hungry, by ministering to their bodily necessities. This will give you an opportunity to minister to the necessities of the soul. Thus the way is prepared for the uplifting of Christ. With those who do this work because the Lord has given it to them to do, hunting for the lost sheep, speaking loving words in season and out of season, helping the needy, telling them of the wonderful love that Jesus has for them, the Saviour is always precious, impressing the hearts of the poor, the miserable, the wretched, with their need. [Cf: ST 05-30-00 para. 05] p. 223, Para. 5, [1900MS].

"Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Cf: ST 05-30-00 para. 06] p. 224, Para. 1, [1900MS].

This is the recipe Christ has given to fainthearted, doubting, trembling saints. In this word He has given something definite and solid for diseased souls to grasp and lean upon. Let the sorrowful ones, who walk mournfully before the Lord, arise and help some one who needs help. God says to them, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." Christ is our righteousness. He goes before us as we do this work, and the glory of the Lord follows. [Cf: ST 05-30-00 para. 07] p. 224, Para. 2, [1900MS].

Christ has definitely pointed out our work; for He Himself, the Son of the living God, stooped to uplift the fallen. By pledges and words of assurance He sought to win to Himself the poor, the lost, the suffering. Human beings are precious in the sight of the Lord. Is it not a very strange thing that we regard so lightly those for whom Christ has died, that we put so little of ourselves into the work of doing what we can to rescue those who are suffering from poverty, sickness, and heartache, who need to know that Christ will forgive their sins and pardon their transgressions? Our work is to be done for the love of Christ and for the love of the beings that the Lord loved

so much that He gave His only-begotten Son to die for them. [Cf: ST 05-30-00 para. 08] p. 224, Para. 3, [1900MS].

Satan has prepared every kind of temptation to ensnare the youth, and not the youth only, but those of all ages. For rich and for poor he has spread his net, that he may ruin God's workmanship. Every year multitudes are ruined through intemperance, yet there are thousands upon thousands of saloons sustained by law. And the church, which should be a living power, is asleep. Men of discernment, of vital piety, are needed. Such men will look with horror upon the practise of legalizing the work of manufacturing drunkards. But the great majority give their influence to the destroyer, aiding him by voice and vote to destroy the moral image of God in man, not thinking of the families that are degraded by a perverted appetite for liquor. [Cf: ST 05-30-00 para. 09] p. 224, Para. 4, [1900MS].

Many a man has not the moral power to pass a saloon, with its attractions and invitations. He enters, and the glass is put to his lips. The intoxicating draught takes away his reason, and places him in the control of a spirit that leads him to violence and murder. His health is ruined, and his power of distinguishing between right and wrong, between the sacred and the common, is destroyed. His wife and children are beggared, and all because Satan's temptations were not resisted. The liquor seller knows the effect of liquor drinking; for it is demonstrated at his own door in scenes of quarreling and fighting. What an account liquor dealers will have to render to their God! What an account, too, will the poor inebriate have to render! He has brought children into the world with the same desires that control him. His sinful inclinations will be perpetuated in his children and his children's children. One man becomes defiled by a wrong course of action, and he defiles many others. [Cf: ST 05-30-00 para. 10] p. 224, Para. 5, [1900MS].

As men, and women as well, are thus beguiled, will not the Lord work through His church, impressing His people to do their duty in regard to these victims of sin? By many, liquor has been regarded as the only solace in trouble. If God's people seize the opportunities offered them, they will see the work waiting to be done. They will do the work which God would have had them do in the beginning of their experience, when their souls were filled with joy and gladness because their sins had been pardoned. [Cf: ST 05-30-00 para. 11] p. 225, Para. 1, [1900MS].

All who strive in the name of the Lord Jesus to counteract the evil of self-indulgence are doing the very work which Jesus of Nazareth came to our world to do. Make every effort to save all whom you possibly can. Do not argue that the evil is so deep and so widespread, and is increasing so rapidly, that your efforts will be of no avail. Rally round the standard of Christ. See in the degraded specimens of humanity, men and women whom Christ came to save. Altho they may have sunk to the very lowest depths of sin, there is a possibility of saving them. "I am not come to call the righteous, but sinners to repentance," Christ declared. It is the sinners that the church of God is called upon to seek and to save. Feed the hungry, clothe the naked, presenting at the same time the love of the great Physician. [Cf: ST 05-30-00 para. 12] p. 225, Para. 2, [1900MS].

Among the wealthy there are mirth, liquor drinking, reveling, dissipation. There are balls, games, theaters. All these tempt men and women from their allegiance to God. There are those there like the maiden who danced before Herod, so infatuating the besotted king that Satan gained control of his mind, and led him by a rash movement to sacrifice the life of one of the greatest of the prophets. But, notwithstanding all this, work, work, for Christ's sake, work. You are under obligation to God to show an interest in those around you. Your neighbor may be yielding to the temptation to destroy himself by liquor drinking and tobacco using. He may be burning up his vital organs by fiery stimulant. He is pursuing this course to the ruin of himself and his wife and children, who have no success in trying to stay the feet that are traveling the road to perdition. God calls upon you to do all in your power to save your fellow-creatures. Souls should not be left to perish. Lift before them the crucified Saviour. Point them to the Lamb of God, which taketh away the sin of the world. Some will be led to look upon the Saviour. Christ will inspire them with faith to look and live. Mrs. E. G. White. [Cf: ST 05-30-00 para. 13] p. 225, Para. 3, [1900MS].

It is the special work of Christians to help those who have fallen under Satan's temptations. "Let this mind be in you which was also in Christ Jesus." Those who have the mind of Christ, work in the same lines in which Christ worked. If you see a man who has by yielding to temptation weakened his moral power, do all that you can to help him. Let him that is strong support the weak. Help him by speaking words that encourage faith. By your influence seek to strengthen every good trait in his character. [Cf: ST 06-06-00 para. 01] p. 225, Para. 4, [1900MS].

The wretched victim of intemperance may refuse to seize the opportunity of regaining his manliness by breaking with Satan. Is it any less your duty to strive to awaken the soul dead in trespasses and sins, by doing all that human effort can do? Remember that you are not dealing with a sane man, but with one who is for the time being under the control of a demon. In the past, Satan has controlled his mind and directed his actions. When he comes to his senses, when he is no longer drunk, do all a human being can do to show him that you are his friend. Do not blame him; for very likely he curses himself; but help him to rise. Without some one to help him, he will go over the same ground again and again. [Cf: ST 06-06-00 para. 02] p. 225, Para. 5, [1900MS].

The world has utterly failed to restore the moral image of God in man. Multitudes have been allured to sell their reason for a glass of rum; and the world looks on, without the power to counteract the evil. Shall the priests and Levites see the ruin which Satan is working without making an effort, in the name of the Lord God of Israel, to lift up a standard against the enemy? Shall those who claim to be sons and daughters of God feel perfectly at liberty to enjoy the good things of this life, as did Dives, making no use of that which God gave to be used in carrying out His purposes? Shall the pitying tenderness of the Saviour for wretched, fallen, helpless beings be in vain, for the want of human channels through whom He can communicate His treasures of food and clothing and words fitly spoken? [Cf: ST 06-06-00 para. 03] p. 226, Para. 1, [1900MS].

Christ is waiting to exercise His power in behalf of the broken-down

victims of intemperance; but few, very few, of those who claim to be His children have cooperated with Him by speaking hopeful words to these discouraged souls, by taking to them, if necessary, the gifts of simple food, unstimulating drink, and clean clothing. Thousands might have been saved if those who have acted as did the priest and Levite had acted the part of the good Samaritan. Who will now awake to their God-given responsibilities? One soul rescued is a soul saved from Satan's grasp. [Cf: ST 06-06-00 para. 04] p. 226, Para. 2, [1900MS].

If poor, helpless beings are saved, it will be by arousing in them the sense that it is not too late for them to be men. Those who would act the part of the priest and Levite, may pass by on the other side, saying of the drunkard, It is time lost to work for such a man. But Christ died for that soul. Shall the heavy ransom paid for him be of no account? Let every soul who believes himself to be a Christian strive with all his power to do the work that Christ did. The Lord will use as His instrumentalities those who faithfully act their part. [Cf: ST 06-06-00 para. 05] p. 226, Para. 3, [1900MS].

Remember that every soul you succeed in saving will have the life that measures with the life of God. Those whom you are trying to help will be continually tempted to evil; but do not, because of this, cease your efforts. Remember the helplessness of these tempted human beings. Their fellow-men are cooperating with Satan in presenting his bribes. Let all who name the name of Christ arouse, and make determined efforts to save sinners, knowing that Jesus, the great Physician of the soul and of the body, is their efficiency. [Cf: ST 06-06-00 para. 06] p. 226, Para. 4, [1900MS].

There are many in poverty who are being driven to ruin. If the large sums of money now devoted to erecting monuments to the dead were used to help the hungry, starving, dying millions that throng our world, God would be better pleased. Is He not a God of the living? In the judgment a strict account will be required for every misused talent. Those who now engage in horse racing, cricket matches, gambling, are spending money for that which is not bread. Can they receive the benediction, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"? [Cf: ST 06-06-00 para. 07] p. 226, Para. 5, [1900MS].

The cities and villages of to-day are leavened with the principles of evil that prevailed in the time of Christ. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Cf: ST 06-06-00 para. 08] p. 226, Para. 6, [1900MS].

We must proclaim the truth now. We are guilty of fearful sin if we neglect to cooperate with God in His work of salvation. There is work for every one to do. When God's people open the door of the heart to His love, the light of His glory will be revealed in their work, as we have not yet seen it. All around you, in our cities, towns, and

villages, there are those who are tired, worn, depressed, whom Satan is tempting to indulge in amusements that pave the broad road which leads to ruin and death. He is offering them the apples of Sodom, which, when they are eaten, will be as ashes. Who will take upon themselves the burden of these souls? By judicious effort many can be reached who are now infatuated by pleasures that drive Christ from the soul. Let us press to the mercy seat, and in the name of Christ claim the power that has been promised to co-workers with Him. [Cf: ST 06-06-00 para. 09] p. 227, Para. 1, [1900MS].

Jesus will work wonderful miracles if men will but do their part. In his own strength, man can never recover himself from Satan's grasp. Only by a union with Christ can this restoration be accomplished. Man must work, he must pray, he must uplift the discouraged and hopeless, by his human endeavor, while he grasps the arm of the Mighty One, and wrestles as did Jacob for the victory. His cry must be, "I can not, I will not let Thee go unless Thou bless me." [Cf: ST 06-06-00 para. 10] p. 227, Para. 2, [1900MS].

What was Bunyan before his conversion? Who wrought in him the great change? His life reveals the power of the divine Physician. He was dead in trespasses and sins, but Christ re-created him. He took his mind under His control, and showed him wonderful things, enabling him to place them in such a form as to be the means of enlightening many in regard to the Christian warfare. Bunyan was redeemed from profanity and reveling, Newton from slave-dealing, to proclaim the uplifted Saviour. These cases show God's love for humanity. They show us that the God of nature is above nature in His deep and inexpressible love for man. By His power He causes the dead in trespasses and sins to hear the voice of the Son of God and come forth. [Cf: ST 06-06-00 para. 11] p. 227, Para. 3, [1900MS].

Do not forget that a Bunyan and a Newton may again be redeemed from among men. Just as wonderful miracles will be wrought upon human minds in the future as have been wrought in the past. Man is dead, without God, and without hope in the world. But over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." Not only will all who are in the graves hear His voice and come forth, He is to-day the Restorer of those dead in sin. Today Jesus is working His miracles. The great Physician stands by the side of the faithful worker, saying to the repentant, discouraged soul, "Son, thy sins be forgiven thee." Mrs. E. G. White. [Cf: ST 06-06-00 para. 12] p. 227, Para. 4, [1900MS].

Man's Responsibility. We can not know God and Jesus Christ until we search the Scriptures. In this Word we find out why it was necessary for Christ to leave His high command in heaven, to separate Himself from the angelic family, laying off His royal robe and kingly crown, and clothing His divinity with humanity. For our sake He became poor, that by His poverty He might make many rich, securing for them eternal riches. That He might work in our behalf, He came to live among fallen humanity, in a world marred by sin and misery. [Cf: ST 06-13-00 para. 01] p. 227, Para. 5, [1900MS].

Adam listened to the temptation of Satan. He believed a lie, and thus greatly dishonored God. He had not a semblance of excuse for transgressing; and his disobedience changed his relation to God. The

law can in no case pardon the transgressor. It can only condemn the guilty. Adam had to meet God over His broken law. His fatal disobedience brings out with clear prominence that of which the apostle writes, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [Cf: ST 06-13-00 para. 02] p. 228, Para. 1, [1900MS].

Man's happiness must always be guarded by the law of God. In obedience only can he find true happiness. The law is the hedge which God has placed about His vineyard. By it those who obey are protected from evil. In transgression Adam became a law to himself. By disobedience he was brought under bondage. Thus a discordant element, born of selfishness, entered man's life. Man's will and God's will no longer harmonized. Adam had united with the disloyal forces, and self-will took the field. [Cf: ST 06-13-00 para. 03] p. 228, Para. 2, [1900MS].

By Christ the true standard is presented. He made it possible for man to be once more united with God. He came to take the sentence of death for the transgressor. Not one precept of the law could be altered to meet man in his fallen condition; therefore Christ gave His life in man's behalf, to suffer in his stead the penalty of disobedience. This was the only way in which man could be saved, the only way in which it could be demonstrated that it is possible for man to keep the law. Christ came to this earth and stood where Adam stood, overcoming where Adam failed to overcome. He is made unto us wisdom and righteousness and sanctification and redemption. [Cf: ST 06-13-00 para. 04] p. 228, Para. 3, [1900MS].

But while the death of the Son of God saves all who repent, it speaks death to those who will not receive Christ as a personal Saviour. That which is life to the believer is death to the impenitent transgressor. The new and living way is seen and followed by those who receive Christ as their Redeemer. But upon those who refuse to accept His sacrifice, is passed the sentence of eternal death. [Cf: ST 06-13-00 para. 05] p. 228, Para. 4, [1900MS].

"Therefore being justified by faith, 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. . . . 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. . . . Even so by the righteousness of One the free gift came upon all men unto justification of life." Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life. [Cf: ST 06-13-00 para. 06] p. 228, Para. 5, [1900MS].

Before the foundation of the world, Christ pledged His word that He would give His life as a ransom if man turned from his allegiance to God. He revealed His love by humbling Himself, stooping from heaven to work among fallen, disorderly, lawless human beings. Of himself man could not possibly cope with the enemy. Christ offers Himself and all He has, His glory, His character, to the service of those who return to their loyalty and keep the law of God. This is their only hope. Christ says definitely, I came not to destroy the law. It is a transcript of God's character, and I came to carry out its every specification. I

came to vindicate it by living it in human nature, giving an example of perfect obedience. [Cf: ST 06-13-00 para. 07] p. 228, Para. 6, [1900MS].

As Christ took upon Him this work, He saw all it would bring,--His betrayal (because of envy, pride, and love of money) by a professed follower, His trial in the judgment hall, the scourging, the cruel death. He had led the children of Israel from Egyptian bondage into the land of Canaan. He had now come to lead them from spiritual bondage into the city of God. But they rejected Him, and delivered Him up to death. He came to His vineyard to receive the fruit thereof, but those who should have welcomed Him, said, "This is the Heir; come, let us kill Him, and let us seize on His inheritance." [Cf: ST 06-13-00 para. 08] p. 229, Para. 1, [1900MS].

Looking down the future, Christ saw the return that would be made for His love. He saw Himself condemned to suffer the punishment only inflicted on those most deeply sunken in crime. He saw Himself, in His humiliation, hanging on the cross, while priests and rulers looked on with exultation, saying in mockery: "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 06-13-00 para. 09] p. 229, Para. 2, [1900MS].

Christ looked down through the ages, and saw His humiliation carried into every successive generation. He heard the false testimony that He died to abrogate the law. He saw that to multitudes this error would be more palatable than the truth. The carnal mind "is not subject to the law of God, neither indeed can be." He saw the natural mind, true to the enmity of its character, daily enacting afresh the scenes of Calvary, even down to the close of this earth's history. He saw that some would show indifference and contempt to the law of God, while others would go to greater lengths in their hatred of it, tearing down its precepts by their falsehoods and ingenious arguments. He saw that the law would be trampled upon and dishonored until God would arise to punish the inhabitants of the earth. [Cf: ST 06-13-00 para. 10] p. 229, Para. 3, [1900MS].

Knowing all this, Christ bore the penalty of transgression. He was crucified and buried, but He broke the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection, and the life." He was in possession of the great gift of eternal life, and He gave gifts unto men. He sent His message of mercy and pardon to all who would receive Him as the world's Redeemer. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He has paid the price for every son and daughter of Adam, and He is abundantly able to save all who accept Him as the Sin bearer. Mrs. E. G. White. [Cf: ST 06-13-00 para. 11] p. 229, Para. 4, [1900MS].

There is a right side and a wrong side. Let each ask himself the question, On which side am I standing? Those who do not choose the side of Christ range themselves under the banner of darkness, with the great apostate, who in heaven refused to obey God, and who in the Garden of Eden deceived the holy pair, and opened the floodgates of woe upon our world. [Cf: ST 06-20-00 para. 01] p. 229, Para. 5, [1900MS].

On the side of obedience Christ stands, giving to all the invitation, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in"--with all their worldly treasures--"and shall not be able." "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." [Cf: ST 06-20-00 para. 02] p. 229, Para. 6, [1900MS].

In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to lead men and women to indulge appetite. Cheap, unsatisfying pleasures are made all and in all in this age; for over these pleasures Satan has thrown a glamor, and men and women allow them to take the place of eternal things. There are many who, like Esau, sell their birthright for self-indulgence. To them worldly pleasure appears more desirable than the heavenly birthright. [Cf: ST 06-20-00 para. 03] p. 230, Para. 1, [1900MS].

We are to come out from the world and be separate, and our works are to be in accordance with the works of Christ. He declares, "I have kept My Father's commandments." Are we on His side, obeying God's commands, or on Satan's side, warring against the law of God. "As the Father hath loved Me." Christ says, "so have I loved you; continue ye in My love." How can we continue in Christ's love? By disobeying God's law?--No, no. By showing to the world that we choose to be among the loyal people of God. "This is the love of God, that we keep His commandments." This love is more than an impulse, an emotion. It is a living, active, working principle. It is not guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death. [Cf: ST 06-20-00 para. 04] p. 230, Para. 2, [1900MS].

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." All who are true and loyal to God will bear fruit, not the fruit of transgression, but the fruit of a glad, willing obedience. They are filled with thankfulness that they are not numbered with those who have chosen the wide gate and broad road as more convenient than the road cast up for the ransomed of the Lord to walk in. [Cf: ST 06-20-00 para. 05] p. 230, Para. 3, [1900MS].

Sin is the transgression of the law. Those who continue in sin, notwithstanding the fact that light has come to show them what sin is, those who refuse to lift the cross because doing so would possibly limit their prospect of worldly gain, will meet with great loss. They show that they do not choose to be partakers of Christ's life of self-denial and self-sacrifice, and they will lose eternal life. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" [Cf: ST 06-20-00 para. 06] p. 230, Para. 4, [1900MS].

Both the Old and the New Testament exalt the law of God, and those who reverentially study the Scriptures for themselves, laying aside all the

preconceived opinions taught by human wisdom, will not be left in the darkness of error. But many, rather than lift the cross, put their own construction upon a plain "Thus saith the Lord," and drag the Scriptures in the direction of their own suppositions. They are blind leaders of the blind, and both they and those they are leading must fall into the ditch. [Cf: ST 06-20-00 para. 07] p. 230, Para. 5, [1900MS].

When Christ was upon the earth, the great mass of the people would have accepted Him had it not been that they were afraid of what the scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and, once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. By the priests and rulers the rejoicing shown because of His works of compassion and healing were regarded as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments which He presented, only kindled fires of hatred in hearts that, once convicted, had refused the light. Christ came to His own, but His own received Him not. He had to forsake Judea in order to preserve His life till the fulness of the time. "After these things," we read, "Jesus walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him." So will all act who choose to stand on the side of rebellion. [Cf: ST 06-20-00 para. 08] p. 230, Para. 6, [1900MS].

High and holy must be the purposes of every one who obtains the character all must obtain who win the crown of everlasting life. God is in earnest with us. We can not play at loose purposes with Him. In His service He requires the whole being, heart, mind, soul, and strength. Christ has made every provision that men and women may obtain salvation; but, notwithstanding the light shining upon them, leading to the strait gate and the narrow way, many are choosing the broad way. What road are we traveling? We make take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to the words of these companions and to laugh at their wit; but in so doing we shall descend lower and lower in the scale, and at last the words will be spoken: "Cut down the unfruitful tree. Why cumbereth it the ground?" [Cf: ST 06-20-00 para. 09] p. 231, Para. 1, [1900MS].

Do not suppose that you can unite yourself with the amusement-loving, the gay and pleasure-loving, and at the same time resist temptation. By trying to serve two masters, you spoil yourself utterly for both. You make neither a successful worldling nor a successful Christian. Your Redeemer has said, and His lips never made a false statement, "Ye can not serve God and mammon." Then why not do the only safe thing to do,-- follow the road you know to be right, irrespective of consequences? [Cf: ST 06-20-00 para. 10] p. 231, Para. 2, [1900MS].

The inhabitants of the unfallen worlds and of the heavenly courts are watching with intense interest the conflict between good and evil. They rejoice as Satan's subtleties are one after another discerned and met with, "It is written," as Christ met them in His conflict with the wily foe. Every victory gained is a gem in the crown of life. And in the day

of final victory all the heavenly universe will triumph. The harps of the angels will sound forth heavenly music, accompanying the music of their voices, as they sing; "Be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Mrs. E. G. White. [Cf: ST 06-20-00 para. 11] p. 231, Para. 3, [1900MS].

When this earth was created by Christ, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God. [Cf: ST 06-27-00 para. 01] p. 231, Para. 4, [1900MS].

But a change has come. Sin has brought decay, deformity, death. Today, the whole world is tainted, corrupted, stricken with a mortal disease. The earth groans under the continual transgression of the inhabitants thereof. [Cf: ST 06-27-00 para. 02] p. 231, Para. 5, [1900MS].

Human beings have degenerated. One after another they fall under the curse, because sin has entered the world, and death by sin. The truth is not made precious by practise. It does not sanctify the soul. It fades from the mind because the heart does not appreciate its value. In consequence, the mind becomes more and more darkened by the atmosphere, which is malarious because of the perpetuating of Adam's sin. The conscience has lost its sensitiveness. Through a repetition of sin, the impression made on the conscience by sin has no longer force enough to arrest the transgressor, diseased, depraved, and dying. The voice no longer echoes the voice of God, or gives expression to the music of a soul sanctified through the truth. The heart, in which God should be enthroned, is a place from which come forth all kinds of abominations. How has the fine gold become dim! Man has lost the reflection of God's character. [Cf: ST 06-27-00 para. 03] p. 231, Para. 6, [1900MS].

This calamity is well-nigh universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled. The curse is increasing as transgression increases. The earth is preparing for purification by fire. [Cf: ST 06-27-00 para. 04] p. 232, Para. 1, [1900MS].

Satan has come down with great power to work with the children of men. Their senses are perverted by his schemes. He lends enchantment to the view which he presents to them, covering transgression with great desirableness. As he tempted Adam and Eve, saying, "Ye shall be as gods, made wise by partaking of the fruit which God has forbidden you to eat," so he tempts men and women to-day. [Cf: ST 06-27-00 para. 05] p. 232, Para. 2, [1900MS].

But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying: "Let the punishment fall on Me. I will stand in man's

place. Give him another trial." Transgression placed the whole world under the death sentence. But in heaven there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "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 laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers. [Cf: ST 06-27-00 para. 06] p. 232, Para. 3, [1900MS].

The words in the first chapter of John are full of meaning: "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. . . . The Word was made flesh, and dwelt among us. . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace." [Cf: ST 06-27-00 para. 07] p. 232, Para. 4, [1900MS].

All that God could do has been done to save sinners. The Saviour invites all: "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." But those who refuse to yoke up with Christ, who will not learn of the great Teacher, can not receive God's protection. If they are determined to walk in the path of disobedience, Satan will exercise his power over them, after deceiving, to destroy. We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world, and death by sin. [Cf: ST 06-27-00 para. 08] p. 232, Para. 5, [1900MS].

Christ is the true light. Shall this light shine in darkness and the darkness comprehend it not?--God forbid. The Word of God comes to us as a cure for diseased souls and bodies. It is life for those who are dead in trespasses and sins. He who knew no sins was made sin for us, that we might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus, the sinless, died having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But, clothed with the spotless robe of Christ's righteousness, he is accepted by God. The living way has been laid open. Life and immortality have been purchased by Christ. Through obedience to God's commands, sinners may find pardon and peace. Mrs. E. G. White. [Cf: ST 06-27-00 para. 09] p. 233, Para. 1, [1900MS].

A solemn responsibility rests upon us in regard to gaining a knowledge of God and of Jesus Christ. How great this responsibility is, is shown

by the prayer offered by Christ a few hours before His betrayal. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: ST 07-04-00 para. 01] p. 233, Para. 2, [1900MS].

Christ came to correct existing evils. He came to adjust God's claims on man. He sees the selfishness of human beings. He sees that the world is engrossed by business and amusement. He sees the intensity of the efforts made to obtain earthly treasure. He sees that God is forgotten. [Cf: ST 07-04-00 para. 02] p. 233, Para. 3, [1900MS].

God has committed His goods to men, that they may advance His work in the world. He calls upon them to use their intrusted gifts in the relief of His suffering children, who plead for mercy and relief. But His plainly-stated claims are ignored. Men can not afford to return to the Lord His own. Yet millions and millions of dollars are spent in distilleries, where is made the liquor which ruins the souls and bodies of men. This life-destroying, maddening agency is dealt out by professedly Christian nations. [Cf: ST 07-04-00 para. 03] p. 233, Para. 4, [1900MS].

How many in our world recognize God as the owner of the money they handle? They spend it for self-pleasing, for selfish gratification. But before the bar of God they must give an account of the way in which they have spent this money. Here they must settle for their neglect of the fatherless and the widow. What a terrible account liquor sellers will have to meet in the great day of God! In the books of heaven a record is kept of every tempting glass held out by man to his fellow-man, to forge the chains of an appetite which makes him mad. At the judgment the money and influence that might have been used to relieve suffering human beings will be charged against those who might have helped in this work, but did not. God will render to every man according to his work. [Cf: ST 07-04-00 para. 04] p. 233, Para. 5, [1900MS].

Many of the officers in charge of steamers and other vessels place themselves under the control of Satan by liquor drinking. A continuance of this indulgence destroys the brain nerve power, and they become incapable of doing their work. We know not how many times God has interposed to save a whole ship's company from destruction because there were some on board who loved and feared Him. For their sake He has wrought wondrously. But there comes a time when the line of forbearance is passed. Mercy steps down from her golden throne, and, folding her wings, departs. Then the enemy is permitted to do that which he longs to do. Many of the terrible calamities which happen by land and sea will one day be seen to have been caused by liquor drinking. [Cf: ST 07-04-00 para. 05] p. 233, Para. 6, [1900MS].

He who lives for self-indulgence is unable to distinguish between good and evil. His appetite is his god. He worships his stomach. He lives to eat, instead of eating to live. This means self-destruction. Thus beings made in the image of God sink lower and lower. Their physical, mental, and spiritual strength is destroyed. [Cf: ST 07-04-00 para. 06] p. 234, Para. 1, [1900MS].

Satan has the world under his control. Christ came in human flesh to give the race another trial. He came to uplift and ennoble men and

women. But the power of the Gospel is counteracted by the course pursued by professing Christians. How little is being done by the religious teachers to lift the standard of temperance! There are many ministers who fear to bear a decided testimony on temperance, because they know that this would affect their salary. The members of their churches indulge in liquor drinking, and do not want anything said about this evil. They are willing to have their names enrolled as churchmembers, but they are not willing to live a religion which involves a cross. [Cf: ST 07-04-00 para. 07] p. 234, Para. 2, [1900MS].

Much of the preaching of the present day is of a character to lull the people into a spiritual sleep. The doctrine of the millennium is a soothing potion to the sinner who does not desire to cease from sin. And Satan is better pleased with the help which the shepherds of the flock give him when they present truth mingled with error, than with the help given by the boldest unbeliever. [Cf: ST 07-04-00 para. 08] p. 234, Para. 3, [1900MS].

Human beings are all living on probation, and they are either working out their own eternal good or their eternal ruin. Satan is continually seeking to turn them away from God. He brings before them one scene of excitement after another,--horse-racing, football matches, pugilistic contests. Around these scenes thousands of spectators assemble, greedy for excitement, anxious to see man getting the better of his fellow-man. As it was in the days of Noah, just prior to the destruction of the world by a flood, so will it be before the coming of the Son of God. [Cf: ST 07-04-00 para. 09] p. 234, Para. 4, [1900MS].

God sees the sinfulness of this world. He sees that men have dropped eternity out of their reckoning. He sees that excitement is making them mad; that they are goaded on to do violence to one another, while the multitude, among which are professing Christians, stand by and applaud. "Shall I not judge for these things?" He asks. [Cf: ST 07-04-00 para. 10] p. 234, Para. 5, [1900MS].

Sin is the transgression of the law, and yet in this age, when God is about to close the records for eternity, men dare to say that His law is abrogated. A strange statement, indeed, when Christ declared that He came not to destroy the law or the prophets, and that heaven and earth should pass away before one jot or tittle should pass from the law. And by His life He showed that it is possible for man to keep the law. There is nothing in the Scriptures to lead man to suppose that He can break the law and be guiltless. The heavens above us remain to testify to the binding claims of God's law. [Cf: ST 07-04-00 para. 11] p. 234, Para. 6, [1900MS].

God has chosen men and women as instrumentalities through which to work to counteract the evils in our world. He will hold those accountable who have been given great light, and yet are devoting their time and means to self-service, while thousands are perishing for want of help. He is about to pass by those who refuse to take up the work that must be done. Of those who refuse to take up the cross and deny self, the Lord says: "They shall not taste of My supper. I will take illiterate and obscure men, and by My Spirit move upon them to carry out My purposes in the work of saving souls. The last message of mercy will be given to the world, but not by the counsels of the supposed

sages, who received My commission, but did not My work. The work will be done, not by the eloquence of the learned, but by a people who love and fear Me. Not by might, nor by power, but by My Spirit will I work." [Cf: ST 07-04-00 para. 12] p. 235, Para. 1, [1900MS].

If Jesus were made the sum and substance of every discourse given, sinners would be converted. 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. 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 can not 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 lightbearer in the world, shedding light on those who are in darkness. He walks close by the side of Christ, conversing with Him and gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps in the narrow way, sweetening the cup of bitterness which many drink as the result of their own course of action, watching over those who need the guidance of a firm, steady hand to lead them to the feet of the Master, helping all with whom he comes in contact to fight manfully the battles of the Lord. By Mrs. E. G. White. [Cf: ST 07-04-00 para. 13] p. 235, Para. 2, [1900MS].

No one has anything beyond that which God gives him. All that we have, time, ability, strength, has been bought with a costly price. A ransom, which includes every son and daughter of Adam, has been paid for the human race. The precious blood of Christ has been shed to redeem man from earthliness, from spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to the Saviour for all time. They pledge themselves to obey God's commandments, even should every other member of the human family become disloyal. [Cf: ST 07-11-00 para. 01] p. 235, Para. 3, [1900MS].

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears in him. He shows Christlike gentleness, by speaking kind, compassionate words, words which are full of comfort, and hope, and love. He is filled with solicitude for human souls. His watchword is, "I live; yet not I, but Christ liveth in Me." He is willing to make any sacrifice to draw lost, perishing souls to the cross of Calvary. [Cf: ST 07-11-00 para. 02] p. 235, Para. 4, [1900MS].

A church separate and distinct from the world is in the estimation of heaven the object of greatest value in all the world. The members are pledged to consecrate their service to one Master, Jesus Christ. They are to show that they have chosen Christ as their Leader. In the Scriptures the members of the church of God are represented as striving, laboring, working, fighting the good fight of faith, and

praying in faith, ever ready to unsheathe the sword of the Spirit. [Cf: ST 07-11-00 para. 03] p. 236, Para. 1, [1900MS].

The blessing of grace is given to men that the heavenly universe and the fallen world may see, as they could not otherwise see, the perfection of Christ's character. The great Teacher came to our world to show men and women how to live so that in the great day of God it may be said to them, "Ye are complete in Him." We are to be strong in the Lord and in the power of His might. When we feel that we are strong in our own strength, then comes defeat. Trusting in God we shall be victorious. Entire confidence in God brings success and victory. The Lord Jehovah is our strength and our shield. [Cf: ST 07-11-00 para. 04] p. 236, Para. 2, [1900MS].

The truth is to be given to those who are ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation to another only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain power by robbing others, show that men do not realize that those who take the sword shall perish with the sword." [Cf: ST 07-11-00 para. 05] p. 236, Para. 3, [1900MS].

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message. He needs men who will sell and give alms, that the work of warning the world may not be hindered. The aggressive warfare is to be carried forward with firmness and determination; for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. [Cf: ST 07-11-00 para. 06] p. 236, Para. 4, [1900MS].

Christians are to reveal the attributes of Christ, steadfastly persevering in the work God has given them to do. To those who do this work in faithfulness, angels are commissioned to give enlarged views of the character and work of Christ and of His power and grace and love. Thus they become partakers of His image, and day by day grow up to the full stature of men and women in Christ. It is the privilege of the children of God to have a constantly enlarging comprehension of the truth, that they may bring love for God and heaven into their work, and draw from others praise and thanksgiving to God because of the richness of His grace. [Cf: ST 07-11-00 para. 07] p. 236, Para. 5, [1900MS].

The Lord is in earnest with us. His promises are given us on condition that we faithfully do His will. He said to Solomon: "As for thee, if thou wilt walk before Me, as David thy Father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy Father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake My statutes and My commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of My land which I have given them; and this house, which I have sanctified for My name, will I cast out of My sight, and will make it to be a proverb and a byword among all nations." [Cf: ST 07-11-

00 para. 08] p. 236, Para. 6, [1900MS].

God's government is a government of personal responsibility. No one can do his neighbor's work. No one will be excused for neglecting his own work because his friend or neighbor has failed to do the work the Lord has marked out. Each will be called upon to give an individual account for the way in which he has performed the work of giving the message of warning to the world. At the hand of the unfaithful servant God will require the blood of those who might have been saved had he done his duty faithfully. [Cf: ST 07-11-00 para. 09] p. 237, Para. 1, [1900MS].

Paul sums up his instruction to the Ephesians by saying, "Finally, my brethren, be strong in the Lord," not in self, "and in the power of His might," not in self-confidence and self-sufficiency. "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. [Cf: ST 07-11-00 para. 10] p. 237, Para. 2, [1900MS].

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all,"--having obeyed the instruction given by the Lord,"--"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." Let the peace of Christ rule in the heart and express itself in words and works of praise and thanksgiving. Christlike words and deeds are the fruits which the Saviour loves to see in His followers. There is no excuse for dearth in the soul. The peace of Christ, which passeth understanding, is provided for all. [Cf: ST 07-11-00 para. 11] p. 237, Para. 3, [1900MS].

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Satan is near, for the purpose of preventing souls from gaining the spiritual attainments they may receive. Confidence in God, a constant exercise of faith, will quench his fiery darts. [Cf: ST 07-11-00 para. 12] p. 237, Para. 4, [1900MS].

"And take the helmet of salvation, and the sword of the Spirit"--presented to you by the Captain of the Lord's host--"which is the Word of God." [Cf: ST 07-11-00 para. 13] p. 237, Para. 5, [1900MS].

We have reason for continued gratitude to God in that He has left us a perfect example. Every Christian should strive earnestly to follow the footsteps of the Saviour. We should offer grateful thanksgiving to God for giving us such a mighty Helper, a safeguard against every species of impropriety in thought, word, or deed. [Cf: ST 07-11-00 para. 14] p. 237, Para. 6, [1900MS].

God stands ready to furnish His children with light and grace and power. Every soldier in the army of the Lord is to stand firm in the faith, working out his own salvation with fear and trembling, knowing that God is working with him and for him. God's soldiers are ever to be ready with the word, "It is written." When assailed by the enemy, they are not to use words of human wisdom, but words of divine wisdom,

keeping the eyes fixed on the Saviour. As they work to press back the powers of darkness, they are to pray always, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: ST 07-11-00 para. 15] p. 237, Para. 7, [1900MS].

The only security against falling into sin is to keep ourselves constantly under the molding influence of the Holy Spirit, at the same time working actively in the cause of truth and holiness, discharging every God-given duty, but taking no burden that God has not laid upon us. Christians must stand firmly under the banner of Christ, fighting the good fight of faith perseveringly and successfully, relying not in their own wisdom, but on the wisdom of God, never forgetting that they have a Leader who never has been and never can be overcome by evil. Mrs. E. G. White. [Cf: ST 07-11-00 para. 16] p. 238, Para. 1, [1900MS].

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. 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 saith 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: ST 07-18-00 para. 01] p. 238, Para. 2, [1900MS].

In His work Christ met those who were longing for a better way, those who were hungering and thirsting for the bread of life and the water of salvation. The world was dark, and full of sin and sorrow; surely there was need of light from heaven. The Redeemer saw that the time had come to set men apart to go forth to labor for the people. He knew that those who were to do this work must obtain an individual experience while He was yet with them to instruct them, and correct any errors they might reveal in their manner of working. [Cf: ST 07-18-00 para. 02] p. 238, Para. 3, [1900MS].

The Saviour called to Him the twelve disciples who since the beginning of His public ministry had been with Him, hearing His words of instruction and warning, witnessing His deeds of mercy and compassion. With solemn reverential awe the disciples came to receive their commission, to be honored by being made laborers together with their Lord and Master. They were to be imbued with the Spirit of Christ. This was to fit them to engage in the great and solemn work, of bearing to men the message of salvation. They were to work as Christ worked, to shine as lights amid the moral darkness that had enveloped the world. [Cf: ST 07-18-00 para. 03] p. 238, Para. 4, [1900MS].

Look upon the touching scene! Behold the Majesty of heaven, the King of glory, surrounded by the twelve whom He had chosen, not men learned in the schools of the rabbis, but men who had been learning of the greatest Teacher the world had ever known, simple, humble, true-hearted men, needing to be instructed in patience and tenderness in order to be fitted for the trust placed upon them. [Cf: ST 07-18-00 para. 04] p. 238, Para. 5, [1900MS].

Christ is about to ordain His disciples for their work. By these

feeble agencies, through His Word and Spirit, He designs to place salvation within the reach of all. [Cf: ST 07-18-00 para. 05] p. 238, Para. 6, [1900MS].

God and the holy angels beheld this scene with interest and with great gladness. The Father knew that from these men divine light would shine forth, that the words spoken by them as they witnessed for the truth would echo from generation to generation. [Cf: ST 07-18-00 para. 06] p. 238, Para. 7, [1900MS].

Christ gave His disciples "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." And He commanded them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, 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, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." [Cf: ST 07-18-00 para. 07] p. 239, Para. 1, [1900MS].

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Christ knew that, should the disciples make a specialty of laboring for the Samaritans or the Gentiles, they would prejudice the Pharisees against them, and their way would be hedged up at its very commencement. They would be involved in controversy and would become discouraged; for more than human wisdom would be required to meet the arguments of the men who would not receive any evidence, however clear and forcible, that did not coincide with their ideas. The scribes and Pharisees believed that God was a God of the Jews only, and not of the Gentiles. In their blindness they had built up a barrier between themselves and every other nation. [Cf: ST 07-18-00 para. 08] p. 239, Para. 2, [1900MS].

It was the Saviour's design to show His disciples that God is a God of Jew and Gentile, rich and poor, free and bond. But the disciples received slowly the truth that all nations, tongues, and peoples were to receive the Gospel. Until they had a clearer perception of God's plan, they were not to labor for the Gentiles or for the Samaritans. [Cf: ST 07-18-00 para. 09] p. 239, Para. 3, [1900MS].

The Redeemer was sorely tried by the traditions that clung to His chosen disciples. When Jesus was with them, they were not made afraid by the caviling of the priests and rulers. They saw the effect of His words upon the people. They saw how easily He thwarted His enemies when they tried to confuse and perplex Him. Jewish doctrine and maxims could have little influence over them when the Saviour was by their side, for He would always present them the truth just as it reads in the Old Testament Scriptures. But when separated from their Master, they were perplexed and unsettled by the arguments of the priests, who talked to the disciples as they never dared talk to Christ. [Cf: ST 07-18-00 para. 10] p. 239, Para. 4, [1900MS].

This weakness on the part of the disciples made it necessary for Christ to reprove them. At times, dull of comprehension, they failed to understand His words. How tenderly He worked with them as He tried to

teach them! If, unable to grasp the full import of His words, they came to Him for help, He at once rolled away the cloud, and made His meaning so clear that they could not but see it. He rejoiced when He could lead their minds, step by step, to comprehend the spiritual lessons He sought to teach them. [Cf: ST 07-18-00 para. 11] p. 239, Para. 5, [1900MS].

For many months the men who received the Gospel commission had been beside the Saviour. They must now be separated from Him for a short time; for there were lessons they needed to learn in regard to meeting opposition. They must begin to understand what they would have to meet when Christ was no longer by their side in human form. [Cf: ST 07-18-00 para. 12] p. 239, Para. 6, [1900MS].

Christ knew that as the disciples went forth in the power of the Spirit, to withstand the agencies working against the truth, they would gain strength and courage. He would follow them at every step, and in time of need His Spirit would bring His words to their remembrance. By living the truth before them He had trained them for service more effectually than He could have done had He been continually dwelling upon doctrine. He knew that when they were separated from Him, the words He had spoken to them would flash into their minds when they were in conflict with the powers of darkness. Mrs. E. G. White. [Cf: ST 07-18-00 para. 13] p. 240, Para. 1, [1900MS].

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." The disciples must show no severity in word or action. While they must ever cultivate the wisdom of the serpent in seeking to save the souls of their fellow-men, they must be as harmless as doves. [Cf: ST 07-25-00 para. 01] p. 240, Para. 2, [1900MS].

Christ's instruction at this time had reference directly to the short journey the disciples were about to make, but He looked beyond this, and saw the work that lay before them, after His betrayal and crucifixion, when by the experience of the day of Pentecost they would be fully prepared to do their work. He lost sight of the beginning of their mission, of their trial trips, when He could be with them, to correct any errors that might appear in their manner of labor, to encourage them to bear trials, and to show them how to meet repulse and derision. He saw before them a broader missionary field, which after His ascension they were to enter as missionaries for Him, in which they would meet fierce opposition and persecution. [Cf: ST 07-25-00 para. 02] p. 240, Para. 3, [1900MS].

"But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or

what ye shall speak; for it shall be given you in that same hour what ye shall speak." They were not to be intimidated or terrified by opposition. By searching the Scriptures and gaining a clear understanding of the reasons of their faith, they were to prepare for the time when they should be called upon to stand before kings and rulers. They were to regard themselves as under the special care and guardianship of God. Tho they might be bound and imprisoned, yet they were to remember that they were free in Christ. Putting their entire trust in God, they were to perform the highest, noblest work ever given to mortals. They were not to be discouraged or cast down by persecution, but were to show themselves worthy of the sacred trust which had been given them. They would never be alone; for the Saviour assured them that One more mighty than all their enemies would be constantly by their side. "It is not ye that speak," Christ declared, "but the Spirit of your Father which speaketh in you." [Cf: ST 07-25-00 para. 03] p. 240, Para. 4, [1900MS].

This promise was indeed fulfilled. After the day of Pentecost, the apostles were filled with the Spirit, and they spoke the Word of God with boldness. And Paul declared: "At my first answer no man stood with me, but all men forsook me. . . . Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion." [Cf: ST 07-25-00 para. 04] p. 241, Para. 1, [1900MS].

Over the Prince of life and the holy angels the satanic agencies can not prevail. Altho suffering and death came to the disciples for Christ's sake, yet not in one instance did Satan triumph. He bruised Christ's heel, but Christ bruised his head. Standing before governors and kings for the Master's sake, for a testimony against them and the Gentiles, the disciples were the means God used for showing the contrast between the spirit which controls those connected with Satan and the spirit which controls those connected with the Prince of life. [Cf: ST 07-25-00 para. 05] p. 241, Para. 2, [1900MS].

The promise of help in time of need is given to us as surely as it was to the disciples. When we deliberately adopt a right course of action, when we determine to be true to the claims of the truth, to obey God, not swerving from principle to save property, reputation, or life, wisdom from above will be given us, even as it was given to them. [Cf: ST 07-25-00 para. 06] p. 241, Para. 3, [1900MS].

Paul declares: "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," He enjoins us, "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." Whatever trial may come upon you, however oppressed by persecution you may be, remember that beside you stands One mighty in power, even the Captain of the Lord's host. Resolve that not one jot or tittle of the sacred law of Jehovah shall be marred or dishonored by your course, that its authority shall not weaken in your hands. [Cf: ST 07-25-00 para. 07] p. 241, Para. 4, [1900MS].

Satan is defeated every time God's servants maintain their integrity in spite of his lying accusations and fierce persecution. An entire

surrender of self to Him who has purchased all human beings will enable the suffering one to say: "Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: ST 07-25-00 para. 08] p. 241, Para. 5, [1900MS].

"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." "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord; . . . but be thou partaker of the afflictions of the Gospel according to the power of God." [Cf: ST 07-25-00 para. 09] p. 241, Para. 6, [1900MS].

The faith and confidence in God which is essential in time of trial is gained by a diligent cultivation of the qualifications given by God. A daily striving to know God and Jesus Christ will give to the mind a power and efficiency more precious than gold or silver. As we faithfully endeavor to improve our God-given faculties, we are made partakers of the divine nature. [Cf: ST 07-25-00 para. 10] p. 242, Para. 1, [1900MS].

The Lord desires His representatives to be as wise as serpents and as harmless as doves. It is His design that the men in positions of responsibility in the world shall have an opportunity of hearing the truth. The truth has been misrepresented. False charges have been made against it. The kings and rulers of this world are to be given an opportunity of knowing and understanding the truth for themselves. They are to see the truth in contrast with error. While they are being critically examined by men who do not love or fear God, the Lord's servants will have opportunity to speak words of wisdom. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." [Cf: ST 07-25-00 para. 11] p. 242, Para. 2, [1900MS].

Thus human beings may bear a powerful testimony for their Lord. The Christian can not remain silent and non-committal until he sees that it is safe for him to speak. He is bound by the most sacred responsibilities to take his position on the side of truth and righteousness and witness for Christ. He is pledged to battle bravely against the disregard of God's law, even tho he be in danger of being swept away by the fury of the passions aroused by the stand he takes. [Cf: ST 07-25-00 para. 12] p. 242, Para. 3, [1900MS].

Jesus seemed to lose sight of the nearer view as He saw what was to come upon the world. He looked into the future, and saw that the world would despise His warnings and reproofs. "The brother shall deliver up the brother to death," He said, "and the father the child; and the children shall rise up against their parents, and cause them to be put to death." Satan was the instigator of all this cruelty. He worked to

put to death those who were determined to serve God, according to the light they had received, and according to the dictates of their own conscience. Satan tries to force men even in their worship of God to carry out his ideas. Christ has given no example for this kind of work. He draws men, but He never drives them. "My sheep hear My voice," He says, "and they follow Me." Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 07-25-00 para. 13] p. 242, Para. 4, [1900MS].

And ye shall be hated of all men for My name's sake," the Saviour continued; "but he that endureth to the end shall be saved." Sell not your faith to Satan, even tho by so doing you may save your life. You will lose your soul. [Cf: ST 08-01-00 para. 01] p. 242, Para. 5, [1900MS].

"But when they persecute you in this city, flee ye into another; for verily I say unto you. Ye shall not have gone over the cities of Israel, till the Son of man be come." [Cf: ST 08-01-00 para. 02] p. 242, Para. 6, [1900MS].

The disciples were not to expose themselves unnecessarily to persecution and death. Christ on one occasion left Judea because He knew that if He remained, His life would be cut short by the hatred of the priests and rulers before His work was done. [Cf: ST 08-01-00 para. 03] p. 242, Para. 7, [1900MS].

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house 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." Always be ready to give to others the light you have received. Avow your principles of action; scorn concealment. Unfurl your colors; for you are a spectacle to the world, to angels, and to men. Shun not responsibility. You can not serve God and Baal. God desires His sons and daughters to stand bravely for the right, that the world may know where they will be found in the time of trial. [Cf: ST 08-01-00 para. 04] p. 243, Para. 1, [1900MS].

"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." Christ has purchased the entire being, mind, soul, and body. The price of man's redemption has been paid, and all he has and is should be sprinkled with the blood of Christ, dedicated to God; for it belongs to Him. Our motto should be, "I am not my own; for I have been bought with a price." [Cf: ST 08-01-00 para. 05] p. 243, Para. 2, [1900MS].

Jesus came to this world to be our substitute and surety. He is our atoning Sacrifice; for He has offered Himself in our behalf. With unutterable love He seeks to draw all men to Him. God has given Him the priceless gifts of heaven to dispense to men. Today He stands before God as the Advocate of the human race, pleading for the beings He has redeemed. [Cf: ST 08-01-00 para. 06] p. 243, Para. 3, [1900MS].

Shall we who have received so much through the suffering of the Son of

God fear the consequence of freely acknowledging our faith? Shall we who have tasted the power of the world to come become discouraged and faint-hearted because we are threatened with danger? Christ accepted us in our weakness and unworthiness. Shall we shrink from the trials which accepting Him brings to us? He says to us, "Fear not them which kill the body." He pledges Himself to give us help, saying: "I am He that liveth, and was dead; and, behold, I am alive forevermore." "Because I live, ye shall live also." When brought to the trial of your faith, look at your sinless Sacrifice. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." [Cf: ST 08-01-00 para. 07] p. 243, Para. 4, [1900MS].

God understands Satan's ability to deceive and discourage. Through Christ he has declared his power to save. Christ is bound by the covenant of promise to intercede for all who come to God through Him. He knows that Satan tries to make men feel that God is a stern judge. He knows that the enemy hides from human beings the Father's love and mercy, trying to make them think that they are too sinful to ask for pity. Therefore in the simplest language the Saviour assures us that God is full of mercy and compassion, and that He, our Saviour, is touched with the feeling of our infirmities, having been in all points tempted like as we, are yet without sin. Fully acquainted with the temptations and devices of the enemy, He presents before His children what they may expect, assuring them at the same time that He will help them bear whatever may come. He knows our difficulties, He understands our distresses. Not a sigh is heard, nor a throb of anguish felt, but the pang vibrates in the heart of Christ. With tender sympathy for our weakness, He points us to the care God has for the little sparrow which flits from bough to bough, and tells us that not one of these tiny birds falls to the ground without the knowledge of the Father: "Fear ye not therefore, ye are of more value than many sparrows." [Cf: ST 08-01-00 para. 08] p. 243, Para. 5, [1900MS].

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." [Cf: ST 08-01-00 para. 09] p. 244, Para. 1, [1900MS].

As the disciples listened to these words, they were deeply impressed, and in their hearts they said: "I will live for the Master. No earthly consideration shall induce me to disown my Redeemer." [Cf: ST 08-01-00 para. 10] p. 244, Para. 2, [1900MS].

As we look upon the cross of Calvary, shall we not remember that for us Christ engaged in conflict with the powers of darkness? He endured the penalty of sin in our behalf. He was wounded for our transgressions, and bruised for our iniquities. It pleased the Lord to bruise Him to put Him to grief, that He might compass the redemption of the human race. [Cf: ST 08-01-00 para. 11] p. 244, Para. 3, [1900MS].

Shall we deny our Redeemer? You say, No, I will never deny Christ. But remember that there are many ways in which you may deny Him. Saul, the first king of Israel, denied the Lord by disobeying His commands. He

failed to obey the first law of God's kingdom,--the law of self-government. He set up his own will as better than the Lord's will. His life was a failure because he denied God. The apostles, on returning from their missionary journey, "gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught." They did not hide their mistakes, but laid all before Him for His inspection. Every disciple as he came was welcomed by the Master. The good Shepherd knew how to give the needed encouragement. The disciples were weary, but they were so glad to be once more in the presence of their Lord that they forgot their weariness. [Cf: ST 08-01-00 para. 12] p. 244, Para. 4, [1900MS].

How many burdens we might lay off if we would do as the disciples did,--take all our troubles, large and small, to Jesus. He has invited us to do this. Let us encourage the habit of intimate communion with Jesus. Thus we shall learn to know Him better, and His divine presence will bring us relief and assurance. We shall be drawn to Him as to a loving friend. As we tell Him our sorrows and perplexities, our mistakes and errors, He will speak peace and comfort to our hearts. He says: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." "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." Mrs. E. G. White. [Cf: ST 08-01-00 para. 13] p. 244, Para. 5, [1900MS].

How pleased I am that the work in the Southern field is advancing! My prayer is, Let it advance, deepen, widen, enlarge, until this shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even tho without explanation, will be made plain and applied by the Holy Spirit. [Cf: ST 08-01-00 para. 14] p. 244, Para. 6, [1900MS].

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony of the value of the Bible. Every effort should be made to have the sacred Book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people. [Cf: ST 08-01-00 para. 15] p. 244, Para. 7, [1900MS].

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages! All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. [Cf: ST 08-01-00 para. 16] p. 245, Para. 1, [1900MS].

The Bible is becoming more and more an educating lesson-book for children and youth, giving to the young, to those of mature age, and to the aged of every nation, the instruction of truth in heavenly things which is the higher education. [Cf: ST 08-01-00 para. 17] p. 245, Para. 2, [1900MS].

Teach the colored people to read the Word of God, and it will have a

transforming power upon life and character, and give vigor to the intellect. As its principles are sent home by the power of the Holy Spirit, they will work a positive reformation in the minds of all who receive the Word. By Mrs. E. G. White. [Cf: ST 08-01-00 para. 18] p. 245, Para. 3, [1900MS].

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." In these words the duty of every one is plainly outlined. All are to do their best. God has given rich promises to those who will reveal in the daily life the virtue and power of their faith and self-denial. [Cf: ST 08-08-00 para. 01] p. 245, Para. 4, [1900MS].

Christ says to us: "Occupy till I come. Do all that is in your power, and much that seems beyond your power, to save perishing souls." There are many who can not give large offerings of money, because they have no money to give. But by self-denial, by denying inclination, they may save something for the Master; and this discipline will be of great value to them. They may think their gift too small to be worth anything. But as it is laid upon the altar, God will bless it, and the results from it will be surprising. To practise self-denial and self-sacrifice is a discipline necessary to the disciples of Christ. [Cf: ST 08-08-00 para. 02] p. 245, Para. 5, [1900MS].

"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)." [Cf: ST 08-08-00 para. 03] p. 245, Para. 6, [1900MS].

This promise is made to all who reveal a working faith, a faith which prompts the receiver to relieve the necessities of his fellowmen. This faith works by love, and purifies the soul. But faith without works is dead, being alone. [Cf: ST 08-08-00 para. 04] p. 245, Para. 7, [1900MS].

We have the Word of God as our assurance, to inspire us with hope and comfort. God declares that He will not be unmindful of our labors of love in carrying out His will in behalf of our fellow-men. God has made those who believe in Him His stewards. They are to live His law, showing the world by their good works that this law is perfect, converting the soul, uprooting from the heart all selfishness and covetousness, and planting there the precepts of righteousness. [Cf: ST 08-08-00 para. 05] p. 245, Para. 8, [1900MS].

The law of God is the transcript of His character. Those who profess to keep this law, but who fail to show that they love God with heart, mind, soul, and strength, who do not devote themselves unreservedly to His service, keep neither the first four commandments, which enjoin supreme love for God, nor the last six, which enjoin unselfish love for one another. "By their fruits ye shall know them." True love for God will always manifest itself. It can not be hidden. Those who keep God's commandments in truth will reveal the same love that Christ revealed for His Father and for His fellow-men. He in whose heart Christ abides will reveal Christ in the character, in his work in behalf of those who

need to be brought to a knowledge of the Gospel. He will show the fruits of his faith, revealing the Saviour in loving words and in deeds of mercy. [Cf: ST 08-08-00 para. 06] p. 246, Para. 1, [1900MS].

Christians are to show that the law of God is not only to be believed theoretically, but is to be acted out in the life as a living principle. They are to show by their lives that the law is written in their hearts. Thus they may represent the Redeemer. Thus they may show that they have the mind of Christ and are doing the works of Christ. [Cf: ST 08-08-00 para. 07] p. 246, Para. 2, [1900MS].

Those who claim to have light on the Word of God are to manifest to the world the influence and power that this light has upon the character. If it makes no decided change in us, it is of no value to us. We are like salt which has lost its savor and is good for nothing. We do not reveal to the world any saving, redeeming qualities. [Cf: ST 08-08-00 para. 08] p. 246, Para. 3, [1900MS].

Mark carefully the following words: "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" --thanksgiving offered by those we have helped from love to God. [Cf: ST 08-08-00 para. 09] p. 246, Para. 4, [1900MS].

The doing of the law of God is the fruit of His grace in the heart. Obeying this law, we daily remember that God is the giver of all we hold in trust. He provides us with all we have. It is because of His mercy and love that we have strength to labor. He opens up ways by which we may gain earthly treasure, not that self may be exalted, not that the treasure obtained may be hoarded up, but that God's name may be glorified, that the needy may be helped, that God's treasury may be provided with that which He claims in gifts and offerings, that the work of uplifting the cross of Christ in regions beyond may move forward. [Cf: ST 08-08-00 para. 10] p. 246, Para. 5, [1900MS].

Upon all who consecrate themselves to God as laborers together with Him is laid the responsibility of guarding the interests of His cause and work. They are to live the truth which they claim to believe. They are to keep Christ constantly before them as their pattern, and by their good works cause praise to flow forth from hearts hungering and thirsting for the bread of life. Not only are they to minister to the spiritual needs of those they are seeking to win to Christ, they are to supply their temporal necessities. This work of mercy and love is ever presenting itself, and by doing it faithfully, God's servants are to show what the Gospel has done for them. They are to be faithful stewards, not only of Gospel truth, but of all the blessings given them. Not only are they to speak words of sympathy, by their deeds they are to demonstrate the sincerity of their love. [Cf: ST 08-08-00 para. 11] p. 246, Para. 6, [1900MS].

"The administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God." It warms the heart and awakens the soul, filling it with gratitude to God. "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." [Cf: ST 08-08-00 para. 12] p. 247, Para. 1, [1900MS].

This work is a savor of life unto life. It is an "experiment" which will always produce the very best kind of results, not only in the receiver, but in the giver. [Cf: ST 08-08-00 para. 13] p. 247, Para. 2, [1900MS].

Men and women may shun the reproach they are called upon to bear for Christ's sake; they may do the works of transgression, but as surely as they do this, they will receive the reward of the evil-doer. They may climb to places of distinction, they may stand high in the literary world, and with proud superiority they may resist the truth of heavenly origin; but in the end they will lose all. Man's happiness and salvation depend upon eating the bread of life, that is, obeying the words and doing the works of Christ, advancing righteousness and restraining unrighteousness. Nothing can give such self-reliance, such courage, such an increase of talent and ability, as a true estimate of the requirements of God's law. Nothing will give such firmness and confidence, such an appreciation of the talents bestowed on us, as a realization that we are "laborers together with God," and that we must have respect unto all His commandments. [Cf: ST 08-08-00 para. 14] p. 247, Para. 3, [1900MS].

Those who realize the importance of studying Christ's life, who seek to develop a character like His, will be attended by holy angels, who at every step will help them to exalt the Saviour. Christ sacrificed His life in order to save those ready to perish. All may share with Him in the divine work of turning souls to righteousness. And to those who do this is given the promise, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White. [Cf: ST 08-08-00 para. 15] p. 247, Para. 4, [1900MS].

Jesus was in the temple court. At the time of the Feast of Tabernacles, crowds assembled in this place. In the court were erected high standards, upon which were placed branching lamps. After the evening sacrifice, these lamps were lighted, and the flame, bright and strong, filled the court, representing the pillar of fire which had guided the children of Israel through the wilderness. [Cf: ST 08-15-00 para. 01] p. 247, Para. 5, [1900MS].

This sight created the greatest enthusiasm among the people. Their admiration was unbounded and their rejoicing universal. But the Saviour looked upon the rejoicing congregation with pitying tenderness. The One who had created the light, who, enshrouded in the pillar of fire, had guarded and protected the children of Israel in their journeyings through the wilderness, now stood in the temple court, and if the worshipers had not separated themselves from God, they would have recognized Him. [Cf: ST 08-15-00 para. 02] p. 247, Para. 6, [1900MS].

The Son of God looked at the lamps which represented Him, and His voice, full of a melody which commanded silence, was heard, saying, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." His words fell on the ears of the people with a strange power; for as He spoke, divinity flashed through humanity, sending to the hearts of His hearers the conviction

that His words were true. [Cf: ST 08-15-00 para. 03] p. 248, Para. 1, [1900MS].

The Light of the world, Christ, came to the place where Satan had set up his throne. He came not to condemn and destroy by His glory, but to restore and uplift by His healing beams. He came as the light and life of men, and He presented Himself in His true relation to the world. His light was to shine, not merely to the Jewish nation, as represented by the lights in the temple courts, but it was to send its far-reaching beams to every nation under heaven. The time would come when upon every human being would shine the light of the Sun of Righteousness. [Cf: ST 08-15-00 para. 04] p. 248, Para. 2, [1900MS].

O, that the Jewish people had recognized Christ as the true light which lighteth every man that cometh into the world! But Satan had determined that if he could not overthrow the Prince of Life, he would so blind the eyes of the nation that they would reject the Saviour. God had worked in majesty and power to make of Israel a chosen nation, a royal priesthood, that they might show forth the light of His truth. They had been exalted to heaven by their privileges. This people Satan determined to use as his agents in quenching all heaven-sent light. [Cf: ST 08-15-00 para. 05] p. 248, Para. 3, [1900MS].

He succeeded in gaining the Jewish teachers to his side. While the light in the temple court was causing joy and gladness among the worshipers the hearts of the Pharisees were filled with bitterness and murder. They were under the control of Satan. [Cf: ST 08-15-00 para. 06] p. 248, Para. 4, [1900MS].

"I am the light of the world." Clear and emphatic the Saviour's words fell upon the ears of all in the court. The people could not at that time understand the meaning of the relation Christ claimed to the world, but His words sank into their hearts, and He knew that afterward many would comprehend His meaning. His words, tho not understood now, would by and by be brought to their remembrance by the Holy Spirit. The beams of the Sun of Righteousness would shine into their minds, and the words He was now speaking would be remembered and understood. Then they would realize that when listening to Christ they had listened to no cunningly devised fable, but to the Word of God, whereunto they were to take heed, as unto a light that shines in a dark place. [Cf: ST 08-15-00 para. 07] p. 248, Para. 5, [1900MS].

To the Jewish teachers Christ seemed only an impostor. They could see only the human side of His character; for in their pride they had overlooked the prophecies relating to the humiliation of the Messiah. They did not believe that He was to come to the world without earthly glory. That a man like themselves should make such claims was something they could not tolerate. [Cf: ST 08-15-00 para. 08] p. 248, Para. 6, [1900MS].

Again and again Christ had tried to show the Jewish leaders the relation which He sustained to the human family. And as He saw the lights which shone in the temple court, He made another attempt. But their prejudice and unbelief came at once to the front. "Thou bearest record of Thyself; Thy record is not true," they said. On one occasion Christ had said, "If I bear witness of Myself, My witness is not true." He meant that if He came bearing witness only to advance His own

interest and glorify Himself, they would be justified in not crediting His testimony. To their charge at this time He answered: "Though I bear record of Myself, yet My record is true; for I know whence I came, and whither I go. . . . Ye judge after the flesh; I judge no man. And yet if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me. Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also." [Cf: ST 08-15-00 para. 09] p. 249, Para. 1, [1900MS].

At another time He said of the Jewish leaders, "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both Me and My Father." If the scribes and Pharisees had received the testimony borne by so many in regard to Christ's work, if with a teachable spirit they had searched the Scriptures to see if His claims were in accordance with prophecy, they would have been enlightened, and would have recognized Jesus as the light of the world. But, self-righteousness and self-sufficient, they received instead the suggestions of one who was expelled from heaven for self-seeking. Instead of searching the Scripture, they opened their hearts to evil imaginings. Determined not to believe that Christ's claims were just, they resisted every conviction which His words sent home to their hearts. Mrs. E. G. White. (Continued next week.) [Cf: ST 08-15-00 para. 10] p. 249, Para. 2, [1900MS].

Christ looked with sadness upon the deceived multitude who, while rejoicing in the representation of the light which had led them through the wilderness, were rejecting and turning from the true Light. What pitiful blindness! What strange inconsistency! Standing as He did in the very shadow of the cross, Christ longed to save the people from the doom to which they were hastening. But as He lifted up His voice in earnest accents of entreaty, the Jewish leaders watched Him with cruel malice, hoping to hear Him say something by which they could condemn Him. They had departed from the Word of God, and when the truth revealed itself, they were ready, under Satan's direction, to attack it. [Cf: ST 08-22-00 para. 01] p. 249, Para. 3, [1900MS].

Why did not the priests and rulers recognize Christ? Simon took the infant Jesus in his arms, and said, under the inspiration of the Holy Spirit, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." [Cf: ST 08-22-00 para. 02] p. 249, Para. 4, [1900MS].

Why did not the Jewish teachers search the Scriptures, beginning at Moses and the prophets, and carefully studying the types and shadows which pointed to Christ? How easily they could have traced out the prophecies concerning His mission! But they read God's Word as those who understood it not; and the prince of darkness helped them not to see in Jesus the promised Messiah. Under the guidance of Satan they drifted into darkness and unbelief. [Cf: ST 08-22-00 para. 03] p. 249, Para. 5, [1900MS].

The world's Redeemer was not to come the first time surrounded by the

host of heaven; for human beings would not have been able to bear the sight. It was necessary that Christ should humble Himself and become a Man of sorrows. "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 08-22-00 para. 04] p. 250, Para. 1, [1900MS].

Thus plainly had the Messiah been set forth in prophecy; but the Jewish leaders did not want to understand these words. They believed not in the Christ represented in the Scriptures, but in a Christ of the imagination, who, they claimed, would come with great power, to conquer every nation, and put down all authority but the authority of the Jews. They looked for a Messiah who would reign as a temporal prince in Jerusalem, and who would exalt the Jews above every other nation. Christ did not come according to their ideas, and therefore they refused to receive Him. [Cf: ST 08-22-00 para. 05] p. 250, Para. 2, [1900MS].

"Ye can not tell whence I come, and whither I go," Christ said to them. Virtually He told them that they had no desire to know whence He came. They had closed the eyes of their understanding to the evidence which again and again He had given them. You have allowed prejudice and imagination to control you, He said. You may claim to have authority over the people by virtue of your piety, you may pride yourselves on your superior knowledge of God, but you do not know the Father, and therefore you do not know Me; for to know the Father is to know Me. It is your lack of a true knowledge of Me that destroys your spiritual eyesight. [Cf: ST 08-22-00 para. 06] p. 250, Para. 3, [1900MS].

"I lay down My life, that I might take it again," He said. "No man taketh it from Me, but I lay it down of Myself." The Saviour could have avoided the suffering and death which He endured. Had He so chosen, He might have left the human race to the consequences of their apostasy. But in counsel with the Father He pledged Himself to secure the salvation of every human being. An irrevocable covenant was made between the Father and the Son. Christ must go forward and finish the work which He had undertaken, or all the world would perish. [Cf: ST 08-22-00 para. 07] p. 250, Para. 4, [1900MS].

Christ's death on the cross was one of willing obedience, else in it there would have been no merit; for justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty. It was the Saviour's full and free acceptance of the penalty that made His sacrifice wholly acceptable in every point. So the sinner must freely surrender his own will to God, and accept Christ as his substitute and surety. He must rely upon Him as the only one who can change a sinner to a saint. God calls upon us to acknowledge our guilt and accept pardon from Christ, revealing our sincerity by copying His way and doing His will. Of the one who does this the words are spoken, Ye are complete in Him, not having your own righteousness, but the righteousness which is of Christ by faith. [Cf: ST 08-22-00 para. 08] p. 250, Para. 5, [1900MS].

"Whither I go, ye can not come," Christ said. "Then said the Jews, Will He kill Himself?" The answer came, clear and decided: "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye

believe not that I am He, ye shall die in your sins." [Cf: ST 08-22-00 para. 09] p. 250, Para. 6, [1900MS].

The wily spies upon Christ's track were determined to make Him state in specific terms that He was the promised Messiah. The false ideas of the Messiah with which Satan had filled their minds they had presented to the people, so that the general idea of what Christ should be was very different from the representation given in prophecy. If they would provoke Him to make a claim that He was the Messiah, they could work upon the minds of the Jews to pronounce Him an impostor. "Who art Thou?" they asked; and Christ answered: "Even the same that I said unto you from the beginning. I have many things to say and to judge of you; but He that sent Me is true; and I speak to the world those things which I have heard of Him." [Cf: ST 08-22-00 para. 10] p. 251, Para. 1, [1900MS].

Christ read the thoughts of His enemies, and did not answer as they wished Him to answer. He did not attempt to prove His Messiahship, but spoke of His relation to God. He accused the Jews of not knowing the Father. Their opposition to His work was the result of this lack of knowledge. [Cf: ST 08-22-00 para. 11] p. 251, Para. 2, [1900MS].

"They understood not that He spake to them of the Father. Then said Jesus unto them, 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. And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him. As He spake these words, many believed on Him." [Cf: ST 08-22-00 para. 12] p. 251, Para. 3, [1900MS].

His words made a deep impression upon many minds; for as He spoke, divinity flashed through humanity, and a convincing power attended the truths He uttered. Many were unconsciously imbued with the heavenly influence which surrounded Christ. [Cf: ST 08-22-00 para. 13] p. 251, Para. 4, [1900MS].

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." [Cf: ST 08-22-00 para. 14] p. 251, Para. 5, [1900MS].

Truth never brings the soul into bondage. It is turning from truth to error that brings the soul into captivity. The one who is bond up in close relationship with Christ is freed from the slavery of sin. Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 08-22-00 para. 15] p. 251, Para. 6, [1900MS].

The Pharisees took offense at the words, "The truth shall make you free." "We be Abraham's seed," they said, "and were never in bondage to any man; how sayest Thou, Ye shall be made free?" Jesus answered: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." [Cf: ST 08-29-00 para. 01] p. 251, Para. 7, [1900MS].

Paul declares: "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: ST 08-29-00 para. 02] p. 251, Para. 8, [1900MS].

"I know that ye are Abraham's seed," Christ continued; "but ye seek to kill Me, because My word hath no place in you. . . . If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a Man that hath told you the truth, which I have heard of God; this did not Abraham." [Cf: ST 08-29-00 para. 03] p. 252, Para. 1, [1900MS].

Christ declares that lineal connection is superseded by spiritual connection. The Jews were indeed Abraham's seed according to the flesh, but they manifested a spirit very different from the spirit of righteous Abraham. By their unbelief and persistent rejection of truth they disinherited themselves. Abraham obeyed God, and it was counted to him for righteousness. By their works the Jews showed that they bore no real relationship to Abraham. [Cf: ST 08-29-00 para. 04] p. 252, Para. 2, [1900MS].

On one occasion when Christ was informed that His mother and brethren were without, desiring to speak with Him, He looked upon the men and women who were feasting on His words, and, stretching forth His hands toward them, 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." Precious, glorious truth, spoken to comfort all believers, who may indeed be encouraged by knowing how Christ regards them! [Cf: ST 08-29-00 para. 05] p. 252, Para. 3, [1900MS].

"Ye do the deeds of your father," Christ said to the Jews, and they answered scornfully, "We be not born of fornication; we have one Father, even God." "If God were your Father," Christ said, "ye would love Me; for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? even because ye can not hear My word." [Cf: ST 08-29-00 para. 06] p. 252, Para. 4, [1900MS].

With faithful, unsparring hand Christ unmasked the men who had professed so much and done so little. Behind their pretentious piety there lay concealed deceitful malignity, the controlling principle of their lives. Children of Abraham, children of God, they were not, and neither could they be. By their works they bore evidence that they were the children of the enemy of God. [Cf: ST 08-29-00 para. 07] p. 252, Para. 5, [1900MS].

Christ saw that the time had fully come to rend from the Jewish leaders their covering of pretended piety, and to show that they were but whited sepulchers. "Ye are of your father the devil," he said plainly, "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. And because I tell you the truth, ye believe Me not. Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor My Father, and ye do dishonor Me. And I seek not Mine own glory; there is One that seeketh and judgeth." [Cf: ST 08-29-00 para. 08] p. 252, Para. 6, [1900MS].

"Which of you convinceth Me of sin?" The keen eyes of jealousy had been watching Christ, trying to find something whereby He might be condemned. But nothing could be found. "The prince of this world cometh, and hath nothing in Me," the Saviour declared. No envy, no worldly ambition, no pride, no selfishness, could be found in Him. "I know thee who thou art," the evil spirits cried, "the Holy One of God." [Cf: ST 08-29-00 para. 09] p. 253, Para. 1, [1900MS].

Standing in the presence of the multitude, Christ uttered words which, if spoken by any one else, would have been blasphemous. "If a man keep My saying, He shall never see death," He said. "Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead? and the prophets are dead; 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." [Cf: ST 08-29-00 para. 10] p. 253, Para. 2, [1900MS].

The command given to Abraham to slay his son was the most severe test that could be brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced. [Cf: ST 08-29-00 para. 11] p. 253, Para. 3, [1900MS].

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," Jesus answered, "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." Their eyes were blinded that they might not see Him. [Cf: ST 08-29-00 para. 12] p. 253, Para. 4, [1900MS].

"Before Abraham was, I AM." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." [Cf: ST 08-29-00 para. 13] p. 253, Para. 5, [1900MS].

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. . . . 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." [Cf: ST 08-29-00 para. 14] p. 253, Para. 6, [1900MS].

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him. [Cf: ST 08-29-00 para. 15] p. 254, Para. 1, [1900MS].

Christ's words were spoken with a quiet dignity and with an assurance and power that sent conviction to the hearts of the scribes and Pharisees. They felt the power of the message sent from heaven. God was knocking at the door of their hearts, entreating entrance. But they refused to listen. By their persistent rejection of warnings and invitations they caused Him to abandon them to their blindness and its results. Satan was working with all his power to secure them in his cause, and under his control they developed a stubbornness which brought upon them their ruin. Mrs. E. G. White. [Cf: ST 08-29-00 para. 16] p. 254, Para. 2, [1900MS].

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." Christ knows that it is not possible for us to resist Satan's temptations in our own strength. We can do this only by receiving divine help. In our own strength we should surely fail. Provision has been made that in every emergency and trial we may flee to the stronghold. When in faith we ask for help, it will be given us. We have the assurance of this from lips that can not lie. His word is Yea and Amen. [Cf: ST 09-05-00 para. 01] p. 254, Para. 3, [1900MS].

Then let every weary, burdened soul ask, and he shall receive. Will not He who gave His beloved Son to die for us give us help in time of need? Let us not dishonor God by unbelief. Let us take Him at His word, remembering His promise. The blessing is ours if we grasp it by faith. Why should our Christian experience be weak and nerveless? Why should our souls be anxious? Why should we not venture out by faith on the promises given? [Cf: ST 09-05-00 para. 02] p. 254, Para. 4, [1900MS].

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and He has the power to make us perfect. But too often we forget this. Too often we forget to look to Christ. He is the Redeemer and Restorer, and those who call upon Him in faith will receive strength to overcome every wrong habit and practice. [Cf: ST 09-05-00 para. 03] p. 254, Para. 5, [1900MS].

Those who do not strive to bring the will into conformity to God's will can not be vessels unto honor. A defective character shows that the grace of God has not been allowed to work in the heart. Wrong

habits are a constant hindrance to usefulness. Those who cherish them can not be Christians; for to be a Christian is to be Christlike. We must comply with the conditions laid down in God's Word. We must grasp in confidence the rich promises of God; then we shall be overcomers. [Cf: ST 09-05-00 para. 04] p. 254, Para. 6, [1900MS].

"Ye have not chosen Me," Christ declares, "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." Before we loved God, He loved us. Before we turned toward Him, His grace was making its impression on our hearts. He has bought us with a price, "the precious blood of Christ, as of a lamb without blemish and without spot," and He desires us to walk before Him in holiness, bearing fruit to His glory. [Cf: ST 09-05-00 para. 05] p. 254, Para. 7, [1900MS].

God will be to us all that we let Him be. But we must believe that we shall receive of Him the things He has promised. Languid, half-hearted, faithless prayers will bring no returns from heaven. We need to press our petitions to the throne of grace, asking in faith, waiting in faith, receiving in faith, rejoicing in hope; for every one that asketh receiveth. [Cf: ST 09-05-00 para. 06] p. 255, Para. 1, [1900MS].

Be in earnest in this matter. Seek God with all the heart. Men put earnestness and energy into temporal business. They know that if they do not, their efforts will not be crowned with success. With intense earnestness learn the science of seeking for the rich blessings promised in God's Word. Work with persevering effort, and you will receive light and truth and grace. These blessings are for all who serve God aright. We need to fear lest the promise being left us of victory through Christ, we should come short of it. [Cf: ST 09-05-00 para. 07] p. 255, Para. 2, [1900MS].

Christ is our example. His life was a life of prayer. Yes, Christ, the Son of God, equal with the Father, Himself all-sufficient, the storehouse of all blessings, He whose voice could rebuke disease, still the tempest, and call the dead to life, prayed with strong crying and many tears. He often spent whole nights in prayer. While the cities were hushed in slumber, angels listened to the pleadings of the Redeemer. See the Saviour bowed in prayer, His soul wrung with anguish. He is not praying for Himself, but for those whom He came to save. In the mountains of Galilee and in the groves of Olivet the Beloved of God prayed for sinners. Then He came forth to minister to them, His tongue touched anew with living fire. [Cf: ST 09-05-00 para. 08] p. 255, Para. 3, [1900MS].

Christ was the representative of the race. As our example He prayed to the Father for strength and grace. These prayers reach down to our time. He has identified Himself with us. Being tempted in all points like as we are, He is able to sympathize with those who are tempted. He bowed before His Father as a suppliant, obtaining strength from on high. By communion with God He was invigorated and refreshed for His work of helping those who were in need. Braced for duty and prepared for toil by intercession with the Father, He went forth to encourage and bless others. Those who are indeed friends of Christ will often commune with Him, having implicit faith that He will answer all the prayers offered in His name. [Cf: ST 09-05-00 para. 09] p. 255, Para.

4, [1900MS].

God permits a crisis to come now and then, that His children may go to Him. He sees and knows all things. He desires them to feel their helplessness, and to plead with Him, casting their helpless souls upon Him. Then they are ready to be taught. "Draw nigh to God, and He will draw nigh to you." In the Saviour's presence God's people will have no fear of evil. The ever-varying perplexities, the abrupt and unexpected changes, of this age will not baffle or discourage them, but will give them fortitude and courage, bracing them for labor. [Cf: ST 09-05-00 para. 10] p. 255, Para. 5, [1900MS].

Christ declares, "Every one that asketh receiveth; and he that seeketh findeth." This is a law of the divine government, a law sure and unfailling, establishing a connection between human and divine agencies. O, what a world of promises we have in the Word of God! To all who seek Him at the footstool of mercy Christ gives power to witness for Him. He has placed Himself under obligation never to disappoint a true seeker for the Holy Spirit's guidance. And to assure us of this He appeals to the love of earthly parents: "What man is there of you," He asks, "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?" Mrs. E. G. White. [Cf: ST 09-05-00 para. 11] p. 255, Para. 6, [1900MS].

Finally, my brethren, be strong in the Lord, and in the power of His might." Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Do we make the preparation which it is our privilege that we may be able to stand against the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give an account? We must be vigilant, "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. 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 of light." [Cf: ST 09-12-00 para. 01] p. 256, Para. 1, [1900MS].

"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 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: ST 09-12-00 para. 02] p. 256, Para. 2, [1900MS].

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to become like God in character. By beholding His purity and holiness, we become partakers of His nature, overcoming the selfishness of the natural heart. There is a power in truth that will always work if the human agent will heartily cooperate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour's virtues and excellencies then become the savor of the whole being. [Cf: ST 09-12-00 para. 03] p. 256, Para. 3, [1900MS].

"And besides this," the apostle continues, "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." [Cf: ST 09-12-00 para. 04] p. 256, Para. 4, [1900MS].

This is not a surface work. It means a clear understanding of spiritual things, and a genuine sense of the practical working of the Holy Spirit upon mind and heart. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." But "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." [Cf: ST 09-12-00 para. 05] p. 256, Para. 5, [1900MS].

Through the application of the truths of the Gospel, men become laborers together with God. But those who while claiming to believe the Bible fail to practise the truth it contains, are blind and can not see afar off. This is why so many men and women live at cross-purposes with God. They do not live and work upon the Gospel plan of addition. Their religious experience is dwarfed. [Cf: ST 09-12-00 para. 06] p. 256, Para. 6, [1900MS].

"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: ST 09-12-00 para. 07] p. 256, Para. 7, [1900MS].

A mere creed, tho every jot and tittle of it may be sound, is not enough to restore in man the moral image of God. An ancestral faith, however tenaciously held, can not correct the evils of the natural heart. It is the willing mind, the earnest spirit, the hearty, self-denying efforts, imbued with love to God and man, which bring results approved by God. The whole heart must be given to God, else we shall fail to love Him supremely, and then, necessarily, we shall fail to love our neighbor as ourselves. We can not obey the law unless it is written on the heart. Only the truth as it is in Jesus can illuminate the soul, enabling us to do good and only good to those with whom we are associated. [Cf: ST 09-12-00 para. 08] p. 257, Para. 1, [1900MS].

There are those to whom the truth is not truth. The work of the Redeemer exerts no restoring influence upon their lives. The will of God is not obeyed. The countless mercies and blessings bestowed on them are received as a matter of course. What is the matter? They do not obey the injunction, "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." [Cf: ST 09-12-00 para. 09] p. 257, Para. 2, [1900MS].

Christ declares, "The words that I speak unto you, they are spirit, and they are life." To make a profession of faith while we fail, to receive the truth as a thirsty man receives water, leaves the soul as barren as the hills of Gilboa. The heart is the citadel of the being, and until the heart is surrendered to God, the enemy will claim it as his stronghold, and no power on earth can dispossess him. Christianity is not there. Its place is occupied by sophistry. Love for the Saviour and for those for whom He died is not there. There is no experimental knowledge of the words, "We are laborers together with God; ye are

God's husbandry; ye are God's building." [Cf: ST 09-12-00 para. 10] p. 257, Para. 3, [1900MS].

Are there not many like the fig tree which bore no fruit? They seem to think that a profession of following Christ constitutes the sum of Christianity. Many dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare themselves to meet the attacks of the enemy. They do not crucify self. They seem not to realize that they are to fight constantly against the inclinations of the natural heart. O, for more of the spirit of the Master! How much His children need it! [Cf: ST 09-12-00 para. 11] p. 257, Para. 4, [1900MS].

We are not obliged to forsake business pursuits in order to live the religion of Christ. We need not flee to the desert and dwell in the caves of the earth in order to obtain a closer walk with God. The Lord does not require us to be useless in society in order to serve Him. Indolence is not a Christian grace. We are to be zealous of good works, "not slothful in business; fervent in spirit, serving the Lord." [Cf: ST 09-12-00 para. 12] p. 257, Para. 5, [1900MS].

In all business relations we must represent God, showing ourselves to be Christians. Men can serve God in business life if amid the temptations of the world they keep His religion pure and undefiled. The Christian is to set his aim high. He is to let his light shine before men, that they may see his good works, and glorify his heavenly Father. Amid the confusion and change of daily life, he is to hold fast his integrity. [Cf: ST 09-12-00 para. 13] p. 257, Para. 6, [1900MS].

God's will is to be our will and His way our way just as much when we are engaged in business as when we are on our knees in prayer. We are to maintain Christian principles under all circumstances, however trying. The religion of the Bible is for all times and all occasions. [Cf: ST 09-12-00 para. 14] p. 258, Para. 1, [1900MS].

True goodness is revealed by the bearing of good fruit. This goodness bears the endorsement of heaven. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer. [Cf: ST 09-12-00 para. 15] p. 258, Para. 2, [1900MS].

If we would work wisely and intelligently for God, our human passions, our hereditary and cultivated tendencies to wrong; must be brought under the control of a higher and more commanding generalship than human ability. [Cf: ST 09-12-00 para. 16] p. 258, Para. 3, [1900MS].

"Cease to do evil; learn to do well." This is the lesson each one should learn day by day. We are to walk in accordance with the will of God, who is too wise to err, and too good to do us harm. The Redeemer met Satan's treacherous advances with the words, "It is written," and with the imperative command, "Get thee behind Me, Satan." Christians should receive with meekness the engrafted Word, which is able to save the soul. The Word of God is a tower of strength, into which they may run and be saved. Mrs. E. G. White. [Cf: ST 09-12-00 para. 17] p. 258, Para. 4, [1900MS].

God has given His children different talents and capabilities, but all are to work under one great Head. Those who claim to serve God are under obligation to work for Him with faithfulness and unselfishness. They are not to watch for an opportunity to build themselves up to the injury of some one else. [Cf: ST 09-19-00 para. 01] p. 258, Para. 5, [1900MS].

Different gifts are imparted to different ones, that we may feel our need of one another. God bestows these gifts, and they are to be employed in His service, not to glorify the possessor, but to uplift the world's Redeemer. They are to be used for the good of all mankind. God desires His people to help one another in the discharge of their various duties, and in the faithful accomplishment of the work He has given them to do. [Cf: ST 09-19-00 para. 02] p. 258, Para. 6, [1900MS].

The Lord wishes His people to reach a higher standard. He desires them to overcome all self-exaltation. No jealousy or envy is to be manifested, no evil surmisings entertained. The power of Satanic agencies is great, and the Lord calls upon His people to unite their forces to strengthen one another, "building up yourselves on your most holy faith." "Love as brethren, be pitiful, be courteous." [Cf: ST 09-19-00 para. 03] p. 258, Para. 7, [1900MS].

We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. When those who claim to believe the truth are sanctified through the truth, when they learn of Christ, His meekness, and lowliness, there will be complete and perfect unity in the church. The members will answer Christ's prayer, "Sanctify them through Thy truth; Thy Word is 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. 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: ST 09-19-00 para. 04] p. 258, Para. 8, [1900MS].

When Christ abides in the hearts of believers, all quarrels, all selfish actions, all discourteous words, will be put away. Each one will ask earnestly, "Lord, what wilt Thou have me to do?" [Cf: ST 09-19-00 para. 05] p. 259, Para. 1, [1900MS].

Let us strive with earnestness for the victory over sin. Let us be determined not to give place to the enemy by criticizing, by picking flaws, by disparaging others, and seeking to be first. Let us study the prayer made in our behalf, and work for its fulfilment. Let us keep our eyes fixed upon the perfect Pattern. The only way to avoid dissension and strife is to keep looking to Him who came to the world to save sinners, learning of Him, His meekness and lowliness. He says to us, "Lo, I am with you always, even unto the end of the world." How, then, can there be strife among us? If we live in Christ's presence, there will be no contention. [Cf: ST 09-19-00 para. 06] p. 259, Para. 2, [1900MS].

Read the instruction given in the eighteenth chapter of Matthew. In

all the oracles of God there is nothing more positive than this, and yet God is dishonored and His cause marred by the doing of the wrongs pointed out in this chapter. These words are for you and for me, and for all who claim to be followers of the meek and lowly Jesus. He shows us the principles upon which we are to act in all cases and under all circumstances. There is to be no striving for the supremacy. Christ teaches that in His spiritual kingdom it is not position, not outward splendor or authority, but inward excellence that constitutes greatness. [Cf: ST 09-19-00 para. 07] p. 259, Para. 3, [1900MS].

The disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [Cf: ST 09-19-00 para. 08] p. 259, Para. 4, [1900MS].

This is Christ's lesson for those He has ransomed by His own blood. He takes a deep interest in the least and feeblest of His children, and regards that which is done for them as done for Himself. The angels, who are in constant communion with the Father, are not ashamed, but glad and willing to minister to those most in need of their help. Then should not we, as servants of Christ, be willing to minister to those whom we suppose to be inferior to ourselves? [Cf: ST 09-19-00 para. 09] p. 259, Para. 5, [1900MS].

The greatest in the kingdom of God are those who know and love Him. These are they who are chosen of Him and precious. To do justly, to love mercy, and to walk humbly before God, this is an unfailing evidence of true sanctification of heart and life. [Cf: ST 09-19-00 para. 10] p. 259, Para. 6, [1900MS].

Christ's teachings are to be to us as the leaves of the tree of life. As we receive and assimilate His words, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we bear to the world a living testimony of the power of the truth. We are not to fear that unless we seek to be first, we shall not be properly estimated. If men had higher and clearer views of Christ, if they had greater confidence in Him and less confidence in themselves, their characters would be molded and fashioned according to the divine likeness. When self is hid in Christ, the Saviour will appear as the chiefest among ten thousand, and the One altogether lovely. [Cf: ST 09-19-00 para. 11] p. 259, Para. 7, [1900MS].

Christ's presence in the church is its life, its health, and its growth. Let God's children remember that to be esteemed by men is nothing, but to be commended by God is everything. Christians must give up seeking to be first if they obtain the favor and recognition of God. Those who have correct views of what constitutes true greatness will never contend for the supremacy. [Cf: ST 09-19-00 para. 12] p. 260, Para. 1, [1900MS].

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when He said, "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." He

who has crushed down all desire for self-recognition will surely be recognized by the unselfishness of His life. In order to help and encourage others, he is willing to put self aside, to forego his own plans and desires. Such a man is a noble leader in Christ's army. [Cf: ST 09-19-00 para. 13] p. 260, Para. 2, [1900MS].

Look at the Saviour's patient endurance in suffering and trial, and remember that we too are engaged in a severe and trying warfare. Let us yoke up with Him in unselfish service. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. . . . Let this mind be in you, which was also in Christ Jesus; who, being in 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. . . . Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Mrs. E. G. White. [Cf: ST 09-19-00 para. 14] p. 260, Para. 3, [1900MS].

God desires us to shine as lights in the world. Darkness has covered the earth and gross darkness the people; and Christ says to His followers, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are to give the light of truth to others, ever asking, ever receiving, ever imparting, working in all simplicity through the sanctification of the Spirit. [Cf: ST 09-26-00 para. 01] p. 260, Para. 4, [1900MS].

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." From the members of the church is to go forth an influence which shall enlighten others. The Light-giver arranges the lamps so that all in His house (the world) may be enlightened. He has an inexhaustible supply of light, and He places those who truly believe in Him, where they will shine brighter and brighter. Constantly our light is to increase in brightness because we are constantly receiving light from the Source of all light. Beholding Christ, we are to become changed into His image, reflecting His light to the world. [Cf: ST 09-26-00 para. 02] p. 260, Para. 5, [1900MS].

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting his light shine forth in clear, bright rays. We are held responsible by God if we do not let light shine to those who are in darkness. God has given each member of His church the work of giving light to the world, and those who faithfully act their part in this work will receive an increasing supply of light to impart. By His Spirit the Lord will mold and fashion the human agent, quickening his energies, and giving him light wherewith to enlighten others. [Cf: ST 09-26-00 para. 03] p. 260, Para. 6, [1900MS].

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace. As they pray, and as they speak, God is glorified. [Cf: ST 09-26-00 para. 04] p. 261, Para. 1, [1900MS].

There is no limit to the Lord's efficiency. He is prepared to advance

and to add new territory to His kingdom. But His people must do their part in carrying forward this work. "Ask, and it shall be given you," is the promise. Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who are in need. [Cf: ST 09-26-00 para. 05] p. 261, Para. 2, [1900MS].

It is the Saviour's delight to see His followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to His disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full." [Cf: ST 09-26-00 para. 06] p. 261, Para. 3, [1900MS].

The God of providence still walks among us, tho His footsteps are not seen, tho His positive and direct workings are not recognized or understood. The world in its human wisdom knows not God. The Lord designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God as first, and last, and best in everything. [Cf: ST 09-26-00 para. 07] p. 261, Para. 4, [1900MS].

Christ is drawing sinners to Himself by the cords of love, seeking to unite them to Himself, that they may be laborers together with God, not in pride and self-sufficiency, but in meekness and lowliness. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. These converted ones are a spectacle to the world, to angels, and to men. "Ye are My witnesses," God says. By looking to Me you are to become transformed in character; and by the manifestation of Christlike forbearance and love you are to reveal this transformation. [Cf: ST 09-26-00 para. 08] p. 261, Para. 5, [1900MS].

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His; but we can help the needy ones around us. We can supply them with the necessities of this life, and at the same time speak to them of the wonderful love of God. [Cf: ST 09-26-00 para. 09] p. 261, Para. 6, [1900MS].

Christ has identified His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been received into our hearts. [Cf: ST 09-26-00 para. 10] p. 261, Para. 7, [1900MS].

There are only two kingdoms in this world,--the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer for His disciples 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." [Cf: ST 09-26-00 para. 11] p. 262, Para. 1, [1900MS].

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon those in the world. [Cf: ST 09-26-00 para. 12] p. 262, Para. 2, [1900MS].

"This is the victory that overcometh the world, even our faith." The world has become a lazar-house of sin, a mass of corruption. It knows not God's children, because it knows Him not. We are not to follow its ways or imitate its customs. Continually we must resist its principles. Continually we must obey the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mrs. E. G. White. [Cf: ST 09-26-00 para. 13] p. 262, Para. 3, [1900MS].

The Bible contains the science of salvation. "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." [Cf: ST 10-03-00 para. 01] p. 262, Para. 4, [1900MS].

He who breathed into man the breath of life and made him a living soul, has breathed into the Scriptures a vital, life-giving power. "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. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." [Cf: ST 10-03-00 para. 02] p. 262, Para. 5, [1900MS].

We need to study the Word of God far more than we do. Thus we shall see ourselves as we are. Let us take God's holy Word as our counselor. Let us study it with a heart open to receive its instruction. [Cf: ST 10-03-00 para. 03] p. 262, Para. 6, [1900MS].

Those who study the Bible with a true purpose will become wise unto salvation. Christ speaks of this as eating the flesh and drinking the blood of the Son of man. "I am the living bread which came down from heaven," he said; "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. [Cf: ST 10-03-00 para. 04] p. 262, Para. 7, [1900MS].

"The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said 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. . . . 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: ST 10-03-00 para. 05] p. 262, Para. 8, [1900MS].

By offering Himself on the cross of Calvary, Christ gave His flesh and blood for the salvation of the world. Those who believe in Him as a personal Saviour, those who work His works, receiving His words and practising His principles, are eating the bread of life. Christ's lessons are their food and drink. They constantly seek to do Christ's will. Under all circumstances they strive to do as He would do. They look to Him who is the Author and Finisher of their faith, inquiring earnestly, What would Jesus do? What words would He speak? If I speak words that He would not speak were He in my place, I am not abiding in Him, or He in me. [Cf: ST 10-03-00 para. 06] p. 263, Para. 1, [1900MS].

Christ's Word is the bread of life and the water of salvation. Trust in its fulness comes to us through constant communion with God. By it we gain spiritual strength. Christ supplies the life-blood of the heart, and the Holy Spirit gives nerve power. Begotten again unto a lively hope, imbued with the quickening power of a new nature, the soul is enabled to rise higher and still higher. Paul's prayer for the Ephesians was "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." [Cf: ST 10-03-00 para. 07] p. 263, Para. 2, [1900MS].

As our natural life is sustained by physical food, so our spiritual life is to be sustained by spiritual food, even the words of Christ. The Gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to show in the daily life the fruits of the Spirit. [Cf: ST 10-03-00 para. 08] p. 263, Para. 3, [1900MS].

The disciples of Christ are to bring the perfection of His character into their characters. He has given them His Word as their spiritual food. As they eat His Word, they will grow like Him, manifesting unselfishness, integrity, kindness, and love. In all they do, Christlikeness will be revealed. Thus they will show that they are eating the bread of heaven and drawing living water from the wells of salvation. [Cf: ST 10-03-00 para. 09] p. 263, Para. 4, [1900MS].

In Christ, "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." These words are not merely to be read as a lesson. They are to be understood, believed, and lived. They will give us spiritual life. Christ's teachings are to be brought into the daily experience. We have redemption through His blood, even the forgiveness of our sins. [Cf: ST 10-03-00 para. 10] p. 263, Para. 5, [1900MS].

It is by the Word of life that the Christian is to live. From it we are to receive a continually increasing knowledge of truth. From it we are to gain light, purity, goodness, and a faith which works by love and purifies the soul. It is given to us that we may be cleansed from all defilement, and presented faultless before the throne of divine glory. Wondrous victory, gained by Christ in our behalf! [Cf: ST 10-03-00 para. 11] p. 263, Para. 6, [1900MS].

Oneness with Christ depends on the renewing of the mind by the Holy Spirit. Thus we are strengthened to walk in newness of life, receiving from Christ forgiveness for our sins. He who has this experience is a cleansed vessel, sanctified and meet for the Master's use. Self is dead. His words are, "I live, yet not I, but Christ liveth in me." There is a daily reception of the Holy Spirit, and this brings eternal life to the soul. [Cf: ST 10-03-00 para. 12] p. 264, Para. 1, [1900MS].

Those who eat the flesh and drink the blood of the Son of God have a vital, saving union with Him. They are partakers of the divine nature. Christ dwells in the human tenement. True Christians are one with Christ as Christ is one with God. The quickening of the Holy Spirit brings life to the soul. When this is believed, understood, and known by experience, the character of God is revealed in the human agent. Christ abides in the heart. [Cf: ST 10-03-00 para. 13] p. 264, Para. 2, [1900MS].

All disunion, all selfish thoughts, words, and actions, are the fruit of the working of an unholy spirit upon the mind. Under the influence of this spirit, words are spoken which do not reveal the Saviour. Christ is not formed within, the hope of glory. Those who live thus are sinners, tho they may be counted as saints. They are without faith. They do not practise the principles of Christ. Many who claim to be Christians commit grievous sins because they do not eat the bread that came down from heaven. [Cf: ST 10-03-00 para. 14] p. 264, Para. 3, [1900MS].

Those who receive Christ are meek and lowly. Christ opens within their hearts a fountain of living water, which springs up unto eternal life, refreshing the souls of others. The lives of those who eat the bread of life are purified by the grace of God. They claim and receive all that the giving of Christ's flesh and blood signifies. Vivified by the Holy Spirit, they are enabled to work the works of Christ. [Cf: ST 10-03-00 para. 15] p. 264, Para. 4, [1900MS].

The Word of God should be our counselor in all difficulties, our guide in all the relations of life. In the heart, the home, the place of business, the living oracles of God should reign supreme. When alone, when no human eye sees, no human ear hears, the truth is to be our companion. Ever the soul is to be subject to its control. Upon thought, word, and deed it is to stamp its divine impress. To those who obey, the Word of God is the tree of life. It possesses the elements necessary for the formation of a perfect character, and on the effect which its teaching produces in us depends our destiny for eternity. Mrs. E. G. White. [Cf: ST 10-03-00 para. 16] p. 264, Para. 5, [1900MS].

God created Adam and Eve, and placed them in charge of the Garden of Eden, where everything was beautiful to look upon, and the fruit pleasant to the taste. He said to them, "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." They were forbidden to eat the fruit of this tree. This seems a small thing, but it was a test of their obedience and of their trust and confidence in God. God told them that if they disobeyed, death would be the result. Their happiness depended on obedience. [Cf: ST 10-10-00 para. 01] p. 264, Para. 6, [1900MS].

By obedience Adam would have lost nothing which it was for his good to retain. But, notwithstanding this, he disobeyed. The temptation to transgress was presented by Eve, who, having herself eaten of the forbidden fruit and realized no immediate harm, offered some of it to Adam, telling him of the great advantages of which they were deprived by not being allowed to eat of it. [Cf: ST 10-10-00 para. 02] p. 265, Para. 1, [1900MS].

Thus sin was brought into the world. God closed against the disobedient pair the gates of Paradise, placing an angel with a flaming sword to guard the way to the tree of life. Man must not now eat of the fruit of the life-giving tree; for sin must not be immortalized. One star of hope illumined the dark and dismal future. God said to the serpent, "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." Thus was given the promise of the Redeemer. [Cf: ST 10-10-00 para. 03] p. 265, Para. 2, [1900MS].

God pitied the fallen race. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ came to bring life and immortality to those dead in trespasses and sins. Who is he that carries such a weight of responsibility?--"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." "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, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: ST 10-10-00 para. 04] p. 265, Para. 3, [1900MS].

Christ declared, "Before Abraham was, I AM." By this declaration He laid open the resources of His infinite nature, imparting in His words assurance of peace and pardon for the guilty race. He spoke with the assurance that He was able to take up and lay down His life as He chose, to secure the salvation of those who have fallen into Satan's snare. [Cf: ST 10-10-00 para. 05] p. 265, Para. 4, [1900MS].

Christ spoke with the authority of greatness, as with a clear, distinct voice He said: "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. . . . My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." "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: ST 10-10-00 para. 06] p. 265, Para. 5, [1900MS].

John calls our attention to the love that God has bestowed on us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Altho for ages sin has been accumulating, altho through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." [Cf: ST 10-10-00 para. 07] p. 265, Para. 6, [1900MS].

To enlarge our views of God's goodness, Christ calls upon us to behold the works of His hands. "Behold the fowls of the air," He says; "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 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 to-day 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 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: ST 10-10-00 para. 08] p. 266, Para. 1, [1900MS].

Tho men have sinned grievously, they are not forsaken. The Hand that upholds the world, upholds and strengthens the weakest and most sinful human being. The great Master Artist, whose skill is infinitely beyond the skill of any human being, who gives to the lily of the field its delicate and beautiful tints, and who cares for the little sparrow, cares also for His children. [Cf: ST 10-10-00 para. 09] p. 266, Para. 2, [1900MS].

The care bestowed by Heaven on any given object is proportionate to the place occupied by this object in the scale of creation. If the flower is given a beauty that outvies the glory of Solomon, what can be the estimate that God places on His purchased heritage? Christ points us to the care bestowed on the things that wither in a day, to show us how much love God must have for the beings created in His own image. He desires every mind to grasp this precious truth. He opens before us the volume of providence, and bids us behold the names written therein. In this volume every human being has a page, on which are written the events of his life. And from the mind of God these names are never absent for a moment. Wonderful indeed are God's love and care for the beings He has created. [Cf: ST 10-10-00 para. 10] p. 266, Para. 3, [1900MS].

In behalf of man God has poured out the whole treasury of heaven, and in return He claims and expects our entire affections. For us He gave up His only-begotten Son to a life of rejection, abuse, insult, and mockery. [Cf: ST 10-10-00 para. 11] p. 266, Para. 4, [1900MS].

All this God did that man might become filled with the divine love and benevolence. Thus He would assure sinners that sins of the greatest magnitude can be forgiven if the transgressor seeks for pardon, surrendering himself, body, soul, and spirit, to be transformed by the grace of God, and changed into His likeness. [Cf: ST 10-10-00 para. 12] p. 266, Para. 5, [1900MS].

Christ imparted His divine benediction, with a copiousness which showed that all power in heaven and earth have been given to Him with which to bless and strengthen humanity. All the treasures of eternity are at His command. There is no restriction of His beneficence. To all, high and low, rich and poor, who receive Him by faith as the Son of God, He is a very present help. He thought it not robbery to be equal with God, that in word and deed He might reveal God. [Cf: ST 10-10-00 para. 13] p. 266, Para. 6, [1900MS].

Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. With His humanity He touches humanity, and with His divinity He firmly grasps divinity. Into man, prostrated, diseased, enfeebled, He can breathe the breath of life, making him a partaker of the divine nature. Mrs. E. G. White. [Cf: ST 10-10-00 para. 14] p. 267, Para. 1, [1900MS].

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." [Cf: ST 10-17-00 para. 01] p. 267, Para. 2, [1900MS].

There is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes, both through sin are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power. [Cf: ST 10-17-00 para. 02] p. 267, Para. 3, [1900MS].

This enmity was spoken of in Eden. God declared to Satan, "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." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God. Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Cf: ST 10-17-00 para. 03] p. 267, Para. 4, [1900MS].

Satan tempts men and women in many ways. On the right hand and on the left he works with all deceivableness of unrighteousness. To some he

comes in a winning garb and with a friendly air. To others he comes in garments of darkness, to scatter and slay. By torturing fears he seeks to dishearten and distract. [Cf: ST 10-17-00 para. 04] p. 267, Para. 5, [1900MS].

Again and again he came to the children of Israel, and at no time was he completely repulsed. He always found some soul ready to entertain him. The very men who had seen the glory of God from the mount received him as a welcome guest. Two hundred and fifty princes, men of renown, fell under his subtle power. Members of the priesthood, connected with the sacred work of God, were deluded by his devices, and were found fighting against the Lord. [Cf: ST 10-17-00 para. 05] p. 267, Para. 6, [1900MS].

These men mixed the cup of gall for Moses. They thought they were serving the Hebrew host by opening to them a door of freedom. What a terrible delusion they cherished! How fearfully they were deceived! [Cf: ST 10-17-00 para. 06] p. 267, Para. 7, [1900MS].

The history of the children of Israel was recorded for the benefit of those upon whom the end of the world is come. We are to take warning from their experience, that we may not dishonor God as they dishonored Him. Satan was continually inciting them to rebellion, but he is even more active to-day. He attacks first one and then another, and when men are unguarded he succeeds in his purpose. [Cf: ST 10-17-00 para. 07] p. 267, Para. 8, [1900MS].

Christ saw that Satan's power was exercised upon the human family, and that he claimed the whole race as his own. The Saviour pledged His word to give His life in man's behalf. He laid aside His royal robe and clothed His divinity with humanity, that He might clothe humanity with His garment of righteousness. [Cf: ST 10-17-00 para. 08] p. 268, Para. 1, [1900MS].

Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born on a babe in Bethlehem. He grew up as other children grew. And from youth to manhood, during the whole of His earthly life, He was assailed by Satan's fiercest temptations. [Cf: ST 10-17-00 para. 09] p. 268, Para. 2, [1900MS].

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." In the wilderness, weakened physically by a fast of forty days, He met His adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe. [Cf: ST 10-17-00 para. 10] p. 268, Para. 3, [1900MS].

All heaven watched the conflict between the Prince of Light and the prince of darkness. Angels stood ready to interpose in Christ's behalf should Satan pass the prescribed limit. O, what love burned in their hearts as they saw their Commander apparently in the power of His foe! When the last temptation came, when as Satan offered Christ all the world and the glory of it, if He would fall down and worship him,

divinity flashed through humanity, and the enemy was resisted, the love of the angels knew no bounds. Their sympathy could no longer be restrained. [Cf: ST 10-17-00 para. 11] p. 268, Para. 4, [1900MS].

Christ overcame Satan on every point. The wily foe could not induce Him to swerve from His allegiance to His Father. "Get thee behind Me, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Captain of our salvation overcame for us; Satan left the field a conquered foe. But the strain upon Christ had left Him as one dead. "And, behold, angels came and ministered unto Him." Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. Divine consolation flowed into His soul. The foe was vanquished. Humanity was placed on vantage ground. Christ had conquered. Those who became partakers of the divine nature would be able to resist the temptations of the enemy. [Cf: ST 10-17-00 para. 12] p. 268, Para. 5, [1900MS].

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God, as we must believe. He learned obedience, even as we are required to learn obedience. And He overcame, as we must overcome. His path lay through manifold temptations; therefore He knows how to succor those who are tempted. [Cf: ST 10-17-00 para. 13] p. 268, Para. 6, [1900MS].

Wonderful indeed is God's work in behalf of man. Let the tempted soul remember that he is a representative of Christ. It is only by coming in contact with obstacles and difficulties and overcoming them that we become strong. Our necessity is God's opportunity. If we will hold fast to Christ, every trial will work out for our good. [Cf: ST 10-17-00 para. 14] p. 268, Para. 7, [1900MS].

"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." "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. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Mrs. E. G. White. [Cf: ST 10-17-00 para. 15] p. 269, Para. 1, [1900MS].

Christ's workers should be well qualified, well trained men and women, enjoying the vigorous use of all their powers. They should be men and women who have denied self, who in a crisis will know, as did Daniel, what course to pursue in order to honor and glorify God. [Cf: ST 09-24-00 para. 01] p. 269, Para. 2, [1900MS].

Infidelity in many specious forms will have to be met. Satan works under disguise, and it will require a well-trained mind, sharpened by divine enlightenment, to meet his wily devices. Men can not now retain with safety defects of character. If they do not make determined efforts to overcome hereditary and cultivated tendencies to wrong, these tendencies will become lusts which war against the soul. [Cf: ST 09-24-00 para. 02] p. 269, Para. 3, [1900MS].

My heart is stirred within me as I see so many cities and villages in the darkness of superstition and ignorance, with no one to teach them

the special truths so important for this time. I can scarcely restrain myself from crying aloud, Where are the missionaries to carry light to these ignorant ones? Where are the men and women who will work with self-denial and self-sacrifice to save souls? [Cf: ST 09-24-00 para. 03] p. 269, Para. 4, [1900MS].

Alas, are there not many like the doomed fig tree which bore no fruit,--mere cumberers of the ground? They seem to think that to profess Christ constitutes the sum of Christianity. Many live in the hope of some day growing better, but they do not advance a step. They dishonor the religion of the Bible by lowering the standard to meet their own attainments. They do not prepare to meet the assaults of Satan. They do not realize that God calls upon them to engage in a constant warfare against the selfishness and pride of their own hearts. They do not crucify self. O, for more of the Spirit of the Master! How much His people need it! [Cf: ST 09-24-00 para. 04] p. 269, Para. 5, [1900MS].

Every day and every hour we need the sanctification of the Spirit, else we shall be taken unawares. Christ, the Commander of heaven, durst not bring against the devil a railing accusation, altho He had every excuse for doing so. We need to learn how to manifest Christlike humility. "Take My yoke upon you, and learn of Me," the Saviour says. "I am not boastful. I hide My glory. I am meek and lowly in heart." When God's people have sanctified hearts and sanctified tongues, they will do a work that will not need to be repented of. The influence they exert will be a savor of life unto life. The Lord is opening the way for the spread of the Gospel, but we are not ready. Daily we need to be softened and refined by the Holy Spirit's power. Even our thoughts are to be brought into subjection to Christ. Unconsecrated self is to be crucified. Like Mary, we are to sit at the feet of Christ and learn of Him. [Cf: ST 09-24-00 para. 05] p. 269, Para. 6, [1900MS].

As we work for Christ, we need not appeal to the wisdom of human beings. Christ says, "Come unto Me, . . . and I will give you rest." Have faith in God. What is faith?--"The substance of things hoped for, the evidence of things not seen." Without faith it is impossible to please God. Make faith in Christ a glorious reality. A mighty faith in the Redeemer exerts an influence which nothing can withstand. God Himself comes to the help of His tried and tempted but faithful followers. [Cf: ST 09-24-00 para. 06] p. 270, Para. 1, [1900MS].

God is our only sure defense. The new and living way is opened before every one who cheerfully submits to the yoke of Christ. The strength of the Lord is made perfect in the weakness of His followers, whether they be as renowned as Paul or as obscure as the least of the disciples. Those who suppose that they are perfect need to take Christ's yoke upon them, and learn of Him His meekness and lowliness. Thus they will find out how weak and inefficient they really are. Those who think themselves to be pure in spirit and strong in faith need to learn daily the meaning of the words, "Without Me ye can do nothing." [Cf: ST 09-24-00 para. 07] p. 270, Para. 2, [1900MS].

As laborers together in God we are to be thankful that we are not all cast in the same mould. Every leaf in the Lord's creation has an identify of its own. God does not ask His followers to be precisely alike. Temptations come to each one in a different way, and God reveals

His power by upholding and delivering each one. Deliverance in time of trial is prepared for all who are tempted no matter how diverse their temptations may be. Strength to advance upward and forward is provided for each one. [Cf: ST 09-24-00 para. 08] p. 270, Para. 3, [1900MS].

Every soul must fight his own battles. He must himself put on the armor. He must pray for himself. He must commune with God for himself. He must keep his own soul under watchful guidance, knowing that if he does his part, God will not fail of doing His part. [Cf: ST 09-24-00 para. 09] p. 270, Para. 4, [1900MS].

As the tempted one draws nigh to God, God draws nigh to him, and lifts up for him a standard against the enemy. As human beings seek the Lord in earnest prayer, they will learn what no human being can teach them. They will see what transgression of the law means, and what a costly price has been paid for the redemption of the race. They will hate the sins that wound the heart of Christ. They will see in Jesus a compassionate, tender High Priest, and will bow in contrition before Him. [Cf: ST 09-24-00 para. 10] p. 270, Para. 5, [1900MS].

God's people are weak because they have not made Him their trust. They have not made Him their dependence, but have laid their burdens on finite minds and human hearts. The help they have received has been like the helpers they have sought. God has been lost sight of. Look to Him who can say, "I will; be thou clean," and straightway the leprosy of sin departs. Go for help to Him who commands the winds and the waves, and they obey His voice; who speaks, and the dead come forth from corruption to life and health. Glory and majesty surround Him in all His ways. [Cf: ST 09-24-00 para. 11] p. 270, Para. 6, [1900MS].

Who ever spake as did Jesus? His prayers were an expression of the divine will. Who ever loved men and women like Him who gave His life for them? He is the Holy One of God, and He is entitled to our praise and adoration. His glory and majesty fill the heavens, and yet He is filled with love and sympathy for His weakest child. [Cf: ST 09-24-00 para. 12] p. 270, Para. 7, [1900MS].

How infinitely inferior we are to the perfect Pattern that we are called upon to copy! Yet in His strength we can reach the ideal set before us. We can do "all things" in His power. We are to give to the people of God to-day the message given to Moses for the children of Israel, "Go forward." Christ spoke these words. He guided the children of Israel through the wilderness. His right arm brought them victory in their warfare against their enemies; and He is just as willing to help us in our warfare as He was to help them. Mrs. E. G. White. [Cf: ST 09-24-00 para. 13] p. 271, Para. 1, [1900MS].

In the parable of the vineyard Christ opened before the Jews the past history of their nation, showing the deeds of unrighteousness they had done, notwithstanding the great light given them. In the immense congregation surrounding Christ there were many priests and rulers. The divine Teacher's gaze took in past, present, and future, as He presented before the Jewish rulers their own course of action. Messenger after messenger had been sent by God to the husbandmen in charge of the vineyard, to receive the fruits thereof. These messengers bore to the husbandmen a most solemn message. But they were shamefully treated by them. One was beaten, another stoned, and another killed.

[Cf: ST 10-31-00 para. 01] p. 271, Para. 2, [1900MS].

Last of all, the owner of the vineyard sent His Son, saying, "They will reverence My Son." But when the husbandmen saw Him, they said, "This is the heir; come, let us kill Him, and let us seize on His inheritance." [Cf: ST 10-31-00 para. 02] p. 271, Para. 3, [1900MS].

As Christ described His vineyard, fenced about by the commandments of God, and as He spoke of the treatment His messengers had received, the Jewish rulers stood as if riveted to the spot; and when Christ asked, "When the Lord therefore of the vineyard cometh, what will He do to those husbandmen?" they joined with the people in answering, "He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their season." With their own lips they pronounced their sentence. [Cf: ST 10-31-00 para. 03] p. 271, Para. 4, [1900MS].

Jesus looked upon them, and seeing His look, they knew that He read the secrets of their hearts. His divinity flashed before them with unmistakable power, and, seeing in the husbandmen a representation of themselves, they involuntarily exclaimed, "God forbid." [Cf: ST 10-31-00 para. 04] p. 271, Para. 5, [1900MS].

With heavenly light shining from His countenance, Christ said, "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner?" What an impression these words made upon those who heard them! If they had received Christ as the Sent of God, saying, "Blessed be He that cometh in the name of the Lord. . . . Thou art my God, and I will praise Thee; Thou art my God, I will exalt Thee," how different would have been their future! But they rejected Christ, and He declared, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken; but on whomsoever It shall fall, It will grind him to powder." The husbandmen had yielded to God no returns, and in these words is portrayed their final doom. The Stone lies passive under the treatment It receives. It is discarded, stumbled over, mocked at; but at last a living power takes possession of It. It seems to rise from the earth, and falls on those who have treated It with such contempt. On those who do not fall upon It and become broken, whose hearts are not cleansed by the mercy and forgiveness of God from hereditary and cultivated tendencies to wrong, that Stone will fall and grind them to powder. [Cf: ST 10-31-00 para. 05] p. 271, Para. 6, [1900MS].

"And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them." Their hearts were filled with hatred toward Him, "but when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet." [Cf: ST 10-31-00 para. 06] p. 272, Para. 1, [1900MS].

Those who are true learners in the school of Christ will study with intense interest the parable of the vineyard. In this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust. He designed this parable to be a lesson to all, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He can not bless and sustain them. The church on earth is greatly beloved by God. It is the fold

provided for the sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practise. He willingly forgives those who repent, but He will remove His favor from those who go on sinning, exalting self, and mingling the sacred with the common. Terrible judgments will destroy those who have misrepresented Him, saying, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these," when their example is misleading. [Cf: ST 10-31-00 para. 07] p. 272, Para. 2, [1900MS].

In His daily life Christ gave men an example of the work they were to do. In the temple, in the highways and byways, by His parables, His miracles, His divine compassion and sympathy, He constantly declared, I came not to do My own will, but the will of Him that sent Me. He went about doing good, healing the souls and bodies of those who were sick; and when Pilate gave Him up to the rage of the people for whom He had done so much, it was with the words, "I find no fault in Him." His was a perfect humanity. In His life, activity and devotion were harmoniously blended. The day found Him teaching in the temple or healing the sick; and the night, praying in Olivet for strength to complete His work. The Son of man, He must brace Himself for duty and temptation. He must have vigor of soul and body. He must leave His followers a perfect example of how to combat the enemy. And He prayed earnestly to His Father for strength to do this. For all who desire to follow Him, His example is left on record. Prayer sanctified His ministry. Strength and vigor for daily duty are derived from worshiping God in the beauty of holiness. The lamp must be filled with holy oil before its light can shine amid the moral darkness. [Cf: ST 10-31-00 para. 08] p. 272, Para. 3, [1900MS].

The Lord has a warning for His people. When men in positions of trust grow careless, when they disregard the requirements of God, when they abuse the influence and misappropriate the talents God has given them, they are abusing His goods, and punishment will surely come upon them. Those who are called by Christ's name are to wear His credentials, showing that they have learned His meekness, His lowliness, His compassion, His love for others. When Christians do this, there will be a different condition of things in the church; for Christ will be revealed. Humanity will be under the influence of divinity. [Cf: ST 10-31-00 para. 09] p. 272, Para. 4, [1900MS].

For the good of His church God has intrusted to men of His appointment the work of representing Him by their well-chosen words and their firm resistance of evil. The hearts of these men are to be tender and their characters symmetrical, that they may rightly represent the Saviour. But many in God's service are harsh and discourteous. Their spirits are loveless; for they are filled with selfishness and covetousness. They think they have a right to make their own terms regarding the value of their labor, and they become oppressive. If, after testing them, God sees that they will not repent, He removes them, and gives their place to men who will better represent Him. If those who are thus raised up by the Lord remain true and loyal, the Lord will work through them in a remarkable manner. [Cf: ST 10-31-00 para. 10] p. 272, Para. 5, [1900MS].

The confusion which weakens the church of God is a result of the work

of unconsecrated men, whose narrowness of vision prevents them from seeing the lovingkindness shown them by God. They fail to see that God gives to them in order that they may impart to others. All the counsels of God are faithful and true. He disciplines His people that He may lead them in the right way. If they refuse to be instructed, if they will not heed the command to impart what they receive, God can not use them. When God's people become so blind that they lose sight of principle, when they partake of the same spirit that is stirring the hearts of the ungodly, they can not bear God's sign or seal. The severity of their punishment will be proportionate to the light which they had but to which they did not give heed. [Cf: ST 10-31-00 para. 11] p. 273, Para. 1, [1900MS].

Satan is constantly using mighty principalities and powers to destroy the chosen people of God. Unconsecrated Christians are aiding him in his work. All who fail to keep Christ in view are working away from the right. They are not gathering with Christ, but are scattering abroad. The lifegiving power of Jehovah is more needed now than at any former period in the history of the church. God's people are to stand firm in the acknowledged strength of Jesus Christ. He is their refuge and defense. [Cf: ST 10-31-00 para. 12] p. 273, Para. 2, [1900MS].

True faith and sanctified work are greatly needed at this time. God says to His people, "Press together, press together; that you may not be destroyed as were the inhabitants of Jerusalem." "Come, My people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Persecution is coming, and God calls upon all to stand firm in Christian love, their hearts knit together, of one mind and one judgment. His people are to cleave to Him, and they are to love one another as He has loved them. Christ's life is to be their example. In love, in meekness, in humility, they are to follow Him. Mrs. E. G. White. [Cf: ST 10-31-00 para. 13] p. 273, Para. 3, [1900MS].

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." [Cf: ST 11-07-00 para. 01] p. 273, Para. 4, [1900MS].

If the disciples had now preached the Gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees, they would have involved themselves in controversy, which would have discouraged them at the outset. Even the disciples were slow to understand that the Gospel was to be carried to all nations. Until they themselves could grasp this truth, they were not prepared to labor for the Gentiles. If the Jews would receive the Gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message. [Cf: ST 11-07-00 para. 02] p. 273, Para. 5, [1900MS].

The Saviour continued: "And as ye go, 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; nor scrip for your journey,

neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." [Cf: ST 11-07-00 para. 03] p. 273, Para. 6, [1900MS].

The Saviour portrayed before His delegated messengers the treatment they would receive as they bore testimony for Him. He would not allow them to enter upon their work as His messengers without telling them what they would meet. He had a complete knowledge of the struggles they would encounter. He showed them the plan of the battle, pointing out the dangers before them. They were not to go into the work blindfold, but were to count the cost of every trial. [Cf: ST 11-07-00 para. 04] p. 274, Para. 1, [1900MS].

"Beware of men," Christ said; "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake; for a testimony against them and the Gentiles." [Cf: ST 11-07-00 para. 05] p. 274, Para. 2, [1900MS].

Christ did not wish His disciples to engage in the warfare in their own strength, thinking that they could break down every opposing influence; for then they would be taken unawares by the enemy. He told them what they might expect. He told them that they must count the cost. At the same time He assured them that help from on high would be given them. They were fighting the good fight of faith, and they would not be left alone. Heavenly angels would fight in their ranks, and the mighty General of heaven would lead the way. They might fear that their sinfulness would make them powerless. They might feel that they could not stand against the enemy. They were to remember that Omnipotence could make them more than conquerors if they would go forward in faith, refusing to fail or be discouraged. [Cf: ST 11-07-00 para. 06] p. 274, Para. 3, [1900MS].

The Holy Spirit will supply with grace those who feel their inefficiency. Those who trust in the Lord will be surrounded with a wall of light and holiness. Christ says to His soldiers to-day: "Be of good cheer; I have overcome the world." "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." [Cf: ST 11-07-00 para. 07] p. 274, Para. 4, [1900MS].

This spiritual wickedness will develop as time goes on. Laws will be made to compel men to worship God in accordance with human opinions. "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." [Cf: ST 11-07-00 para. 08] p. 274, Para. 5, [1900MS].

The powers of this earth will unite with the powers from beneath to oppress God's people. In the Revelation, John writes: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And 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." [Cf: ST 11-07-00 para. 09] p. 274, Para. 6, [1900MS].

When Satanic agencies shall unite with the professed Christian world in opposing God, these words of the prophet will be fulfilled. In blind zeal "the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake; but he that endureth to the end shall be saved." [Cf: ST 11-07-00 para. 10] p. 275, Para. 1, [1900MS].

God desires His servants to remember the instruction here given, that they may not be deceived in regard to what is coming upon the world. Of ourselves we can do nothing. Without the Spirit of God we are utterly helpless. Our strength lies in hiding in Jesus. God can do more in one moment to convict people than we can do in a lifetime. Therefore let us hold fast to the arm of Omnipotence. Let us lean upon Jesus. Thus we shall grow strong to do His will. The Lord is our helper. He will not leave or forsake us. Mrs. E. G. White. [Cf: ST 11-07-00 para. 11] p. 275, Para. 2, [1900MS].

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." [Cf: ST 11-14-00 para. 01] p. 275, Para. 3, [1900MS].

The world begins its work with pomp and show and boasting; but all will come to naught. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need be elated by a prosperous beginning, nor cast down by apparent feebleness. God is to His people riches, fulness, and power. His purposes for His chosen people are, like the eternal hills, firm

and immovable. [Cf: ST 11-14-00 para. 02] p. 275, Para. 4, [1900MS].

Remember that human might did not establish the church of God, neither can human might destroy it. From age to age the Holy Spirit is an overflowing fountain of life. "This is the victory that overcometh the world, even our faith." There is victory for all who strive lawfully, in perfect harmony with the law of God. They will triumph over all opposition. As they carry forward God's work in the face of all foes, they will be given the guardianship of holy angels. [Cf: ST 11-14-00 para. 03] p. 275, Para. 5, [1900MS].

Christ has pledged Himself to help all who join his army, to cooperate with Him in fighting against visible and invisible foes. He has promised that they shall be joint heirs with Him to an immortal inheritance, that they shall reign as kings and priests before God. Those who are willing to share in this life the humiliation of the Saviour, will share with Him in His glory. Those who choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, will be given a place with Christ on His throne. [Cf: ST 11-14-00 para. 04] p. 275, Para. 6, [1900MS].

Hold fast the Word of life. The tempest of opposition will spend itself by its own fury. The clamor will die away. Carry forward the Master's work bravely and cheerfully. The Father above, who watches over His chosen ones with the tenderest solicitude, will bless the efforts made in His name. His work will never cease until its completion amid the triumphant shout, "Grace, grace unto it." Mrs. E. G. White. [Cf: ST 11-14-00 para. 05] p. 275, Para. 7, [1900MS].

A great crisis awaits the people of God. A great crisis awaits the world. The most momentous struggle of all the ages is before us. Events which for more than half a century we have, upon the authority of the prophetic Word, declared to be impending, are now taking place before our eyes. An amendment to the Constitution restricting liberty of conscience, has long been urged upon the legislators of the nation; and the question of enforcing Sunday observance has become one of national importance. Are we ready for the issue involved in the Sunday movement? [Cf: ST 11-28-00 para. 01] p. 276, Para. 1, [1900MS].

Many who are working for Sunday enforcement have never understood the claims of the Bible Sabbath, and the false foundation on which the Sunday institution rests. And they are blinded to the results of Sunday legislation. They do not see that it would be a blow against religious liberty. But any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday owes its existence as a so-called Christian institution to the "mystery of iniquity;" and its enforcement will be a virtual recognition of the principles which are the very corner stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with the Papacy; it will be giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. [Cf: ST 11-28-00 para. 02] p. 276, Para. 2, [1900MS].

As this struggle progresses, it may appear to human sight that Satan is triumphant and that truth is overborne with falsehood and error. In

the country which has been an asylum for the conscience-oppressed servants of God and defenders of His truth, religious freedom may be placed in jeopardy, and the people over whom God has spread His shield, may meet suffering and trial. But God would have us recall His dealings with His people in the past, to save them from their enemies, and trust in Him. He has always chosen extremities, when there seemed no possible hope for deliverance from Satan's workings, for the display of His power. Man's necessity is God's opportunity. [Cf: ST 11-28-00 para. 03] p. 276, Para. 3, [1900MS].

While the Protestant world is making concessions to Rome, and danger is increasing on every hand, let us arouse to comprehend the situation, and to see the contest before us in its true bearings. Let the watchmen lift up the voice, and give with clearness the message which is present truth for this time. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the religious liberty they have so long enjoyed. By Mrs. E. G. White. [Cf: ST 11-28-00 para. 04] p. 276, Para. 4, [1900MS].

Judged out of Their Own Mouths. 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 the vineyard; but the husbandmen beat him, and sent him away empty. . . . 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. What therefore shall the lord of the vineyard do unto them?" The priests and Pharisees answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? . . . And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." [Cf: ST 12-12-00 para. 01] p. 276, Para. 5, [1900MS].

The Pharisees had watched Christ narrowly as He gave this parable. They were cut to the heart by His words; for they could not fail to see their purpose. The Jewish nation had treated the servants whom God had sent unto them with contempt, injustice, and cruelty; and in consequence the vineyard would be taken from them, and they would be punished with fearful severity. And the Pharisees saw that He had pointed them out as the very ones whose sentence they themselves had pronounced. They were filled with anger against Christ. They decided that He knew too much of their base practises to be allowed to live. They feared that He would expose before the people the wicked deeds they had committed, and the result would be the loss of their popularity. [Cf: ST 12-12-00 para. 02] p. 277, Para. 1, [1900MS].

Baffled thus far in their attempts to entrap Christ, the Pharisees took counsel with the Herodians. Having laid their plans, they "sent forth 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 12-12-00 para. 03] p. 277, Para. 2, [1900MS].

The representatives of the Pharisees and Herodians approached Christ with apparent sincerity, as if desirous to know their duty. "Master," they said, "we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." This was a wonderful admission; but their words were not sincere, but were spoken to deceive. The testimony was true, however. The Pharisees did know that Christ said and taught rightly, and by their own words they will be judged. [Cf: ST 12-12-00 para. 04] p. 277, Para. 3, [1900MS].

"Is it lawful for us to give tribute unto Caesar, or no?" they continued. This was a question over which there was much contention. The Pharisees paid their taxes unwillingly, and many denied the right of the Romans to demand tribute. The spies expected Christ to answer the question by a simple yes or no. If He told them it was lawful to pay tribute to Caesar, He would lose popular favor. If He said the tribute was unlawful, they hoped to "deliver Him unto the power and authority of the governor." [Cf: ST 12-12-00 para. 05] p. 277, Para. 4, [1900MS].

They appeared to ask honestly, and they thought they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and sounded their hypocrisy. "Why tempt ye Me?" He asked, thus giving them a sign they had not asked by showing that He read their hidden purpose. They were still more confused when He said, "Show Me a penny." "Whose image and superscription hath it?" He demanded, and they answered, "Caesar's." Pointing to the inscription on the coin, Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." [Cf: ST 12-12-00 para. 06] p. 277, Para. 5, [1900MS].

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and to the bystanders His answer seemed so wise that they admired His tact and wisdom. His reply was no evasion, but a candid answer, and in many minds a vexed question was settled. Forever after they held to the right principle. And altho many went away dissatisfied, they saw that the underlying principle had been laid out in straight lines. [Cf: ST 12-12-00 para. 07] p. 277, Para. 6, [1900MS].

When the Pharisees heard Christ's answer, "they marveled, and left Him, and went their way." They were convinced against their will; but they would not yield and accept Christ. They could not at that time satisfy their wrath, but they were determined to carry out their purpose. Henceforth evidence had no effect on their deep-rooted prejudice. There was no more peace or rest for the Saviour; for they manifested the most bitter opposition and intense hatred, and their plans and schemes to entrap Him were abundant, never ceasing until the purpose of hate was fully accomplished on Calvary. [Cf: ST 12-12-00 para. 08] p. 278, Para. 1, [1900MS].

But in spite of the opposition of the priests and Pharisees, Christ

kept His mission ever before Him. With a heart ever touched by human woe, He ministered to those around Him. He spoke with clearness, simplicity, and authority, and His sermons were such as had never before been heard. His principles were so clearly and wisely inculcated that none need make a misstep, if they will but follow Him, and keep His words. Mrs. E. G. White. [Cf: ST 12-12-00 para. 09] p. 278, Para. 2, [1900MS].

The Law of God in Force. O Jerusalem, Jerusalem, 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! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." [Cf: ST 12-19-00 para. 01] p. 278, Para. 3, [1900MS].

This was the most solemn denunciation that had ever been uttered against Jerusalem. After denouncing the hypocrisy of the Jewish leaders, who worshiped the temple, but were working with Satanic hatred to destroy the One who made the temple in any way sacred, Christ bade adieu to the hallowed courts. He quitted the temple forever, declaring, "Your house is left unto you desolate." [Cf: ST 12-19-00 para. 02] p. 278, Para. 4, [1900MS].

From henceforth Christ saw a cloud blacker than sackcloth hanging over the once favored nation. Looking into the future, He saw the gates of Jerusalem burst open by the assaults of the Roman legions. He saw the walls, white like walls of snow, broken, and the beautiful stones, which had been laid with artistic skill, torn down, so that not one was left standing. The arm strong to save had become strong to smite. [Cf: ST 12-19-00 para. 03] p. 278, Para. 5, [1900MS].

The disciples were unable to comprehend Christ's words in reference to the temple. They called His attention to its massive walls, saying, "Master, see what manner of stones and what buildings are here!" The stones of the temple were of purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. They could not understand Christ's words dooming to destruction these mighty walls, a portion of which had withstood the devastation of armies. [Cf: ST 12-19-00 para. 04] p. 278, Para. 6, [1900MS].

As His attention was called to the magnificence of the temple, what must have been the unuttered thoughts of that rejected One! The view before Him was indeed beautiful; but He said with sadness: I see it all. The buildings are wonderful. You point to them as apparently indestructible; but listen to My words. I tell you solemnly the day will come when there shall not be left one stone upon another that shall not be thrown down. [Cf: ST 12-19-00 para. 05] p. 278, Para. 7, [1900MS].

Solemn judgments had been predicted against Jerusalem by the prophets. Its iniquity and crime had once caused it to be destroyed, and its people carried captive to Babylon. In their humiliation, many sought the Lord with repentance and compassion; and when they returned from captivity, there seemed for a time to be a reformation. "I will not contend forever," God declared, "neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made. For

the iniquity of his covetousness was I wroth, and smote him. . . . I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him." [Cf: ST 12-19-00 para. 06] p. 279, Para. 1, [1900MS].

But the leaders of the people did not remain converted. They did not "keep the way of the Lord, to do justice and judgment." The word of the Lord through His prophets was refused. Then God sent His Son with a message of mercy, calling on them to repent; but they refused to receive Him, and said, "This is the heir; come, let us kill Him, and the inheritance shall be ours." Thus Christ "came unto His own, and His own received Him not." [Cf: ST 12-19-00 para. 07] p. 279, Para. 2, [1900MS].

The time of greatest responsibility for the Jewish nation was when Jesus was among them. This was the time, too, of their greatest privilege and blessing. And by rejecting the Son of God, and refusing every overture of mercy, they made themselves guilty of the greatest of all sins. [Cf: ST 12-19-00 para. 08] p. 279, Para. 3, [1900MS].

"Ye shall not see Me henceforth," Christ said, "till ye shall say, Blessed is He that cometh in the name of the Lord." You have refused to see in Me a merciful Saviour, offering you redemption. When God's heavy judgments fall upon you, you will still refuse to see in Me a sin-pardoning Saviour. But you will one day long for a Deliverer who was once among you, but whom you would not receive. Then you will be ready to bless Him whom once you cursed, but it will be too late. Thus with power and authority our Lord reproved the Jewish people. [Cf: ST 12-19-00 para. 09] p. 279, Para. 4, [1900MS].

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This is the condition of the world to-day. Men refuse to see the truth so plainly given in the Word of God. "Thus saith the Lord," is counted of little value, while the words of men are given great authority. [Cf: ST 12-19-00 para. 10] p. 279, Para. 5, [1900MS].

Christ did not abolish God's holy law. "Think not that I am come to destroy the law, or the prophets," He said; "I am not come to destroy, but to fulfil." As the head of the human family, He lived every precept, every jot, and every tittle of the law. He lived in humanity the life that He required His followers to live. He emphasized His words: "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." His death on the cross, instead of making void the law, is an unanswerable argument in favor of the changeless character of every precept. [Cf: ST 12-19-00 para. 11] p. 279, Para. 6, [1900MS].

The Sabbath commandment is a part of this unchangeable law. The Sabbath was given to the world as the memorial of creation. It begins with the "remember." "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then the reason is given: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The explanation is full, so that none need be left in darkness unless they choose darkness, just as the Jews did in regard to the message Christ came to

bring to the world. [Cf: ST 12-19-00 para. 12] p. 279, Para. 7, [1900MS].

The professed people of God may ignore the Sabbath; but they can not make it less binding upon them. No one has any excuse for accepting a Sabbath by him whom God's Word designates as "the man of sin," who shall "think to change times and laws." He thinks thus to show his supremacy above God; but he does not do it. He can not change God's law; the law-making power is God's prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else. [Cf: ST 12-19-00 para. 13] p. 280, Para. 1, [1900MS].

The Sabbath, sanctified and blessed by God, was designed as His great memorial of creation. It is ever to stand unmoved, a rock of offense, as Christ was to the Jewish nation. The Sabbath is the test to-day, as Christ was a test to the Jews. [Cf: ST 12-19-00 para. 14] p. 280, Para. 2, [1900MS].

Forty years after Christ uttered His prediction respecting Jerusalem and the temple, His words were fulfilled to the letter. Jerusalem was destroyed, and in the siege it is stated that more than a million people perished. The rejection of the Son of God decided the destiny of that nation. Let Christians take heed, lest by rejecting God's holy memorial their fate also be decided. Mrs. E. G. White [Cf: ST 12-19-00 para. 15] p. 280, Para. 3, [1900MS].

The truth as it is in Jesus has shone with great clearness upon God's people. Line upon line, precept upon precept, here a little and there a little, the truth has been given. But the light which it has been our privilege to enjoy has not been carefully cherished and carried into practical life. For this reason there is little power among us at the present time. [Cf: RH 01-02-00 para. 1] p. 280, Para. 4, [1900MS].

Many are inquiring, "Why is it that we have so little strength? Is it because heaven is sealed? Is it because there are no precious blessings in store for us? Is it because our source of strength is exhausted, and we can receive no more? Why is it that we are not all light in the Lord? He who was a Man of sorrows and acquainted with grief, who was wounded for our transgressions, and bruised for our iniquities, is high and lifted up, and the glory of his train fills the temple. Why is this glory withheld from those who are in a world of sin and sorrow, trouble and sadness, corruption and iniquity?" [Cf: RH 01-02-00 para. 2] p. 280, Para. 5, [1900MS].

The trouble lies with ourselves. Our iniquities have separated us from God. We are not filled, because we do not feel our need; we do not hunger and thirst after righteousness. The promise is that if we hunger and thirst after righteousness, we *shall* be filled. The promise is to you, my brethren and sisters. It is to me; it is to every one of us. It is the hungering, thirsting souls who will be filled. We may come to Christ just as we are, in our weakness, with our folly and imperfections, and offer our petitions in faith. In spite of our errors, our continual backsliding, the voice of the longsuffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and perplexity, the invitation is,

Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. [Cf: RH 01-02-00 para. 3] p. 280, Para. 6, [1900MS].

To the unbelieving, obstinate Pharisees, Christ said, "Ye will not come to me, that ye might have life." Oh that this may never be said of us! There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One. [Cf: RH 01-02-00 para. 4] p. 281, Para. 1, [1900MS].

Many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "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." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things. [Cf: RH 01-02-00 para. 5] p. 281, Para. 2, [1900MS].

Will separation from the world, in obedience to the divine command, unfits us for the work the Lord has left us? Will it hinder us from doing good to those around us?--No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. We are required to follow this example. The more we partake of the Spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven. [Cf: RH 01-02-00 para. 6] p. 281, Para. 3, [1900MS].

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word--separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family

altar and offering up lip service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. [Cf: RH 01-02-00 para. 7] p. 281, Para. 4, [1900MS].

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the Word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: RH 01-02-00 para. 8] p. 282, Para. 1, [1900MS].

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,--hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good. [Cf: RH 01-02-00 para. 9] p. 282, Para. 2, [1900MS].

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. A novel or a storybook engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. And in these last days professed Christians are committing the same sin. They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little

importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them! Mrs. E. G. White. [Cf: RH 01-02-00 para. 10] p. 282, Para. 3, [1900MS].

Another great cause of mortality among infants and youth is the custom of leaving their arms and shoulders naked. This fashion can not be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body so near the vitals, and hinders the healthy circulation of the blood, thus inducing disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health-and-life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I can not endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at birth such strong constitutions that they can endure this abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms--which are at greater distance from the seat of life, and for that cause need even more clothing than the chest and lungs--are left naked. Can mothers expect to have quiet, healthy infants, who thus treat them? [Cf: RH 01-02-00 para. 1] p. 283, Para. 1, [1900MS].

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and moans because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, but food only increases its suffering. Tight bands and an overloaded stomach do not agree. The child has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. At length she becomes alarmed, thinks her child really ill, and summons a doctor, who looks upon the infant a few moments, and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart disease, dropsy on the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug poisons; and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene. [Cf: RH 01-02-00 para. 2] p. 283,

Para. 2, [1900MS].

In this age of the world, it is no strange sight to see the mother lingering by the cradle of her suffering, dying infant, her heart torn with anguish as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her infant's hold on life as if she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited, by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally, and morally, and to train for usefulness here, and for heaven at last. [Cf: RH 01-02-00 para. 3] p. 283, Para. 3, [1900MS].

If the mother remains in ignorance in regard to the physical needs of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousand of infants have died who might have lived. They are martyrs to their parents' ignorance of the relation which food, dress, and the air they breathe, sustain to health and life. Mothers in past ages should have been physicians to their own children. The time the mother devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose--in educating her mind with regard to her own physical needs and those of her offspring. She should have been storing her mind with useful knowledge in regard to the best course she could pursue in rearing her children healthfully, realizing that generations would be injured or benefited by her course of action. [Cf: RH 01-02-00 para. 4] p. 284, Para. 1, [1900MS].

Mothers who have troublesome, fretful infants should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case that the mother becomes alarmed at the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, thus allowing it the use of its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed. Mrs. E. G. White. [Cf: RH 01-02-00 para. 5] p. 284, Para. 2, [1900MS].

Provision has been made whereby the communication between heaven and our souls may be free and open. Finite man can place himself where rays of light and glory from the throne of God will be given him in abundance. The light of the knowledge of the glory of God which shines in the face of Jesus Christ may shine upon him. He may stand where it can be said of him, "Ye are the light of the world." Were it not for the communication between heaven and earth, there would be no light in the world. Like Sodom and Gomorrah, all men would perish beneath the

just judgment of God. But the world is not left in darkness. The longsuffering mercy of God is still extended to the children of men, and it is his design that the rays of light which emanate from the throne of God shall be reflected by the children of light. [Cf: RH 01-09-00 para. 1] p. 284, Para. 3, [1900MS].

The love revealed in Christ's life of self-denial and self-sacrifice is to be seen in the life of his followers. We are called "so to walk, even as he walked." The cause of our weakness is our refusal to obey this command. On every side opportunities are given us to work for our fellow men, in supplying not only their temporal wants, but also their spiritual necessities. It is our duty to lead souls to "the Lamb of God, which taketh away the sin of the world." It is important that we fill aright our position in the world, in society, and in the church; but in order to do this, we must have a firm hold upon righteousness. Our faith must reach within the veil, whither our Forerunner has for us entered. If we would take hold of the eternal promises of God, we must have a faith that will not be denied, a steadfast, immovable faith that will take hold of the unseen. [Cf: RH 01-09-00 para. 2] p. 284, Para. 4, [1900MS].

It is our privilege to stand with the light of heaven upon us. It was thus that Enoch walked with God. It was no easier for Enoch to live a righteous life than it is for us at the present time. The world in his time was no more favorable to growth in grace and holiness than it is now. It was by prayer and communion with God that Enoch was enabled to escape the corruption that is in the world through lust. We are living in the perils of the last days, and we must receive our strength from the same source. We must walk with God. A separation from the world is required of us; for we can not remain free from its pollution unless we follow the example of the faithful Enoch. But how many are slaves to the lust of the flesh and the lust of the eyes, and the pride of life. They are not partakers of the divine nature, and therefore they can not escape the corruption that is in the world through lust. They live to serve and honor self. Their constant study is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? You talk of sacrifice, but you do not know what sacrifice means. You have not tasted its first draught. You talk of the cross of Christ, you profess the faith; but you have had no experience in lifting the cross and bearing it after your Lord. If you were partakers of the divine nature, the Spirit that dwelt in Christ would dwell in you. His tenderness and love, his pity and compassion, would be manifested in your life. You would not then wait to have the needy and unfortunate brought to you. You would not need to be entreated to feel for the woes of others. It would be as natural for you to minister to the needs of the unfortunate as it was for Christ to go about doing good. [Cf: RH 01-09-00 para. 3] p. 285, Para. 1, [1900MS].

Those who profess the religion of Christ should understand the responsibility resting upon them. They should feel that this is an individual work, an individual preaching of Christ. If each would realize this, and take hold of the work, we should be as mighty as an army with banners. The heavenly Dove would hover over us. The light of the glory of God would be no more shut away from us than it was from the devoted Enoch. [Cf: RH 01-09-00 para. 4] p. 285, Para. 2, [1900MS].

The command is given, "Come out from among them, and be ye separate." But it is not for you to say, I have nothing to do with my neighbor. He is buried in the world; I am not his keeper. For this very reason you should have something to say to him. The light given you, you are not to hide under a bushel. It was not given you for yourself alone. Let your light shine before men, is the command. Will you let it shine? It may be understood that you believe the seventh day is the Sabbath, that you believe in the Lord's soon return; but what good will this do your neighbor unless you carry your belief into your daily life? You may talk of being a follower of Christ; but this will not benefit those around you unless you imitate the great Example. Your profession may be as high as heaven; but this will not save you or your fellow men unless you are Christlike. A pure example will do more to enlighten the world than all your profession. In this way your light will shine, and others, seeing your good works, will glorify your Father who is in heaven. [Cf: RH 01-09-00 para. 5] p. 285, Para. 3, [1900MS].

Oh that the Lord would lead us to feel as we have never felt before! If you knew that you had but one hour more of probation, you would change your course. You would not dare to stand in the position you are in today. And yet you do not know that you will live one day longer. You can not call one hour your own. We know not how soon death may feel for our heartstrings. We know not how soon the ax will be laid at the root of the tree, and the sentence go forth, "Cut it down; why cumbereth it the ground?" Will you pass on in your sinful state, with envy and jealousy and hatred in your hearts? If you think you can lay down the oar, and still make your way up stream, you mistake. It is only by earnest effort that you can stem the current. [Cf: RH 01-09-00 para. 6] p. 286, Para. 1, [1900MS].

How many there are as weak as water who might have a never-failing source of strength. Heaven is ready to impart to us, that we may be mighty in God, and attain to the full stature of men and women in Christ Jesus. What increase of spiritual power have you gained during the last year? Who among us have gained one precious attainment after another, until envy, pride, malice, jealousy, and selfishness have been swept away, and only the graces of the Spirit remain,--meekness, forbearance, gentleness, charity? God will help us if we take hold of the help he has provided. [Cf: RH 01-09-00 para. 7] p. 286, Para. 2, [1900MS].

These words are true, and you need them. Oh that you would arouse, and wrench your souls from the grasp of the enemy! Oh that you would engage in the battle of life in earnest, putting on the whole armor of God that you may war successfully! Satan is already weaving his net about you. He does not wait for his prey to be brought to him. He goes about as a roaring lion, seeking whom he may devour. But does he always roar?--No; when it serves his purpose, he sinks his voice to the softest whisper, and, wrapped in garments of light, appears as an angel from heaven. Men have so little knowledge of his wiles, so little understanding of the mystery of iniquity, that he outgenerals them almost every time. [Cf: RH 01-09-00 para. 8] p. 286, Para. 3, [1900MS].

Many who have lived under the blazing light of truth act as if they had nothing to do. God calls upon every one of you to take up life's burdens, to engage in the warfare as you have never done before. You

who love to speak of the faults of others, arouse, and look into your own hearts. Take your Bibles, and go to God in earnest prayer. Ask him to teach you to know yourself, to understand your weakness, your sins and follies, in the light of eternity. Ask him to show your yourself as you stand in the sight of heaven. This is an individual work. Every man is to build over against his own house. You have nothing to do with the sins of others, but you have much to do with yourself. In humility send your petition to God, and do not rest day nor night until you can say, Hear what the Lord hath done for me,--until you can bear a living testimony, and tell of victories won. [Cf: RH 01-09-00 para. 9] p. 286, Para. 4, [1900MS].

Jacob wrestled with the angel all night before he gained the victory. When morning broke, the angel said, "Let me go, for the day breaketh." But Jacob answered, "I will not let thee go, except thou bless me." Then his prayer was answered. "Thy name shall be called no more Jacob," said the angel, "but Israel: for as a prince hast thou power with God and with men, and hast prevailed." We need the perseverance of Jacob, and the unyielding faith of Elijah. Time after time Elijah sent his servant to see if the cloud was rising, but no cloud was to be seen. At last, after seven times, the servant returned with the word, "There ariseth a little cloud out of the sea, like a man's hand." Did Elijah stand back and say, I will not receive this evidence; I will wait till the heavens gather blackness?--No. He said, It is time for us to be going. He ventured all upon that token from God, and sent his messenger before him to tell Ahab that there was the sound of abundance of rain. [Cf: RH 01-09-00 para. 10] p. 286, Para. 5, [1900MS].

It is such faith as this that we need, faith that will take hold, and will not let go. Inspiration tells us that Elijah was a man subject to like passions as we are. Heaven heard his prayer. He prayed that rain might cease, and there was no rain. Again he prayed for rain, and rain was sent. And why should not the Lord be entreated in behalf of his people today? Oh that the Lord would imbue us with his Spirit! Oh that the curtain might be rolled back that we might understand the mystery of godliness! [Cf: RH 01-09-00 para. 11] p. 287, Para. 1, [1900MS].

God calls upon you to put all your strength into the work. You will have to render an account for the good you might have done had you been standing in the right position. It is time you were co-workers with Christ and the heavenly angels. Will you awake? There are souls among you who need your help. Have you felt a burden to bring them to the cross? Bear in mind that just the degree of love you have for God you will reveal for your brethren, and for souls who are lost and undone, out of Christ. Mrs. E. G. White. [Cf: RH 01-09-00 para. 12] p. 287, Para. 2, [1900MS].

Parents are accountable, in a great degree, for the physical health of their children. Those children who survive the abuses received in their infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Mothers dress the upper part of their limbs with muslin pantalets, which reach about to the knee, while the lower part of their limbs is covered with only one thickness of flannel or cotton, and their feet are dressed with thin-soled gaiter boots. [Cf: RH 01-09-00 para. 1] p. 287, Para. 3, [1900MS].

The extremities are chilled, and the heart has thrown upon it double labor, in forcing the blood into these chilled extremities; and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current that left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, in order to throw the blood to the extremities, which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or of the brain is the result. [Cf: RH 01-09-00 para. 2] p. 287, Para. 4, [1900MS].

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully. [Cf: RH 01-09-00 para. 3] p. 287, Para. 5, [1900MS].

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, while leaving the extremities, which should have especial protection, almost naked. The portions of the body close to the lifesprings need less covering than the limbs, which are remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing. [Cf: RH 01-09-00 para. 4] p. 288, Para. 1, [1900MS].

I appeal to you, mothers; do you not feel alarmed and heartsick in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofulous swellings upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple, nutritious diet, free from grease and spices? Have you not been influenced by fashion, in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than are the girls, because the open air seems to be their natural element. Delicate girls accustom themselves to live indoors, in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a warm room. The air soon chills their limbs and feet, and prepares the way for disease. [Cf: RH 01-09-00 para. 5] p. 288, Para. 2, [1900MS].

Your girls should wear the waists of their dresses perfectly loose, and should have a style of dress convenient, comfortable, and modest.

In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band and buttoned around the ankle, or they may taper at the bottom and meet the shoe. The dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress, your girls will be no more in danger in the open air than are your boys. And their health would be much better were they to live more out of doors, even in winter, than to be confined to the warm air of a room heated by a stove. [Cf: RH 01-09-00 para. 6] p. 288, Para. 3, [1900MS].

It is a sin in the sight of heaven for parents to dress their children as they do. The only excuse that they can make is that it is fashion. They can not plead modesty in thus exposing the limbs of their children, with only one covering drawn tight over them. They can not plead that it is healthful, or really attractive. Because others will continue to follow this health-and life-destroying practice, is no excuse for those who style themselves reformers. Because everybody around you follows a fashion that is injurious to health, it will not make your sin a whit the less, nor be any guaranty for the health and life of your children. Mrs. E. G. White. [Cf: RH 01-09-00 para. 7] p. 288, Para. 4, [1900MS].

The plan of redemption was formed to bring unity and peace to men. The world was at war with the law of Jehovah; sinners were at enmity with their Maker; Jesus came to make overtures of peace. At the appointed time angels were commissioned to announce his birth, and give expression to their joy in the salvation of the one lost sheep, the fallen world. To the watching shepherds the message came, "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, good will toward men." [Cf: RH 01-16-00 para. 1] p. 289, Para. 1, [1900MS].

Shortly before his crucifixion, Christ bequeathed to his disciples a legacy of peace. "Peace I leave with you," he said; "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." This peace is not the peace that comes through conformity with the world. It is an internal rather than an external peace. Without will be wars and fightings, through the opposition of avowed enemies, and the coldness and suspicion of those who claim to be friends. The peace of Christ is not to banish division, but it is to remain amid strife and division. [Cf: RH 01-16-00 para. 2] p. 289, Para. 2, [1900MS].

Though he bore the title of Prince of Peace, Christ said of himself, "Think not that I am come to send a peace on earth; I came not to send peace, but a sword." By these words he did not mean that his coming was to produce discord and contention among his followers. He desired to show the effect his teaching would have on different minds. One portion of the human family would receive him; the other portion would take

sides with Satan, and would oppose Christ and all his followers. The Prince of Peace, he was yet the cause of division. He who came to proclaim glad tidings and create hope and joy in the hearts of the children of men, opened a controversy that burns deep, and arouses intense passion in the human heart. And he warned his followers: "In the world ye shall have tribulation." "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." [Cf: RH 01-16-00 para. 3] p. 289, Para. 3, [1900MS].

This prophecy has been fulfilled in a marked manner. Every indignity, reproach, and cruelty that Satan can instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be fulfilled in a yet more marked manner; for the carnal mind is still at enmity with the law of God, and will not be subject to its commands. We have been highly favored in living under a government where we can worship God according to the dictates of our conscience. But human nature is no more in harmony with the principles of Christ today than it has been in ages past. The world is still in opposition to Jesus. The same hatred that prompted the cry, "Crucify him, crucify him," still works in the children of disobedience. The same satanic spirit that in the Dark Ages consigned men and women to prison, to exile, and to the stake, that conceived the exquisite torture of the Inquisition, produced the massacre of St. Bartholomew, and kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. [Cf: RH 01-16-00 para. 4] p. 289, Para. 4, [1900MS].

We are required to be Christlike toward those who are our enemies; but we must not, in order to have peace, cover up the faults of those we see in error. The world's Redeemer never purchased peace by covering iniquity, or by anything like compromise. Though his heart was constantly overflowing with love for the human race, he was never indulgent to their sins. He was the friend of sinners, and he would not remain silent while they were pursuing a course that would ruin their souls,--the souls that he had purchased with his own blood. He was a stern reprover of all vice. He labored that man should be true to himself in being all that God would have him, and true to his higher and eternal interest. Living in a world marred and seared with the curse brought upon it by disobedience, he could not be at peace with it if he left unwarned, uninstructed, unrebuked. This would be to purchase peace at the neglect of duty. His peace was the consciousness of having done the will of his Father, rather than a condition of things that existed as the result of not having done his duty. [Cf: RH 01-16-00 para. 5] p. 290, Para. 1, [1900MS].

Those who love Jesus and the souls for whom he had died will follow after the things which make for peace. But they must take care lest in their efforts to prevent discord, they surrender truth; lest in warding off division, they sacrifice principle. True brotherhood can never be maintained by compromising principle. As Christians approach the Christlike model, and become pure in spirit and action, they will feel the venom of the serpent. The opposition of the children of disobedience is excited by a Christianity that is spiritual. At this crisis is the time to decide who are God's faithful servants, who will be true to principle, who will bear in mind that truth is too dearly

purchased for its least principle to be surrendered. That peace and harmony which are secured by mutual concessions to avoid all differences of opinion are not worthy of the name. On points of feeling between man and man, concessions should sometimes be made; but never should one iota of principle be sacrificed to obtain harmony. All our words and actions pass in review before God; and if we wish to stand in the Judgment as having done all that we could do to exert a correct influence over our fellow men, we must return kind acts for acts of mischief and malice. Christ is our pattern; we must follow him. [Cf: RH 01-16-00 para. 6] p. 290, Para. 2, [1900MS].

The apostle Paul exhorts us, "If it be possible, as much as lieth in you, live peaceably with all men." Care should be taken by Christians to give no offense, that the truth may not be evil spoken of. But the text suggests that no amount of diligence and care will preserve this harmony in all cases. Dissensions will arise even between church members, because they are not Christlike in character. In the home they are oppressive and a reproach to the cause of Christ. Their practices are inconsistent with truth and religion, and to retain them in church fellowship would be unfaithfulness to the Master. The church as a body is to do all in its power to promote union and prevent schisms. If unsound doctrine is introduced, the safety of the flock of Christ will be endangered; and it is the duty of those in authority, who are jealous for the truth as it is in Jesus, to make a firm, decided protest. [Cf: RH 01-16-00 para. 7] p. 290, Para. 3, [1900MS].

To those who have been injured without cause these words of Scripture apply, "If it be possible, as much as lieth in you, live peaceably with all men." Their failure to live at peace with all men is not due to the course they themselves have pursued, but to the envy, jealousy, and evil surmising of those who have been in the wrong. A division is caused. How shall it be healed? Shall the man that has been sinned against, misjudged, and maligned, be called to give an account? Shall he seek for something in his past course by which he can humiliate himself? Shall he acknowledge himself in the wrong for the sake of making peace?--No. If he has tried to do his duty, and has been patient under abuse, he is not to humble himself to acknowledge that he is guilty. He does the offenders great wrong thus to take the guilt upon his soul, admitting that he has given them occasion for their course of action. This is very pleasing to those who have done the work of the enemy; but heaven's books record the facts just as they are. Concessions that are not true from the one who has been wrongfully treated gratify the feelings of the carnal heart. The wrongdoers interpret their position as zeal for God, when in truth it is zeal to do the work of the adversary of souls. They do not dig out of their hearts the root of bitterness, but leave the fibers to spring up when Satan shall stir them again to active growth. [Cf: RH 01-16-00 para. 8] p. 291, Para. 1, [1900MS].

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

conversion is needed. Heart work is essential. The nature must be renewed after the divine image, until the work of grace is completed in the soul. Mrs. E. G. White. [Cf: RH 01-16-00 para. 9] p. 291, Para. 2, [1900MS].

God sent his Son into the world to save men, although, because of their sins, they did not deserve such a revelation of love. How did the world treat the One who was "altogether lovely," and "the chiefest among ten thousand"? We read of him at his trial, "The men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him." Prophecy, inspired by Christ himself, had declared the treatment he would receive at the hands of men. [Cf: RH 01-23-00 para. 1] p. 291, Para. 3, [1900MS].

On one occasion Paul was smitten on the mouth. He was indignant at the insult, and said, to the cruel actor, "Sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Paul had not then become as meek and lowly as his Master. In spite of the cruel treatment Christ received, he declared, "I came not to judge the world, but to save the world;" not to crush, but to heal; not to judge, but to save and uplift, to ennoble and bless. [Cf: RH 01-23-00 para. 2] p. 291, Para. 4, [1900MS].

At the Passover feast, it was the custom to release a prisoner, whom the people might choose. "They had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." [Cf: RH 01-23-00 para. 3] p. 292, Para. 1, [1900MS].

Pilate was not left to grope his way in darkness. Not only was he convinced by the testimony and evidence of the witnesses that the charges brought against Christ were false, but an angel of God communicated light to his wife; and, before the terrible deed was done, she gave this light to Pilate. "When he was set down in the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate was too weak to obey the light. [Cf: RH 01-23-00 para. 4] p. 292, Para. 2, [1900MS].

The Prince of Life, bearing the seal of heaven, was placed before the people, with Barabbas by his side. The contrast between light and darkness, sin and righteousness, truth and falsehood, could be seen by all. Pilate then asked the people, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" With satanic madness the people answered, "Not this man, but Barabbas." They refused to receive the Lord of glory, choosing Barabbas, a robber and murderer, in his stead. By this they showed that they preferred the society of a murderer to that of the One who was sinless, full of goodness, mercy, and truth. Satan was working through the religious element, and bigotry and prejudice prevailed. [Cf: RH 01-23-00 para. 5] p. 292, Para. 3, [1900MS].

"Pilate said unto them, What shall I do then with Jesus which is called Christ?" And as if inspired with satanic frenzy, the people

cried, "Let him be crucified." Their voices sounded like the bellowing of wild beasts. "Why, what evil hath he done?" Pilate asked. "But they cried out the more, saying, Let him be crucified." [Cf: RH 01-23-00 para. 6] p. 292, Para. 4, [1900MS].

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Did this farce make Pilate guiltless? O Pilate, if you could have washed from your convicted conscience the terrible guilt that will ever oppress your soul because of this cowardly deed, your after-history would not have been laid in such dark colors. When you knew that it was for envy that Jesus was delivered, why did you refuse to listen to the warning from the Lord? Do you think that the act of washing your hands will cleanse you from the sin of condemning a man when your own reason tells you that he was delivered into your power because of envy? You declared him innocent, saying, "I am innocent of the blood of this just person," and yet you delivered him up to his murderers. [Cf: RH 01-23-00 para. 7] p. 292, Para. 5, [1900MS].

Writing of this, John says, "Pilate saith to them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" [Cf: RH 01-23-00 para. 8] p. 292, Para. 6, [1900MS].

"I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered him before any wrong was proved against him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for his death. Christ would have been crucified, but Pilate would not have been held guilty. [Cf: RH 01-23-00 para. 9] p. 293, Para. 1, [1900MS].

Listen to the response made when Pilate said to the people, "I am innocent of the blood of this just person: see ye to it:" "Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." He had pronounced him innocent, but still he delivered him up to the most ignominious and cruel death that a man can suffer. [Cf: RH 01-23-00 para. 10] p. 293, Para. 2, [1900MS].

The four evangelists,--Matthew, Mark, Luke, and John,--all bear record that Jew and Gentile, priest and people, rulers, kings, and governors, all classes and tongues, were represented in rejecting Christ, a man who was innocent, and against whom no proof could be found. He came to this world to live God's law in human nature. He came to testify to the world's unfallen, to seraphim and cherubim, to angels and to men, that Satan's rebellion against God and his law was without foundation or excuse, that in his law God had revealed his character. This character

Christ represented by living that law, thus vindicating it, and showing its immutability. This Satan could not tolerate. He could not bear to lose all that he had attempted in heaven, and in attempting which he had lost heaven. He and his evil angels united in a desperate companionship with disloyal and evil men. They resolved to use the whole power of their corrupt energies in putting out of the world the light of truth. [Cf: RH 01-23-00 para. 11] p. 293, Para. 3, [1900MS].

The unfallen worlds and the heavenly universe looked with amazement at the hatred felt and acted toward the only begotten Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he who was sent into the world by the Father on an embassy of mercy, bringing a message of love, was not received. Notwithstanding the priceless gift he brought, he was scorned as a deceiver, hunted down as a malefactor, and betrayed and crucified as the worst of criminals. Thus human nature will do when controlled by satanic agencies. [Cf: RH 01-23-00 para. 12] p. 293, Para. 4, [1900MS].

Here we have a picture held up before us. The Light of the world, the Way, the Truth, and the Life, without one charge proved against him, without being convicted of a single crime, was given up by the ruler of the people to a shameful death. But who was responsible? In the day of God, before the assembled universe, who will suffer punishment for this act?--Those who claimed to be the most pious people on the earth. Who crucified Christ?--"Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill him. But they said, Not on the feast day, lest there be an uproar among the people." The people would not then have permitted harm to come to Jesus; therefore the priests must do their work in secrecy. [Cf: RH 01-23-00 para. 13] p. 293, Para. 5, [1900MS].

The religious leaders, the guides and instructors of the people, the men who ought to have pointed the people to Jesus, saying, as did John, "Behold the Lamb of God, which taketh away the sin of the world," followed the lead of the enemy of all good. They persuaded the poor ignorant people, who knew not the Scriptures, which testify of Christ, to reject the Son of God, and led them to choose a robber and murderer. "The chief priests and elders persuaded the people that they should ask Barabbas, and destroy Jesus." Why did they do this?--Because of envy and jealousy. Prejudice is ever blind, unreasonable, vindictive, and cruel. Under its maddening power people are rendered insane. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Mrs. E. G. White. [Cf: RH 01-23-00 para. 14] p. 294, Para. 1, [1900MS].

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, a sin for females to wear tight corsets, or whalebones, or to compress the waist. Compressing the waist has a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with

nature's arrangements; and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck. [Cf: RH 01-23-00 para. 1] p. 294, Para. 2, [1900MS].

Many females drag down the bowels by hanging heavy skirts upon the hips. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders. [Cf: RH 01-23-00 para. 2] p. 294, Para. 3, [1900MS].

It would be pleasing to God if there were greater uniformity in the dress among believers. The style of dress formerly adopted by the Friends is the least objectionable. Many of them have backslidden; and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, are worthy of imitation by Christians. [Cf: RH 01-23-00 para. 3] p. 294, Para. 4, [1900MS].

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors?--God requires this of his people. Pride is rebuked in his word. [Cf: RH 01-23-00 para. 4] p. 294, Para. 5, [1900MS].

But there is a class who are continually harping upon pride and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as if it flew, and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God--"And let them wash their clothes,"--preparatory to listening to his law given in awful grandeur. [Cf: RH 01-23-00 para. 5] p. 295, Para. 1, [1900MS].

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

by such professors. [Cf: RH 01-23-00 para. 6] p. 295, Para. 2, [1900MS].

All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart, would honor the Lord of the Sabbath, and the worship of God, and who can not obtain a change of clothing, let those who are able give to such a Sabbath suit, that they may appear in the house of God with cleanly, fitting apparel. [Cf: RH 01-23-00 para. 7] p. 295, Para. 3, [1900MS].

A greater uniformity in dress would be pleasing to God. Those who expend money on costly apparel and extra fixings can, by a little self-denial, exemplify pure religion by simplicity of clothing, and then use the money that they have usually expended needlessly, in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel. Mrs. E. G. White. [Cf: RH 01-23-00 para. 8] p. 295, Para. 4, [1900MS].

The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God. [Cf: RH 01-30-00 para. 1] p. 295, Para. 5, [1900MS].

God has a controversy with those who accept the fallacies of the great apostate, which are prepared to suit every class in the Christian world, and who discard the law of God, pronounced by Inspiration to be "holy, and just, and good." By the death of Christ the changeless character of this moral standard of righteousness is shown. Christ lived the law of God's government; he was an expression of God's character; and he died to save men from the penalty of the transgression of this law. Those who reject God's law crucify the Son of God afresh. They identify themselves with those who crucified him between two thieves on the cross of Calvary. [Cf: RH 01-30-00 para. 2] p. 296, Para. 1, [1900MS].

The world is asleep. The people know not the time of their visitation. To them the words apply; "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." All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the bloodstained banner of Christ, or under the black banner of the prince of darkness. [Cf: RH 01-30-00 para. 3] p. 296, Para. 2, [1900MS].

There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory. [Cf: RH 01-30-00 para. 4] p. 296, Para. 3, [1900MS].

Each one has an important question to answer for himself: Are you on the side of Satan, a transgressor of God's law, or are you loyal to that God who declared himself to be, "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, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." God's character is here displayed as his glory. God has delivered all judgment into the hands of his Son; and as a righteous judge, Christ must pass sentence on every work whether it be good or bad. Justice is as much an expression of love as mercy. [Cf: RH 01-30-00 para. 5] p. 296, Para. 4, [1900MS].

The world is not improving. Evil men and seducers shall wax worse and worse, deceiving and being deceived. By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate. Those who choose Satan as their ruler will reveal the spirit of their chosen master. [Cf: RH 01-30-00 para. 6] p. 296, Para. 5, [1900MS].

The world will not improve till God goes out of his place to punish her for her iniquity. Then the earth shall disclose her blood, and shall no more cover her slain. Christ warned his disciples, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." [Cf: RH 01-30-00 para. 7] p. 297, Para. 1, [1900MS].

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception.

Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action they cry, Release unto us Barabbas, but crucify Christ. [Cf: RH 01-30-00 para. 8] p. 297, Para. 2, [1900MS].

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of his saints. [Cf: RH 01-30-00 para. 9] p. 297, Para. 3, [1900MS].

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our leader? He alone can save us from sin. [Cf: RH 01-30-00 para. 10] p. 297, Para. 4, [1900MS].

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?--They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of his Son. Mrs. E. G. White. [Cf: RH 01-30-00 para. 11] p. 298, Para. 1, [1900MS].

Some receive the idea that in order to carry out that separation from the world that the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, when appearing in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. These persons assemble with God's people upon the Sabbath, with their clothing dusty and soiled, and even with gaping rents in their garments, which are placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, by whom they wished to be

especially favored, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with their hair uncombed, and garments uncleanly and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women. [Cf: RH 01-30-00 para. 1] p. 298, Para. 2, [1900MS].

The favorite theme of this class is pride of dress. Decency, taste, and order they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress and its arrangement upon the person is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but little refinement of feeling. They sometimes consider oddity and coarseness humility. [Cf: RH 01-30-00 para. 2] p. 298, Para. 3, [1900MS].

The followers of Christ are represented by him as the salt of the earth and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless in their dress and person; loose in their business transactions, as their dress represents; coarse, uncourteous, and rough in their manners; low in their conversation; at the same time regarding these miserable traits as marks of true humility and Christian life. Think you that if our Saviour were upon earth, he would point to them as being the salt of the earth and the light of the world?--No, never! [Cf: RH 01-30-00 para. 3] p. 298, Para. 4, [1900MS].

Christians are elevated in their conversation; and although they believe it to be sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be tenfold greater if men and women who accept the truth, who have been formerly careless and slack in their habits, would be so elevated and sanctified through the truth as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin. [Cf: RH 01-30-00 para. 4] p. 299, Para. 1, [1900MS].

Christians should not take pains to make themselves gazingstocks by dressing different from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble

independence, and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits. Mrs. E. G. White. [Cf: RH 01-30-00 para. 5] p. 299, Para. 2, [1900MS].

In the past the Lord God of ages revealed his secrets to his prophets. The Omniscient looked down the centuries, and predicted through his prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The present and the future are equally clear to God, and he shows his servants what shall be. His voice echoes down the ages, telling man what is to take place. Kings and princes take their position at the appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through his prophets. They act their part in carrying out God's great plan. Events fall into line, fulfilling the word the Almighty has spoken. [Cf: RH 02-06-00 para. 1] p. 299, Para. 3, [1900MS].

The unbelieving and godless do not discern the signs of the time. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired end. The Christian who accepts the truth, the whole truth, and nothing but the truth, will look at Bible history in its true bearing. The history of the Jewish economy from beginning to end, though spoken of contemptuously and sneered at as "the dark ages," will reveal light, and still more light, as it is studied. [Cf: RH 02-06-00 para. 2] p. 299, Para. 4, [1900MS].

Man's word fails; and he who takes the assertions of man as his dependence may well tremble; for he will one day be a shipwrecked vessel. But God's word is infallible, and endures forever. Christ declares, "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." God's word will endure through the ceaseless ages of eternity. God lives and reigns. His glory is not confined to the temple made with hands. He has not closed heaven against his people. As in the past, so in this age, God reveals his secrets to his servants the prophets. [Cf: RH 02-06-00 para. 3] p. 300, Para. 1, [1900MS].

The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value. [Cf: RH 02-06-00 para. 4] p. 300, Para. 2, [1900MS].

The result of making void the law of God may be seen in the increasing

immorality of these several kingdoms. If the inhabitants had kept the fear of God ever before them, they would have been given wisdom and power, which would have bound them together, and kept them strong. But the rulers of these kingdoms made God their strength only when harassed and perplexed. Failing to get help from their great men, they sought it from men like Daniel, who they knew honored the living God, and were honored by him. To these men they appeal to unravel the mysteries of providence; for they had so far separated themselves from God by transgression that they could not understand his warning. They were forced to appeal for explanation to those illuminated by heavenly light. [Cf: RH 02-06-00 para. 5] p. 300, Para. 3, [1900MS].

When the empire of Babylon was so strong and its influence so far-reaching that seemingly the most powerful foe could not take its scepter, Daniel, a man inspired by God, prophesied that it would pass away, notwithstanding its apparent magnificence, and that a second would succeed it. He prophesied also that the second empire would be succeeded by the third, and that a fourth empire should arise, more fierce, more determined, and more powerful than any kingdom that had preceded it. As strong as iron, this kingdom would subdue and break in pieces all the nations of the world. [Cf: RH 02-06-00 para. 6] p. 300, Para. 4, [1900MS].

In spite of the warning he received, Nebuchadnezzar went on in his own strength, till God took from him the talent of wisdom, that he might be led to see and acknowledge that the God of Israel was able to create and to destroy. The kings who succeeded him failed to profit by his experience, and the kingdom of Babylon passed away because, in their prosperity, her rulers forgot God, and ascribed her honor and glory to human achievement. So today, when men forget God and refuse to obey his law, they are humiliated. God tests them, and if they do not humble their hearts and confess their sins, they receive the penalty of transgression. [Cf: RH 02-06-00 para. 7] p. 300, Para. 5, [1900MS].

The Medo-Persian kingdom was visited by the wrath of God because in it his law was trampled underfoot. The fear of God possessed no power among the people. Wickedness, blasphemy, and corruption were the prevailing influences in this kingdom; and the kingdoms that followed were even more base and corrupt. They deteriorated because they cast off God. Forgetting him, they sank lower and lower in the scale. The vast empire of Rome crumbled into pieces. The church of Rome boasts of her infallibility, and of the power of her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of the will of God. [Cf: RH 02-06-00 para. 8] p. 301, Para. 1, [1900MS].

While representing the kingdoms of this earth, the image that was revealed to Nebuchadnezzar also fitly represented deterioration of religion. We grow weak morally and spiritually, just in proportion as we forget God. Those who claim to be Protestants are not today what Luther was. They have left the old landmarks, and have depended on forms, ceremonies, and outward display to make up for the lack of purity and piety, meekness and lowliness, found in obedience to God. Sin is ruining nations today just as it has done in time past. Even leaders in the religious world have not a good conscience toward God. [Cf: RH 02-06-00 para. 9] p. 301, Para. 2, [1900MS].

Men need an intelligent knowledge of God's law. There is no true standard of righteousness apart from this law. By obedience to it the intellect is cultivated, the conscience enlightened and made sensitive. Righteousness exalts a nation. The words of the Bible, and the Bible alone, should be echoed from the pulpits of our land. This book is God's great director. It is a lamp to our feet, a light to our path. It flashes its light ahead, that we may see the path by which we are traveling; and its rays are thrown back on past history, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, God's children see light and beauty. [Cf: RH 02-06-00 para. 10] p. 301, Para. 3, [1900MS].

God speaks in his word, and fulfills this word in the world. We need now to seek to understand the movements of God's providence. Said Paul, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." God's people are not left to depend on man's wisdom. With prophetic guideposts God has marked out the way he wishes them to take. These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but God changes not. His word will abide the same forever. Those who love and obey the law of Jehovah will meet with trial and temptation; but these are only what Jesus met, and he declares: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." If we hope and pray, and by faith trust his word, we shall be able to say, with Paul, "I am persuaded, that neither death nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 02-06-00 para. 11] p. 301, Para. 4, [1900MS].

Have we given ourselves up to do God's will? Are we transformed by the grace of Christ? Some claim to be in Christ, while their special work is to make void the law of Jehovah. Shall we take their word for it? Shall we accept their assertions? How shall we distinguish God's true servants from the false prophets who Christ said should arise to deceive many?--There is only one test of character,--the law of Jehovah. [Cf: RH 02-06-00 para. 12] p. 302, Para. 1, [1900MS].

The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." When men say that the law of God is abrogated by the testimony of the Fathers, they are teaching for doctrine the commandments of men. Their word is not founded upon the teaching of the apostles and prophets. Jesus Christ is not the chief cornerstone of their structure. John says, "He that saith, I know him, and keepeth not his commandments, is a liar, and the

truth is not in him." Those who permit themselves to be deceived will, with the deceiver, feel the wrath of the Lamb. [Cf: RH 02-06-00 para. 13] p. 302, Para. 2, [1900MS].

With God's word before us, with the lesson of instruction we may there learn, there is no need for us to be deceived. We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God. [Cf: RH 02-06-00 para. 14] p. 302, Para. 3, [1900MS].

In the record of the vision given to John we read, "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result. [Cf: RH 02-06-00 para. 15] p. 302, Para. 4, [1900MS].

The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man's substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. "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." "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." [Cf: RH 02-06-00 para. 16] p. 302, Para. 5, [1900MS].

There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence to God's law has been subverted. The religious leaders are teaching for doctrine the commandments of men. As it was in the days of Noah, so it is in this age of the world. But shall the prevalence of disloyalty and transgression cause those who have revered the law of God to have less respect for it, to unite with the powers of earth to make it void?--The truly loyal will not be carried away by the current of evil. They will not throw scorn and contempt on that which God has set apart as holy. The test comes to every one. There are only two sides. On which side are you? Mrs. E. G. White. [Cf: RH 02-06-00 para. 17] p. 303, Para. 1, [1900MS].

Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as do men. The length of the fashionable dress is objectionable for several reasons:-- [Cf: RH 02-06-00 para. 1] p. 303, Para. 2, [1900MS].

1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalks and streets. [Cf: RH 02-06-00

para. 2] p. 303, Para. 3, [1900MS].

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly. [Cf: RH 02-06-00 para. 3] p. 303, Para. 4, [1900MS].

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh and of scrofulous swellings, and endangers health and life. [Cf: RH 02-06-00 para. 4] p. 303, Para. 5, [1900MS].

4. The unnecessary length is an additional weight upon the hips and bowels. [Cf: RH 02-06-00 para. 5] p. 303, Para. 6, [1900MS].

5. It hinders the walking, and is also often in other people's way. [Cf: RH 02-06-00 para. 6] p. 303, Para. 7, [1900MS].

There is still another style of dress that will be adopted by a class of so-called dress reformers. They will imitate the opposite sex as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, but they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. [Cf: RH 02-06-00 para. 7] p. 303, Para. 8, [1900MS].

In this style of dress God's order has been reversed, and his special direction disregarded. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22:5. This style of dress God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females. The extreme positions taken by some dress reformers upon this subject cripple their influence. [Cf: RH 02-06-00 para. 8] p. 303, Para. 9, [1900MS].

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. The apostle Paul would utter a rebuke, were he alive, should he behold females professing godliness with this style of dress. "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." The mass of professed Christians utterly disregard the teachings of the apostles, and wear gold, pearls, and costly array. [Cf: RH 02-06-00 para. 9] p. 304, Para. 1, [1900MS].

God's loyal people are the light of the world and the salt of the earth; and they should ever remember that their influence is of value.

Were they to exchange the extreme long, for the extreme short, dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health, without making so great a change as to disgust the beholder. [Cf: RH 02-06-00 para. 10] p. 304, Para. 2, [1900MS].

The female form should not be compressed in the least with corsets and whalebones. The dress should be perfectly easy, that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those women who are obliged to perform more or less outdoor labor. With this style of dress, one light skirt, or at most two, is all that is necessary, and that should be buttoned to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause that produced them, and continue to violate the laws of their being by girding the waist and wearing heavy skirts, until they are made lifelong invalids. [Cf: RH 02-06-00 para. 11] p. 304, Para. 3, [1900MS].

Many will immediately exclaim, "Why, such a style of dress will be old-fashioned!" What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations, it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, women should clothe their limbs as thoroughly as do men. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled nor hindered in its natural passage through the system. Mrs. E. G. White. [Cf: RH 02-06-00 para. 12] p. 304, Para. 4, [1900MS].

"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." [Cf: RH 02-13-00 para. 1] p. 305, Para. 1, [1900MS].

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [Cf: RH 02-13-00 para. 2] p. 305, Para. 2, [1900MS].

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging

army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction. [Cf: RH 02-13-00 para. 3] p. 305, Para. 3, [1900MS].

"Hearest thou what these say?" they asked Christ; and he answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" [Cf: RH 02-13-00 para. 4] p. 305, Para. 4, [1900MS].

The scene at the temple was indelibly impressed upon the minds of the people who had come to attend the feast. What greater evidence than this could Christ give? If this could find no entrance into the hearts of these resisters of light; if such a scene as this did not bring conviction; if this light was not sufficient to drive away their prejudice and jealousy, what evidence could Christ give to pierce their rock-bound hearts?--Nothing that he could say or do would move their stubborn wills. [Cf: RH 02-13-00 para. 5] p. 305, Para. 5, [1900MS].

The night before his work of cleansing the temple courts and healing the sick, Christ had spent in prayer in the mount of Olives. "In the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." The next morning, on his way again to Jerusalem, he passed the withered fig tree. "And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." [Cf: RH 02-13-00 para. 6] p. 305, Para. 6, [1900MS].

The fig tree was covered with promising, pretentious leaves, but was entirely destitute of fruit. It represented impenitent Israel, who had failed to do the work of God's appointment. And not only does this lesson apply to the Jews, but in its terrible significance it reaches to every age, warning each soul of the sure result of profession without practice. Let professing Christians inquire into the meaning of the curse pronounced upon the fig tree. The tree was full of promise, but investigation revealed its barrenness. It bore no fruit; and because of this defect, words were spoken that caused it almost

immediately to wither away. [Cf: RH 02-13-00 para. 7] p. 306, Para. 1, [1900MS].

A fig tree is created to bear fruit; and if it does not do this, it is not fit for a place in the orchard. It is treated as a cumberer of the ground. So the Lord created men and women to bear fruit to his glory and for the good of their fellow creatures, and he has provided them with every facility necessary to enable them to do this. By creation and by redemption we are God's. Christ came as our substitute and surety, that we might bear fruit for him. A probation has been granted us that we might not be like the fig tree, full of flourishing leaves, making great pretensions of success, yet destitute of good works. [Cf: RH 02-13-00 para. 8] p. 306, Para. 2, [1900MS].

After this Christ again entered the temple; and as he was teaching, the chief priests and elders of the people came to him with the question, "By what authority doest thou these things? and who gave thee this authority?" They had been given unmistakable evidence of Christ's power. Amazed and terrified, they had fled from his presence, returning to find him healing the sick and the suffering, who were rejoicing, not only in the courts, but in the temple itself. And yet after passing through this wonderful experience, the Jewish rulers could ask Christ, "By what authority doest thou these things?" [Cf: RH 02-13-00 para. 9] p. 306, Para. 3, [1900MS].

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" [Cf: RH 02-13-00 para. 10] p. 306, Para. 4, [1900MS].

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We can not tell. And he said unto them, Neither tell I you by what authority I do these things." [Cf: RH 02-13-00 para. 11] p. 306, Para. 5, [1900MS].

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority, which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evades the issue they hope to bring about, but turns the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. [Cf: RH 02-13-00 para. 12] p.

306, Para. 6, [1900MS].

John had preached the coming of the Messiah. In trumpet tones the words of the forerunner of Christ had rung in their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." [Cf: RH 02-13-00 para. 13] p. 307, Para. 1, [1900MS].

John came bearing witness of the One whose divinity they were now questioning. Christ himself had gone to the Jordan, not to repent of sin, but to fulfill every specification required of the sinner. The Baptist saw the Saviour walking at a distance, and his face lighted up. "Behold the Lamb of God," he cried, "which taketh away the sin of the world." There Christ stood revealed before the people. The glory of God descended upon him in the form of a dove like burnished gold, and the voice of the infinite One declared, "This is my beloved Son, in whom I am well pleased." [Cf: RH 02-13-00 para. 14] p. 307, Para. 2, [1900MS].

Christ reminded the priests and Pharisees of this recognition by God of John's message and work. If you believe John to be a prophet, he said, why do you not believe my testimony? He told you plainly who I am. You have refused to do the work God appointed you in revealing Christ to an apostate world. You refuse to believe in the Son of God. You now ask me for my authority for cleansing the temple courts, which you have defiled. You profess to be anxious to know God's will, but you reject the evidence given in such abundance. [Cf: RH 02-13-00 para. 15] p. 307, Para. 3, [1900MS].

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the

obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that 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. Behold, your house is left unto you desolate." [Cf: RH 02-13-00 para. 16] p. 307, Para. 4, [1900MS].

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. Let those who hear the message God sends today beware lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that will create question in regard to the work of his servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this would never change the inward determination to resist light. Mrs. E. G. White. [Cf: RH 02-13-00 para. 17] p. 308, Para. 1, [1900MS].

"A certain man had two sons," Christ said; "and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not." [Cf: RH 02-20-00 para. 1] p. 308, Para. 2, [1900MS].

By these two sons Christ represented the obedient and the disobedient. The son who refused to obey the command, saying, "I will not," represented those who were living in open transgression, who made no profession of piety, and who openly refused to come under the yoke of service to God. But many of these afterward repented and went. When the gospel came to them in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand," they repented and confessed their sins. [Cf: RH 02-20-00 para. 2] p. 308, Para. 3, [1900MS].

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mt. Sinai, God spoke with a voice of divine authority, and all the people pledged themselves to obey. They said, I go, sir; but they went not. Christ had given the Jewish leaders of his day abundant evidence of his authority and divine power; but although they were convinced, they would not receive the evidence. He had shown them that they continued to disbelieve, because they had not the spirit that leads to obedience. He had declared, Ye make void the law of God by your traditions. In vain do ye worship me, teaching for doctrine the commandments of men. [Cf: RH 02-20-00 para. 3] p. 308, Para. 4, [1900MS].

In the company before Christ there were scribes and Pharisees, priests and rulers, and Christ addressed the question to them, "Whether of them twain did the will of his father?" Forgetting themselves, the Pharisees answered, "The first." This answer was correct, but they gave it without realizing that they were pronouncing sentence against themselves. Then there fell from Christ's lips the denunciation, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not

afterward, that ye might believe him." [Cf: RH 02-20-00 para. 4] p. 308, Para. 5, [1900MS].

John came teaching the truth, and by his teaching, sinners were convicted and converted. These would go into the kingdom of heaven before the ones who, in self-righteousness, resisted the warning that abandoned sinners received. The publicans and harlots were ignorant, but these learned men, though they knew the way of truth, refused to walk in the path that leads to the paradise of God. The truth, which should have been to them a savor of life unto life, became a savor of death unto death. Open sinners who loathed themselves could receive baptism at the hand of John; but these men were hypocrites. Their own hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God; they refused obedience to the commandments of God. [Cf: RH 02-20-00 para. 5] p. 309, Para. 1, [1900MS].

Christ did not say to them, "You can not enter the kingdom of heaven;" but he showed them that the obstacles that prevented them from entering were of their own creating. The door was still open to these Jewish leaders. The invitation was still held out to them. Christ longed to see them convicted and converted. [Cf: RH 02-20-00 para. 6] p. 309, Para. 2, [1900MS].

The priests and elders of Israel spent their life in outward ceremonies, and they regarded these services as too sacred to be united with secular business. Therefore their life was supposed to be wholly religious. But they performed their ceremonies to be seen by men, that they might be thought pious and devoted by the world. While professing to obey, they refused to render to God the obedience he required. They were not doers of the word that they professed to teach to others. [Cf: RH 02-20-00 para. 7] p. 309, Para. 3, [1900MS].

In vision the Lord revealed to his servant Isaiah the true condition of Israel: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." [Cf: RH 02-20-00 para. 8] p. 309, Para. 4, [1900MS].

This chapter faithfully presents the spiritual condition of the once favored people of God. The Lord had called Judah to universal dominion. To the seed of David he had given the scepter. But now he presents them as a people whom he will utterly destroy for their iniquities:-- [Cf: RH 02-20-00 para. 9] p. 309, Para. 5, [1900MS].

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt

offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." [Cf: RH 02-20-00 para. 10] p. 309, Para. 6, [1900MS].

The work of John the Baptist was foretold by the angel who visited Zacharias in the temple. "Fear not, Zacharias," he said; "for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." [Cf: RH 02-20-00 para. 11] p. 310, Para. 1, [1900MS].

Christ declared John to be one of the greatest of the prophets, and he showed his hearers that they had had sufficient evidence that John was a messenger from God. The words of the preacher in the wilderness were with power. He bore his message unflinchingly, rebuking the sins of the priests and Pharisees, and enjoining upon them the works of the kingdom of heaven. He pointed out to them their sinful disregard of their Father's authority, in refusing to do the work incumbent upon them. He made no compromise with sin, and many were turned from their unrighteousness. [Cf: RH 02-20-00 para. 12] p. 310, Para. 2, [1900MS].

But the Pharisees and rulers believed not. When John saw the Pharisees and Sadducees coming to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think 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 trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: RH 02-20-00 para. 13] p. 310, Para. 3, [1900MS].

Had the conversion of the Jews been genuine, they would have received this testimony of John, and accepted Jesus as the Messiah, the One to whom all their sacrificial offerings pointed, and who was the foundation of all their economy. But the Pharisees and the Sadducees did not produce the fruits of repentance and sanctification and righteousness. They were of the class who said, "I go, sir," but went not. [Cf: RH 02-20-00 para. 14] p. 310, Para. 4, [1900MS].

Christ said to the unbelieving ones, "John came to you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." This unbelief is not an impulse. You criticised John because of his strict, abstemious life and self-sacrificing habits. You find fault with me because I sit at the table with publicans and sinners. The Lord set his seal to the mission of John when publicans and sinners believed him. But you cherished unbelief. You did not repent. "I am not come to call the righteous, but sinners to repentance." You claim to be righteous. Why do you then object to my calling publicans and sinners to partake of the waters of life? The very ones whom you despise are receiving the message, and pressing into the kingdom of heaven before you. [Cf: RH 02-20-00 para. 15] p. 310, Para. 5, [1900MS].

Christ explained why it was that the son who at first refused to comply with the request, afterward repented. The Spirit of God was working in the dishonest hearts, and, under the sharp, clear-cut testimony of John, many sinners were brought to repentance. Publicans and harlots heard and accepted the invitation. When Christ appeared in the garb of humanity, these souls, who were not under the jurisdiction of priests and rulers, heard his word and were converted, and believed and acknowledged him. [Cf: RH 02-20-00 para. 16] p. 311, Para. 1, [1900MS].

This work was foretold by the prophet Isaiah: "Behold," God declared, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. . . . Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Mrs. E. G. White. [Cf: RH 02-20-00 para. 17] p. 311, Para. 2, [1900MS].

The history of Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise* but to *do*. Honesty and integrity must bind us up with God to fulfill his word to the letter. [Cf: RH 02-27-00 para. 1] p. 311, Para. 3,

[1900MS].

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work today in my vineyard," do not refuse the invitation. Cease working on the enemy's side, and take your position under the bloodstained banner of the Prince of life. He is the way, the truth, and the life. While it is called today, "if ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin? [Cf: RH 02-27-00 para. 2] p. 311, Para. 4, [1900MS].

By pledging his own life, Christ has made himself responsible for every man and woman on the earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall be forgiven. My blood shall cleanse him from all sin. I gave my life for the sins of the world. [Cf: RH 02-27-00 para. 3] p. 312, Para. 1, [1900MS].

If the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain. By giving himself a sacrifice for sin, Christ has given opportunity to every sinner to repent and be converted, and become a laborer together with God. [Cf: RH 02-27-00 para. 4] p. 312, Para. 2, [1900MS].

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than have these pretentious ones. He who sees himself as a sinner, with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved. [Cf: RH 02-27-00 para. 5] p. 312, Para. 3, [1900MS].

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that

they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Will there be among the people of God in these last days those who pursue a course of action similar to that of rebellious Israel? Will those who have had privileges and opportunities, and before whom the Lord has worked in a marked manner, oppose righteousness? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"? [Cf: RH 02-27-00 para. 6] p. 312, Para. 4, [1900MS].

The Lord calls upon his people in 1900 to be converted. Great light has come to them, but the principles of the word of God have not been carried into the practical life. If pride and selfishness and covetousness are not eradicated from the heart, they will poison every lifespring of the soul, and true liberality and Christian courtesy can not be exercised. The attributes of the unrenewed heart are cherished. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit. [Cf: RH 02-27-00 para. 7] p. 312, Para. 5, [1900MS].

Only those who eat the flesh and drink the blood of the Son of God, can understand the Word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the Word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the Word will bring a sweetness, an assurance and confidence in God, that can not be described. [Cf: RH 02-27-00 para. 8] p. 313, Para. 1, [1900MS].

It is right for us to love the Scriptures. We have for a teacher One who will mold and fashion our hearts and minds to understand the Word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning. The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but 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 venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments. [Cf: RH 02-27-00 para. 9] p. 313, Para. 2, [1900MS].

Christ had educated the Israelites while he was their invisible leader

in the wilderness. For forty years he had addressed them as his sons, and had commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments. They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression. [Cf: RH 02-27-00 para. 10] p. 313, Para. 3, [1900MS].

The children of Israel made a solemn vow to God that they would be obedient; but they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the Word. They set the law of God at defiance, and taught for doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them. [Cf: RH 02-27-00 para. 11] p. 313, Para. 4, [1900MS].

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said 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." [Cf: RH 02-27-00 para. 12] p. 313, Para. 5, [1900MS].

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." [Cf: RH 02-27-00 para. 13] p. 314, Para. 1, [1900MS].

There is a lesson to learn from this by all who have anything to do with God's work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption. [Cf: RH 02-27-00 para. 14] p. 314, Para. 2, [1900MS].

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow men. Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. 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. . . . 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. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." "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." Mrs. E. G. White. [Cf: RH 02-27-00 para. 15] p. 314, Para. 3, [1900MS].

Useful manual labor is a part of the gospel. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should learn a trade. Thus they would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their money foolishly. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to train their sons and daughters to some useful employment, so that should adverse circumstances come, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must be trained to some craft. This was deemed an indispensable part of their education. [Cf: RH 03-06-00 para. 1] p. 314, Para. 4, [1900MS].

Paul, the great apostle to the Gentiles, learned the trade of tent-making. There were higher and lower branches of tent-making. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tent-making did not bring returns so quickly as some other occupations, and at times it was only by the strictest economy that Paul could supply his necessities. [Cf: RH 03-06-00 para. 2] p. 314, Para. 5, [1900MS].

Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and statesman. He was a member of the Sanhedrin, and had been very zealous for the suppression of Christianity. He had acted a part in the stoning of Stephen, and we read further of him, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." But he was stopped in his career of persecution. As he was on his way to Damascus to arrest any Christians he might find, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus." [Cf: RH 03-06-00 para. 3] p. 315, Para. 1, [1900MS].

Saul converted was called Paul. He united with the disciples, and was among the chief of the apostles. [Cf: RH 03-06-00 para. 4] p. 315, Para. 2, [1900MS].

After the ascension of Christ, the apostles went everywhere preaching

the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it. [Cf: RH 03-06-00 para. 5] p. 315, Para. 3, [1900MS].

The envy and rage of the Jews against the Christians knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents. When Paul came to Corinth, he solicited work from Aquila. [Cf: RH 03-06-00 para. 6] p. 315, Para. 4, [1900MS].

The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were perishing for lack of knowledge. Paul would work at tent-making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you,"--because he humbled himself to do mechanical work,--"but being absent am bold toward you. . . . Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed." [Cf: RH 03-06-00 para. 7] p. 315, Para. 5, [1900MS].

Why did Paul, an apostle of the highest rank, thus connect mechanical labor with the preaching of the gospel? Was not the laborer worthy of his hire? Why did he spend in making tents the time that to all appearance might have been put to better account? Why waste time and strength in tent-making? But Paul did not regard the time he spent in making tents as lost. As he worked with Aquila, he kept in touch with the Great Teacher. He gave to his fellow laborer needed instruction in spiritual things, and he also educated the believers in unity. While he worked at his trade, he gave an example of diligence and thoroughness. He was diligent in business, "fervent in spirit, serving the Lord." He and Aquila and Priscilla had more than one prayer and praise meeting with those associated with them in tent-making. This was a testimony to the value of the truth they were presenting. [Cf: RH 03-06-00 para. 8] p. 316, Para. 1, [1900MS].

Paul was an educator. He preached the gospel with his voice, and in

his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to his glory. He taught them that supreme honor is to be given to God. [Cf: RH 03-06-00 para. 9] p. 316, Para. 2, [1900MS].

By laboring with his hands, Paul was preaching the Word. And he set an example that spoke against the sentiment, then gaining influence, that the work of preaching the gospel excused the minister from mechanical and physical labor. Paul 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 become strengthened. 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 labor to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel. [Cf: RH 03-06-00 para. 10] p. 316, Para. 3, [1900MS].

The apostle states plainly that if a man will not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercise of all the powers of the being is required to keep the living machinery in the best condition. He who would have every part of the system unclogged by feebleness and 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 machinery is to bear its burden. [Cf: RH 03-06-00 para. 11] p. 316, Para. 4, [1900MS].

After leaving Philippi, Paul went to Thessalonica, on the seacoast. The history of his work there is recorded in the first and second chapters of the Second Thessalonians. He labored in the gospel, working 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 labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." [Cf: RH 03-06-00 para. 12] p. 316, Para. 5, [1900MS].

The Greeks on the seacoast were sharp traders. They had long educated themselves to shrewd practice in deal, and had come to believe that gain was godliness, and that an ability to make money, whether by fair means or foul, was reason why they should be honored. Paul was acquainted with their practices, and he would not give them an opportunity for saying that he and his fellow laborers preached in order to be supported by the gospel. Although it was perfectly right for him to be supported in this way, for the laborer is worthy of his hire, yet he saw that if he was, the influence upon his fellow laborers

and those to whom he preached the gospel would not be the best. Paul feared that if he lived by preaching the gospel, he might be suspected of selfish motives in doing the work. He would not give any excuse to depreciate the work of the gospel by imputing selfish motives to those who preached the Word. He would not give any an opportunity to hurt the influence of God's servants. Mrs. E. G. White. [Cf: RH 03-06-00 para. 13] p. 317, Para. 1, [1900MS].

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here the apostle remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here he toiled at his craft also. He writes to the Corinthians: "I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our 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. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." [Cf: RH 03-13-00 para. 1] p. 317, Para. 2, [1900MS].

Lifting up his toil-worn hands, Paul makes his appeal to the elders of Ephesus: "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Those hands speak to us with remarkable impressiveness. Paul is not speaking mysteries. He is appealing to their knowledge of his manner of life. The great apostle was not ashamed nor afraid of work, and he did not treat this subject as in any way lowering to his work in the ministry. [Cf: RH 03-13-00 para. 2] p. 317, Para. 3, [1900MS].

The opinion of men has, in many minds, changed the order of God, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. The Lord's purposes are not the thoughts and purposes of men. In the beginning God created man a gentleman, which means a man who can do work cheerfully. Men have worked hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. [Cf: RH 03-13-00 para. 3] p. 317, Para. 4, [1900MS].

The public opinion is that manual labor is degrading. But men may play as hard as they like at cricket, or baseball, or in pugilistic games, without being degraded! Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While they are becoming experts in games that are not of the least value to themselves or others, Satan is playing the game of life for their souls, taking from them the precious talents God

has given them, and placing in their stead his own evil attributes, which not only destroy them, but through their influence destroy those who have any connection with them. [Cf: RH 03-13-00 para. 4] p. 318, Para. 1, [1900MS].

Satan's work is to lead men to ignore God, to so engross and absorb the mind that God will not be in their thoughts. The education they have received has been of a character to confuse the mind, and eclipse the true light. Satan does not wish the people to have a knowledge of God; and if he can set in operation games and theatrical performances that will so confuse the senses of the young that human beings will perish in darkness while light shines all about them, he is well pleased. [Cf: RH 03-13-00 para. 5] p. 318, Para. 2, [1900MS].

The word of God lies at the foundation of all true education. Jesus Christ, who offered up his life that he might give to the human family a correct knowledge of God, gave to the church in the wilderness the education that would be for their highest good in this life, and would qualify them for the kingdom of God. He taught them that to love God and keep his commandments is the whole duty of man. [Cf: RH 03-13-00 para. 6] p. 318, Para. 3, [1900MS].

The name of the Lord is to be glorified in the virtuous, honest, godly character of those who believe. If men walk humbly and prayerfully with God, cooperating with him in the work of salvation, righteousness will be the fruit they will bear. The apostle in his day regarded idleness as a sin, and those who indulge this evil today disgrace their profession, and bring reproach upon the gospel of Christ. Through their influence many are turned away from righteousness and truth. We are warned not to associate with those who by their course of action lay a stumblingblock in the way of others. "If any man obey not our word by this epistle," the apostle Paul says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonitions of the Lord's servants, he will bring ruin upon himself, and must bear his own sin. [Cf: RH 03-13-00 para. 7] p. 318, Para. 4, [1900MS].

The custom of supporting men and women in idleness by private gifts or church money encourages them in wrong habits. This course should be conscientiously avoided. Every man, woman, and child should be educated to practical, useful work. All should learn some trade. It may be tent-making, it may be some other business, but all should be trained to use their powers to some purpose. And God is ready to increase the capabilities of all who will educate themselves to industrious habits. We are to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in this respect. [Cf: RH 03-13-00 para. 8] p. 318, Para. 5, [1900MS].

As a child and youth, Jesus worked with his father Joseph, and learned the carpenter's, or builder's, trade. His trade was significant. He was the character builder, and as such all his labors were perfect. At the age of twelve, on his return from his first visit to Jerusalem, his parents lost him, and, returning to Jerusalem, they sought him, sorrowing. They found him in the temple, sitting among the doctors, hearing them, and asking them questions. He was imparting light to their darkened minds, and all who heard him were astonished at his understanding and answers. When his parents saw him, and heard his

questions and answers to the dignitaries of the temple, they were amazed, and scarcely knew what to say. His mother said, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." "How is it that ye sought me?" he answered; "wist ye not that I must be about my Father's business?" As he said these words, he raised his hand to heaven. Divinity flashed through humanity. His countenance was lighted up like the face of an angel. His parents did not understand his words. They were a mystery which they could not fathom, but a solemn awe fell upon them. "And he went down with them, and came to Nazareth, and was subject unto them: and his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man." [Cf: RH 03-13-00 para. 9] p. 319, Para. 1, [1900MS].

The gospel of Christ is an educator. It teaches us not to pamper and indulge self, and waste the money that should be used to extend the triumphs of the cross of Christ. There never lived a more energetic, self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and traveled far and near, until a large portion of the world had heard from his lips the story of the cross of Christ. But although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message. [Cf: RH 03-13-00 para. 10] p. 319, Para. 2, [1900MS].

The apostle would give an example to his brethren, thus dignifying and honoring industry. When ministers feel that they are suffering hardships and privations in the cause of Christ, let them in imagination visit the workshop of the apostle Paul. While this chosen man of God is fashioning the canvas, he is earning bread that he has justly earned by his labors as an apostle of Jesus Christ. At the call of duty this great apostle would lay aside his business to meet the most violent opponents, and stop their proud boasting, and then he would resume his humble employment. [Cf: RH 03-13-00 para. 11] p. 319, Para. 3, [1900MS].

God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift, nor the battle to the strong, yet he that deals with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God, and destroy true godliness. A stagnant pool becomes offensive, but a pure, flowing brook spreads health and gladness over the land. A man of persevering energy is a blessing anywhere. Mrs. E. G. White. [Cf: RH 03-13-00 para. 12] p. 319, Para. 4, [1900MS].

"This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fullness of knowledge. Others, filled with unrest, long for something that they have not. [Cf: RH 03-20-00 para. 1] p. 320, Para. 1, [1900MS].

Christ longed to help and save the perishing, and he expressed his longing in the words, "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. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [Cf: RH 03-20-00 para. 2] p. 320, Para. 2, [1900MS].

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted. [Cf: RH 03-20-00 para. 3] p. 320, Para. 3, [1900MS].

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men. [Cf: RH 03-20-00 para. 4] p. 320, Para. 4, [1900MS].

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his laborers are without number. The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and young women to fight for him, to consecrate themselves to his work. "I have written unto you, young men," John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. . . . Ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." [Cf: RH 03-20-00 para. 5] p. 320, Para. 5, [1900MS].

And the apostle Paul wrote, "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 stand 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." [Cf: RH 03-20-00 para. 6] p. 320, Para. 6, [1900MS].

God calls upon his aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear,

as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, "Blessed are the dead which die in the Lord," there should be found in our schools men and women who can take the standard and raise it in new places. [Cf: RH 03-20-00 para. 7] p. 321, Para. 1, [1900MS].

While the aged standard bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha. [Cf: RH 03-20-00 para. 8] p. 321, Para. 2, [1900MS].

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. "O God, thou hast taught me from my youth," he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, "Take my yoke upon you, and learn of me," and giving them the light of truth, is just as willing to teach young men and women today as he was to teach them. [Cf: RH 03-20-00 para. 9] p. 321, Para. 3, [1900MS].

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord himself will cooperate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight his battles. He never leaves his work to chance. This work is a great and solemn one, and it is to go forward. [Cf: RH 03-20-00 para. 10] p. 321, Para. 4, [1900MS].

It is not God's will that the fathers in his cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do his work than do the wisest men, however interested they may be. It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have today to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate his law. [Cf: RH 03-20-00 para. 11] p. 321, Para. 5, [1900MS].

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ

day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus--the sword of the Spirit, which cuts both ways--was his weapon of warfare. In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love. Mrs. E. G. White. [Cf: RH 03-20-00 para. 12] p. 322, Para. 1, [1900MS].

The Lord has a message for all who are in positions of holy trust. He desires them to do honor to him by cherishing tenderness and sanctified love, by showing confidence in their brethren. In the ministration of the gospel of Jesus Christ the Lord uses diverse gifts; and he has not given any man authority to hold in low esteem the various instrumentalities and gifts of the gospel. He has not given any man the privilege of looking upon the Lord's work through his appointed agencies as inferior, or the privilege of carrying things in his own way because he thinks that way superior. This is dangerous for himself and for all who are connected with him. [Cf: RH 03-27-00 para. 1] p. 322, Para. 2, [1900MS].

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." [Cf: RH 03-27-00 para. 2] p. 322, Para. 3, [1900MS].

All these gifts are to be blended in the work of building a spiritual structure on 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." "Fitly framed together." Study these words, and seek to understand all they comprehend. "Fitly framed together," each acting his respective part. Thus we grow "unto an holy temple in the Lord." Have a care how you build. Take heed to the admonitions of the Lord. We are to work to one end, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [Cf: RH 03-27-00 para. 3] p. 322, Para. 4, [1900MS].

"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." Whence comes our power to work? "We are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." "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." [Cf: RH 03-27-00 para. 4] p. 322, Para. 5, [1900MS].

These words need to be closely studied. To those in charge of his

institutions God says, You must change in heart and character. You must show that you have yoked up with Christ, to learn of him his meekness and lowliness; that you have opened the heart to the Saviour's love, so that this love may flow forth in pure, rich currents of tenderness, courtesy, and kindly deeds. If the heart is not speedily unlocked, that Christ, the light and life of men, may take possession; if there is not a reformation in the soul, a determination to obey the injunctions Christ gave his disciples, you will lose the attributes he came to give. [Cf: RH 03-27-00 para. 5] p. 323, Para. 1, [1900MS].

There is need of far more childlike sympathy. Addressing his disciples as "little children," Christ said to them, "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 manifestation of love "shall all men know that ye are my disciples." This love God now demands his disciples to show for one another. He is greatly dishonored because his professed followers are drawing in selfish lines, closing their hearts to the softening, subduing influence of Christ's Spirit, as if to show love for one another were a species of weakness. Instead of exerting the pure, holy, uplifting influence that dwelt in Christ, many are manifesting Satan's attributes. [Cf: RH 03-27-00 para. 6] p. 323, Para. 2, [1900MS].

My brethren, how long will you be satisfied to imperil your souls by remaining unconverted, unsanctified, unholy? How long are you going to stay as you are? You may have some excellent qualifications; but if you padlock the door of the heart against Christlike love for your brethren, you do not possess the attributes that will give you an entrance into the kingdom of God. [Cf: RH 03-27-00 para. 7] p. 323, Para. 3, [1900MS].

To the church at Ephesus John wrote, by the inspiration of the Holy Spirit: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 03-27-00 para. 8] p. 323, Para. 4, [1900MS].

Why will brethren cherish selfishness and covetousness? Why will they allow the root of bitterness to spring up in their hearts? Would it not be well to take heed to the words of the True Witness, and find out what it is that makes the hearts of brethren as hard as steel toward one another? Shall we not ascertain for ourselves whether we are destitute of love for one another? The Lord is measuring the temple and the worshipers thereof. Will you not heed his warning? He declares, "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." [Cf: RH 03-27-00 para. 9] p. 323, Para. 5, [1900MS].

Read the whole of the third chapter of Revelation, and seek to understand the work to be done. Those whom Christ warns have some excellent qualifications; but these are neutralized by self-love, and self-deception, self-justification for gross neglect to help their brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions that show that the love of Christ is not an abiding principle in the soul. The Holy Spirit has come with convicting power to God's people; but though some stir has been made, the work of true conversion has not been perfected. Self has not yet been crucified; and until it is, hardness of heart, lack of love for one another, will be seen. You will hold to your own opinion, you will not bend from your self-exaltation to study the necessities that you should relieve. Men's hearts become like flint when they seek to grasp all for themselves, refusing to relieve the necessities of those who are doing a severe and trying work. [Cf: RH 03-27-00 para. 10] p. 324, Para. 1, [1900MS].

God calls upon you to put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus. He declares, "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: RH 03-27-00 para. 11] p. 324, Para. 2, [1900MS].

Position does not make character. To all who are in positions of trust Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is an application of the great lesson of love which Christ gave the lawyer who came to him with the question, "What shall I do to inherit eternal life?" This lawyer had heard the words that just previously to this Christ had spoken to his disciples. The Saviour had been giving those who kept on his track to criticise, cavil, or condemn, unmistakable evidence that he was the Sent of God. He had healed the sick, and worked other miracles; but still the people did not believe in him, and he denounced them for their resistance of light and knowledge. [Cf: RH 03-27-00 para. 12] p. 324, Para. 3, [1900MS].

The seventy disciples, whom Christ had sent "into every city and place, whither he himself would come," had returned with joy, saying, "Lord, even the devils are subject unto us through thy name." Christ answered them with the words, "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things

are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings 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 03-27-00 para. 13] p. 324, Para. 4, [1900MS].

The lawyer had been deeply convicted by these words; and he 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? 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." [Cf: RH 03-27-00 para. 14] p. 325, Para. 1, [1900MS].

Willing to justify himself, the lawyer asked, "And who is my neighbor?" In answer Christ told him of a man who had been robbed, and then left by the roadside, wounded and half dead. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." Those who should have helped him did not. They looked upon their suffering fellow creature, and then passed by on the other side. Thus it is today. How many of those whose hearts should be tender and compassionate refuse to admit Christ into their hearts, and therefore fail to speak kindly and tenderly to those who are in trouble. Their brother may be very much in need of encouragement, but they have none to give. They have lost the dear Saviour, if they ever had him. They are strangers to his tenderness and love. A stern, cold, forbidding, steel-like spirit controls them; and works of mercy and love are barred out. All such should remember that they do not belong to Christ's family. He does not acknowledge them as his brethren. Selfishness, self-love, is the controlling element in their lives. They do not represent the Saviour. The image of God is not stamped on the soul. Mrs. E. G. White. [Cf: RH 03-27-00 para. 15] p. 325, Para. 2, [1900MS].

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within; when the sunshine of heaven fills the heart, and is expressed in the countenance. There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness. [Cf: RH 04-03-00 para. 1] p. 325, Para. 3, [1900MS].

Hear the testimony of the apostle John: "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: RH 04-03-00 para. 2] p. 325, Para. 4, [1900MS].

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" [Cf: RH 04-03-00 para. 3] p. 325, Para. 5, [1900MS].

Take the question to your own hearts, and answer it as if before the Judge of all the earth. A reformation must take place in every family, in every institution, in every church. "Let us not love in word, neither in tongue; but in deed and in truth." "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "If we love one another, God dwelleth in us, and his love is perfected in us." [Cf: RH 04-03-00 para. 4] p. 326, Para. 1, [1900MS].

These sacred lessons, if received into the heart, will bring about the reformation essential. Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless. Unless those who stand in responsible positions in our institutions make decided changes in heart and character, they will be condemned as lukewarm, knowing not that they are "wretched, and miserable, and poor, and blind, and naked." Unless we practice Christ's ways, and receive his Spirit, we are none of his. He desires us to reveal his love in word and action. All that we do should flow from a deep, abiding principle of love,--a principle that is after the similitude of Christ, who is love and light and peace. But how little, how very little, of Christ's character is revealed! The spirit of self-denial is becoming a rare thing. [Cf: RH 04-03-00 para. 5] p. 326, Para. 2, [1900MS].

Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of his special care. [Cf: RH 04-03-00 para. 6] p. 326, Para. 3, [1900MS].

The law of Christ's kingdom is in every respect to be carried out in this world. The inspired apostle declares, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the

household of God." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." [Cf: RH 04-03-00 para. 7] p. 326, Para. 4, [1900MS].

God desires to bind his family of workers together by common sympathy, pure affection. It is the atmosphere of Christlike love surrounding the soul of the believer that makes him a savor of life unto life, and enables God to bless his work. False philosophy alone is proud, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power nor disposition to uplift the degraded. But Christ binds men to himself, to God, and to one another. True, sanctified philosophy makes all human elements one in Christ. It builds no walls of separation between man and his fellow men. Pure and undefiled religion makes the children of God one family, united with Christ in God. Connected as branches of the parent vine, they bear fruit to God's glory. [Cf: RH 04-03-00 para. 8] p. 326, Para. 5, [1900MS].

We have been made very sad by tidings of the death of our much-beloved Sister S. M. I. Henry. It was our hope that our sister might be able till His coming to continue the work which the Lord had raised her up and miraculously restored her to do in his cause. [Cf: RH 04-03-00 para. 1] p. 327, Para. 1, [1900MS].

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously. When convicted of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She rejoiced in the privilege of receiving precious truth, which makes the soul wise unto salvation, and in gratitude to God for his rich favors she felt herself under obligation to impart to others. As she had freely received, she freely gave. Faithfully did she testify to the truth. And she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and his saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved through her precious service in drawing with Christ we can not know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest. [Cf: RH 04-03-00 para. 2] p. 327, Para. 2, [1900MS].

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Cf: RH 04-03-00 para. 3] p. 327, Para. 3, [1900MS].

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest. How full of meaning are those words of Inspiration, "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." So also these other words, "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." [Cf: RH 04-03-00 para. 4] p. 327, Para. 4, [1900MS].

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the word of truth are scattering seeds of error. They are working to confuse and darken the understanding, and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord's second coming. [Cf: RH 04-03-00 para. 5] p. 327, Para. 5, [1900MS].

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found cooperating with Christ in sowing the good seed for the saving of many souls unto life eternal. [Cf: RH 04-03-00 para. 6] p. 327, Para. 6, [1900MS].

May we individually be found among that number whom John beheld, and of whom he exclaimed, with joyous triumph, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Feb. 28, 1900. Ellen G. White. [Cf: RH 04-03-00 para. 7] p. 328, Para. 1, [1900MS].

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "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." [Cf: RH 04-10-00 para. 1] p. 328, Para. 2, [1900MS].

Christ was a man of sorrows, and acquainted with grief. His human life was one long travail in behalf of the inheritance he was to purchase at such infinite cost. He was touched with the feeling of our infirmities. And in consideration of the value he places upon those who are the purchase of his blood, he adopts them as his children, making them the objects of his tender care; and in order that they may have their temporal and spiritual necessities supplied, he commits them to his church, saying, Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me. This is to be our watchword; and if we carry it faithfully into our lives, we shall hear the benediction, "Well done, thou good and joy faithful servant: . . . enter thou into the joy of thy Lord." [Cf: RH 04-10-00 para. 2] p. 328, Para. 3, [1900MS].

Speaking through his prophet of the work to be done by Christ in the world, God says: "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." And Christ himself 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." [Cf: RH 04-10-00 para. 3] p. 328, Para. 4, [1900MS].

This is to be the work of every servant of Christ; and his professed followers would do well to ask themselves, Have I the mind of Christ? Have I, with humble heart, sought to help and bless the souls that are oppressed, those who are tempted and tried by poverty and affliction? or have I heard the voice of my fellow men asking for pity, for consideration, and for mercy, and spurned their earnest cry? Have I made it harder for them to place their faith and confidence in a prayer-hearing God? Have I by harsh, unpitying words crushed the wounded spirit, and in hardness of heart quenched the last spark of hope in the soul? In the sight of God the richest treasure is a humble, contrite heart. The name of the Lord is magnified when the heart becomes tender, sensitive to another's woe, and pitiful of his suffering. When the Holy Spirit works upon our hearts and minds, 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. Angels of God stand ready to work with us as we minister to souls. [Cf: RH 04-10-00 para. 4] p. 328, Para. 5, [1900MS].

It is possible for a man to think himself a Christian, and yet have entirely incorrect ideas of Christianity. He may regard himself as a follower of Christ, and think he is doing an essential work, and yet do that work with such a spirit and in such a way as to stir up the worst passions of the human heart. There are many intelligent men who mean to be Christians, but who deceive themselves. Their religion is not after the order of Christ, but is a shadow of some other man's mind, and does great harm to the cause of truth when brought into connection with the work. If these persons would study the works of Christ, they would see that in their lives are revealed the attributes of Satan, rather than the beauty of the meek and lowly Jesus. [Cf: RH 04-10-00 para. 5] p. 329, Para. 1, [1900MS].

There are many who believe the truth, but their faith is not that faith which works by love and purifies the soul. At times they may speak the truth as it is in Jesus. They may be kind, and may deal with equity. They may have right ideas, and at times come to correct decisions in regard to the work. They may have ability to teach others, to educate the young, or to deal with the erring; but self is strong in them, and if in their work something arises which cuts across their plans, they place all the strength of their being on the enemy's side. They become unkind and unfeeling. They make unholy decisions, and act in a way to hurt souls nigh and afar off. They lie against the truth, while claiming to believe. Bitterness is cherished against the souls who are the purchase of the Son of God; and when, through misconception, their own spirit is brought into exercise, their unchristlike disposition manifests itself against those who are innocent. These men misrepresent Christ. By the heavenly universe as well as by men, it is seen that they have not renewed, sanctified hearts, but are coarse in disposition, unsympathetic, unkind, uncourteous, unchristlike. [Cf: RH 04-10-00 para. 6] p. 329, Para. 2, [1900MS].

God has represented this work in his word, saying, "Ye have thrust with side and with shoulder, and pushed all the diseased with your

horns, till ye have scattered them abroad." This has been the course pursued by many professing Christians. They have driven souls onto Satan's battleground, to be tempted, to falter, and to fall. For a time the work may not show the result of such a course of action; for God works to preserve the honor of his cause. But when messages of warning and mercy are repeatedly rejected, these defects will become apparent; alienation will be aroused, distrust awakened. Those who have connected themselves with these men will find that they are losing personal piety and faith in Christ, that their characters are becoming molded after a wrong pattern. Temptations will be many and strong to be unmerciful, unsympathetic, untouched by the feeling of others' infirmities. Instead of learning in the school of Christ, they are being educated in wrong ways by teachers whose defects of character will close against them the gates of heaven. [Cf: RH 04-10-00 para. 7] p. 329, Para. 3, [1900MS].

When the judgment shall sit, and the books shall be opened, these men will be called to account for the blood of souls that is upon their garments. In that day God will ask them, "Who hath required this at your hand?" [Cf: RH 04-10-00 para. 8] p. 329, Para. 4, [1900MS].

No man is to be trusted with high responsibilities who does not take himself in hand daily, and through the grace given set his heart in order. Often those 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. The professed children of God who refuse the guidance of their Heavenly Father, and disregard God's message and messengers, will mourn too late the blessings they have lost. With anguish of soul they will call to mind the opportunities and privileges that were within their reach, but which they failed to improve, and which are lost to them forever. [Cf: RH 04-10-00 para. 9] p. 330, Para. 1, [1900MS].

Men are slow to learn the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind up our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of his servants the work of punishing those who will not heed his warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike. [Cf: RH 04-10-00 para. 10] p. 330, Para. 2, [1900MS].

Mark how tender and pitiful the Lord is in his dealings with his creatures. While we were yet sinners, Christ died for us, and he stands ready to receive every wanderer who will return. The ear of the Lord is open to the cry of every one who 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 good 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 in the human heart. [Cf: RH 04-10-00 para. 11] p. 330, Para. 3, [1900MS].

Our Heavenly Father appreciates his erring child, and encourages him to return. The Father's arm is placed about his repenting son; the Father's garments cover his rags; the ring is placed upon his finger as a token of his royalty. And yet how many there are, themselves needing salvation as much as he, who look upon the struggling soul not only with indifference, but with contempt. Like the Pharisee they say, "God, I thank thee, that I am not as other men are, . . . or even as this publican." How hard and ungracious are the thoughts cherished toward the straying sheep! How can God look with pleasure upon men and women who, claiming to be co-workers with Christ, regard the prodigal with contempt; who, while the soul is making its first struggles against the flood of temptation, stand by, like the elder brother in the parable, stubborn, self-willed, complaining? Will he not judge for these things? If those in positions of trust had realized what God expects of them in rescuing the human race, many lambs that have been killed by neglect would now be safe in the fold of God. If one half the time and strength that is now devoted to sermonizing were spent in seeking to win back the straying ones, there would be rejoicing in the heavenly courts. These sermons *lived* would have a telling influence in winning souls to Christ. [Cf: RH 04-10-00 para. 12] p. 330, Para. 4, [1900MS].

We need to make great changes. We need to hold to pure principles in reverence for Christ and respect for the purchase of his blood. There must be a continual growth in those attributes that tend to perfection of character. When divine grace has opened our hearts, we shall impart to others of the grace we have received. And the peace of God, which passeth all understanding, will keep our hearts and minds through Christ Jesus. Mrs. E. G. White. [Cf: RH 04-10-00 para. 13] p. 331, Para. 1, [1900MS].

A powerful foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings today, promising that in disobedience they will find liberty and freedom, which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction. [Cf: RH 04-17-00 para. 1] p. 331, Para. 2, [1900MS].

Satan has endeavored to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy; and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost:" "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or sin, as the path to misery. In an evil hour for our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness." [Cf: RH 04-17-00 para. 2] p. 331, Para. 3, [1900MS].

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the Sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. 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 forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Cf: RH 04-17-00 para. 3] p. 331, Para. 4, [1900MS].

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one--a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctify that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my dominion." [Cf: RH 04-17-00 para. 4] p. 332, Para. 1, [1900MS].

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe. [Cf: RH 04-17-00 para. 5] p. 332, Para. 2, [1900MS].

The enemy of all good has turned the signpost round, so that it points

to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation, and giving it to his people as a rest day. "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language, and follow the path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day. [Cf: RH 04-17-00 para. 6] p. 332, Para. 3, [1900MS].

The Lord's word is truth. It is so plain that we can not mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: . . . thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." [Cf: RH 04-17-00 para. 7] p. 333, Para. 1, [1900MS].

It is obedience to the word of the living God that brings men into close relationship with Christ. Today he is saying, as he said to the Jewish people, Oh that "thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said, again, as he wept over the devoted city: "O Jerusalem, Jerusalem, 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." It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day. [Cf: RH 04-17-00 para. 8] p. 333, Para. 2, [1900MS].

What does the Lord require of us?--The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion against him who in

a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?--A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown today for the spurious sabbath. And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away their reason. Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law. [Cf: RH 04-17-00 para. 9] p. 333, Para. 3, [1900MS].

Why do not those who make laws abolish this debasing traffic?--Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when the wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so also shall it be when the Son of man is revealed. Man's theories are exalted, honored, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence,--a life measuring with the life of God for obedience, and death for transgression. Mrs. E. G. White. [Cf: RH 04-17-00 para. 10] p. 333, Para. 4, [1900MS].

"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." [Cf: RH 04-24-00 para. 1] p. 334, Para. 1, [1900MS].

If all could appreciate this great blessing, what an advantage it would be to them! We can obtain like precious faith with Peter and those who were his companions, only through one source,--the righteousness of Christ, who as a sin bearer stood at the head of humanity, overcoming in our behalf, that we might overcome in his strength. "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 04-24-00 para. 2] p. 334, Para. 2, [1900MS].

If man could appreciate this great blessing, what an advantage it would be to him! He is given the privilege of being a laborer together with God in the saving of his soul. Receiving and believing is his part of the contract. He is to receive Christ as his personal Saviour, and is to continue to believe in him. This means abiding in Christ, showing in him, at all times and under all circumstances, a faith that is a representation of his character--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 continuous supply of grace. [Cf: RH 04-24-00 para. 3] p. 334, Para.

3, [1900MS].

Each person must obtain an experience for himself. No one can depend for salvation on the experience or practice of any other man. We must each become acquainted with Christ in order properly to represent him to the world. "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." None of us need excuse our hasty temper, our misshapen characters, our selfishness, envy, jealousy, or any impurity of soul, body, or spirit. God has called us to glory and virtue. We are to obey the call. [Cf: RH 04-24-00 para. 4] p. 334, Para. 4, [1900MS].

"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." How can we escape the power of one who was once an exalted angel in the heavenly courts? He was a being full of beauty and personal charm, blessed with a powerful intellect. Because of his exaltation he thought himself equal with God. He rebelled against his Creator, and by his rebellion he led astray some of the heavenly angels. With these he was cast out of heaven, and then he set up a kingdom of his own, determined that he would allure the world to his apostate banner. How can we discern his false theories and resist his temptations?--Only through the individual experience gained by receiving a knowledge of Jesus Christ our Lord. Without divine aid we could not possibly escape the temptations and snares that Satan has prepared to deceive human minds. [Cf: RH 04-24-00 para. 5] p. 334, Para. 5, [1900MS].

In his prayer to the Father, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We must learn of Christ. We must know what he is to those he has ransomed. We must realize that through belief in him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. Christ is the sin bearer; John pointed the people to him, saying, "Behold the Lamb of God, which taketh away the sin of the world." And Paul declared. "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But 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." [Cf: RH 04-24-00 para. 6] p. 334, Para. 6, [1900MS].

Christ 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." We are ever to learn of Christ. Yoked up with him in perfect restraint, we are to be learners during our whole lifetime. Then we are indeed "laborers together with God." We can be acceptable teachers only as we learn

Christ's meekness and lowliness. Constantly we must learn more and more regarding these attributes. As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of his nature, we cooperate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. The Saviour declares, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst." In him there is inexhaustible fullness. As we follow on to know the Lord, we shall lead souls to the living word. With us they will know that his going forth is prepared as the morning. [Cf: RH 04-24-00 para. 7] p. 335, Para. 1, [1900MS].

Why, then, do we not have more of the Holy Spirit?--Because we do not abide in Christ; because we do not eat his flesh and drink his blood. All who eat the heavenly bread will have eternal life. God has given us every facility, every grace. He has provided the riches of heaven's treasure, and it is our privilege to draw continually from this capital. But we do not avail ourselves of this privilege. Vanity, evil thinking, and evil speaking keep us powerless and inefficient. Self is cherished, petted, exalted; and therefore we can not work out our own salvation in harmony with God's will. [Cf: RH 04-24-00 para. 8] p. 335, Para. 2, [1900MS].

The service of Christ demands prompt obedience. We are to walk as he walked, following closely in his footsteps, manifesting his meekness and lowliness. "Can two walk together, except they be agreed?" "He that saith he abideth in him, ought himself also so to walk even as he walked." The service of Christ is pure and elevated. The path he traveled is not one of self-pleasing, self-gratification. He speaks to his children, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The price of heaven is submission to Christ. The way to heaven is obedience to the command, Deny thyself, take up thy cross, and follow me. As Jesus journeyed, so we must journey. The path he followed, we must follow; for that path leads to the mansions he is preparing for us. Mrs. E. G. White. [Cf: RH 04-24-00 para. 9] p. 335, Para. 3, [1900MS].

"And beside this," the apostle continues, "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." As man works on the plan of addition, adding grace to grace, God works on the plan of multiplication. Peter declares, "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." [Cf: RH 05-01-00 para. 1] p. 335, Para. 4, [1900MS].

"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 a profession of faith without corresponding works is nothing. "He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." This is

a description of a professed Christian who lives a life of sin. He grieves the Lord Jesus, and puts him to open shame because he manifests a character after the similitude of Satan. He retains the same objectionable traits of character that he had before he claimed to have received Christ. Indulging his corrupt tendencies, he forgets to be a doer of the Word. He does not eat the flesh nor drink the blood of the Son of God. He does not practice Christ's words nor do his works. [Cf: RH 05-01-00 para. 2] p. 336, Para. 1, [1900MS].

Then comes the conclusion: "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." This is the life insurance policy that every one may have. "Wherefore," the apostle says, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." [Cf: RH 05-01-00 para. 3] p. 336, Para. 2, [1900MS].

For a man to be effectually saved, the truth of the Word must be inwrought in the soul. It is a power that works inwardly to bless the soul of the receiver, and outwardly to bless the souls of others. Take the Word just as it reads, and be a doer of it. The Holy Spirit works with the consecrated soul who searches the Scriptures. [Cf: RH 05-01-00 para. 4] p. 336, Para. 3, [1900MS].

Now, just now, is our great opportunity to study the word of life. The hearts of many in this world are hungering for the bread of life and thirsting for the water of salvation. They desire to know the Scriptures; they desire to know what the word of God says to them. The Holy Spirit is impressing their hearts, drawing them to the bread of life. They see everything around them changing. They come to hear the Word just as it reads. They desire to build upon a firm foundation; and therefore Christians are counseled to be always ready to give a reason of the hope that is in them, with meekness and fear. [Cf: RH 05-01-00 para. 5] p. 336, Para. 4, [1900MS].

A clear, faithful testimony must be borne by every shepherd of the flock of God. The state of the heart is to be our first concern. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Mere speech is nothing. Preaching the Word, and then working contrary to that Word, makes it of none effect. Lip knowledge, forms and ceremonies, are of little value if Christ does not abide in the soul. We are to watch for souls as they that must give an account. We are to sanctify the Lord God in our hearts. Then we shall be men and women of faith and prayer and power. There is a great work to be done. 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. [Cf: RH 05-01-00 para. 6] p. 336, Para. 5, [1900MS].

The living Word must dwell in us richly, else we can never sanctify the Lord God in our hearts. We must live by the Word, and take self in hand, closely examining ourselves to see whether we love God, or are

bound up in our own conceit. Every heart that is not subdued by grace is treacherous, and will lead to ruin. [Cf: RH 05-01-00 para. 7] p. 337, Para. 1, [1900MS].

What privileges are ours if we will only believe and walk humbly before God, ever seeking to learn his will concerning us. The graces of the Spirit--love, joy, peace, longsuffering, gentleness, goodness--are the fruits that a life hid with Christ in God will produce. As a people who have had great light, we should be far advanced in spirituality and holiness. "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." By manifesting Christlike love we present to the world the credentials that God sent his Son to this earth to save the human race. It is our privilege so fully to partake of the divine nature that we may be one with Christ as he is one with the Father. When this is so, Christ can confess us before God and before the heavenly angels. [Cf: RH 05-01-00 para. 8] p. 337, Para. 2, [1900MS].

Christ prayed for his disciples and for us, "As thou has sent me into the world, even so have I also sent them into the world." "Sanctify them through thy truth: thy word is truth." We have need of all the spiritual help that we can obtain in order to do the work to be done in this world. Satan is taking the world captive through the use of tea and coffee, liquor and tobacco. The mind is dulled by the use of narcotics. Can any one make an impression on a man who is drunk? A drunken man is unable to distinguish between right and wrong, because the enemy has control of his brain. He has sold his reason for that which makes him mad. He has no sense of what is right; for the liquor he drinks is so drugged that it makes him insane. Satan spread a net for his feet by tempting him to take the liquor poison, and he knows no more what he is doing than a madman. [Cf: RH 05-01-00 para. 9] p. 337, Para. 3, [1900MS].

The result of liquor drinking is demonstrated by the awful murders that take place. How often it is found that theft, incendiarism, murder, were committed under the influence of liquor. Yet the liquor curse is legalized, and works untold ruin in the hands of those who love to tamper with that which ruins not only the poor victim, but his whole family. [Cf: RH 05-01-00 para. 10] p. 337, Para. 4, [1900MS].

Intemperance is widespread. How much man's senses are perverted by the use of liquor and tobacco it is impossible to say. Judges, senators, lawyers, the men who frame the laws of the land, are many of them working under the stimulus of liquor. What safety is there in their management? Are the men who command the great ocean steamers, who have the control of railways, strict temperance men? Are their brains free from the influence of intoxicants? If not, the accidents occurring under their management will be charged to them by the God of heaven, whose property men and women are. Liquor drinkers are under Satan's destroying influence. He presents to them his false ideas, and no confidence can be placed in their judgment. [Cf: RH 05-01-00 para. 11]

p. 337, Para. 5, [1900MS].

As the time draws near that is to decide the destiny of every soul, Satan will make strenuous efforts to corrupt the race. But Christ gave his life to save human beings. He pledged his divine word to work in behalf of humanity. [Cf: RH 05-01-00 para. 12] p. 338, Para. 1, [1900MS].

He was Commander of the heavenly host, but he left the royal courts to come to this earth. Laying aside his kingly crown, he stepped from his exalted position, and took upon him our nature, that by his own life he might pay the ransom for every soul. [Cf: RH 05-01-00 para. 13] p. 338, Para. 2, [1900MS].

Yes; Christ gave his life for the life of 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." He gave his Son to be the propitiation for the sins of men and women. How many appreciate this sacrifice sufficiently to touch not, taste not, handle not, accursed, intoxicating beverages? Who are co-operating with Christ by practicing temperance in their lives, by keeping their tables free from all that will intoxicate? [Cf: RH 05-01-00 para. 14] p. 338, Para. 3, [1900MS].

The Lord calls for workers who are partakers of the divine nature, who have escaped the corruption that is in the world through lust. He would have every man to step forth in his God-given manhood, every woman in her God-given womanhood. He desires them to stand forth like faithful sentinels, to keep back the tide of moral woe, to break the fetters that are binding human beings in slavery. God calls upon his ministers to do faithful work in presenting the great curse that man himself is manufacturing. From every pulpit the message should be heard, "Abstain from fleshly lusts, which war against the soul." By Mrs. E. G. White. [Cf: RH 05-01-00 para. 15] p. 338, Para. 4, [1900MS].

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: 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. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." [Cf: RH 05-08-00 para. 1] p. 338, Para. 5, [1900MS].

The king sent his messengers first to those who were called his chosen people. But these, wholly intent on securing worldly gain, sent in their refusal, saying, "I pray thee, have me excused." They did not have sufficient respect for the master of the feast to accept his invitation. They are represented in the words, "Them that are turned

back from the Lord; and those that have not sought the Lord, nor inquired for him." Thinking their own wisdom sufficient, these have much to say, as if they were oracles of wisdom. The Lord declares, "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit." [Cf: RH 05-08-00 para. 2] p. 338, Para. 6, [1900MS].

When the class that were first called refused the invitation, the king sent his messengers into the highways, where were found those who were not so deeply absorbed in the work of buying and selling, planting and building. "The wedding is ready," the king said, "but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. [Cf: RH 05-08-00 para. 3] p. 339, Para. 1, [1900MS].

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, 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 05-08-00 para. 4] p. 339, Para. 2, [1900MS].

There are those who come in to enjoy the privileges of the banquet of truth who have not eaten the flesh and drunk the blood of the Son of God. They claim to believe and teach the word to others, but they work the works of unrighteousness. "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: RH 05-08-00 para. 5] p. 339, Para. 3, [1900MS].

Those first called, who refused the invitation, represent God's chosen people. The Lord declares, "Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they

hearkened not unto me." Had they heeded the call which meant so much to them, they could have united with the messengers in giving the invitation. But with one consent they began to make excuse. Still the blessing of truth must be set before them, to give them an opportunity to heed the message. [Cf: RH 05-08-00 para. 6] p. 339, Para. 4, [1900MS].

The invitation neglected by those who had first been bidden, was sent to another class. It was given to the Gentile world. And it was first to be proclaimed, "in the highways,"--to those who had an active part in the world's work, to the leaders and teachers among men. Let the Lord's messengers bear this in mind. It comes to the shepherds of the flock, the teachers divinely appointed, as a word to be heeded. Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties, and scientific insight, men of genius, are to be among the first to hear the gospel call. [Cf: RH 05-08-00 para. 7] p. 340, Para. 1, [1900MS].

There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise. [Cf: RH 05-08-00 para. 8] p. 340, Para. 2, [1900MS].

We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it because he has seen that they would not be recognized or appreciated. [Cf: RH 05-08-00 para. 9] p. 340, Para. 3, [1900MS].

There are conscientious men who have not yet seen the light of truth who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life and call them in such a disrespectful manner that they will not listen. [Cf: RH 05-08-00 para. 10] p. 340, Para. 4, [1900MS].

The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done. [Cf: RH 05-08-00 para. 11] p. 340, Para. 5, [1900MS].

Lest we should think only of great and gifted men, to the neglect of the poorer classes, those who are in humble circumstances, Christ in the parable of the great supper instructs his messengers to go also to those in the byways and hedges, to the poor and lowly of this earth. Go to those in gross darkness, and as many as you shall find, bid to the feast. This is the work we are to do. Labor is to be put forth for all classes. [Cf: RH 05-08-00 para. 12] p. 341, Para. 1, [1900MS].

The humblest men and women have their appointed work. The most lowly, if they will receive the truth, will be accepted by Christ to do his work. The Lord will do a great work through humble men in reaching humble men. God will accept the talents of the greatest men, but if these refuse to return to him their intrusted gifts, he uses humbler workers. It is God who has given men all the power they possess. Those who refuse to use their gifts in his appointed way will be left to their own finite wisdom, to lose their all. God will accept the patient, loving service of lowly people. Through the skill of a multitude of humble workers he will carry on his work. [Cf: RH 05-08-00 para. 13] p. 341, Para. 2, [1900MS].

From the arrangements made for the building of the tabernacle we see from whence man gets his strength, skill, and education. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel, . . . the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber. . . . And in the hearts of all that are wisehearted I have put wisdom, that they make all that I have commanded thee." [Cf: RH 05-08-00 para. 14] p. 341, Para. 3, [1900MS].

Those in the byways and hedges came in response to the call of the messenger. The servants gathered together as many as they found, both bad and good, and the wedding was furnished with guests. So those who come to the gospel feast are a mixed company. Some are true believers; others have not on the wedding garment. Some will accept the invitation, and apparently take their stand as believers, who have never put on Christ. But the work of separation is not given to any human being. Yet there is laid upon the church the work of carrying out the Bible rule in regard to disorderly members. [Cf: RH 05-08-00 para. 15] p. 341, Para. 4, [1900MS].

Those who came to the feast had no fitness for it in their common dress; and therefore fitting apparel was provided for them. So before we are ready for the banquet Christ has prepared, we must put on the garment he has provided, the robe of his righteousness. [Cf: RH 05-08-00 para. 16] p. 341, Para. 5, [1900MS].

The man who came in to the feast without the wedding garment, represents those who violate God's law. Christ gave his life to make it possible for God to pardon sin. Violation of the law caused Adam to lose Eden. The disobedient can never enter in through the gates of the holy city. They can never have a right to the tree of life. The Lord has made every provision that no soul need in any way dishonor him. He has provided the wedding garment, and it is essential for each to be clothed in this garment. Those who think they are complete without

Christ's righteousness will find in the end that they have lost their souls. Faith is made perfect by works. Those who make no change in character, though claiming the privilege of being called Christians, have not on the wedding garment. They think that in themselves they are good enough, virtuous enough. Without faith in Christ, they rest upon their own merits. True repentance for sin they have never felt. Therefore when Christ comes in to examine the guests, the command goes forth, "Bind him hand and foot, . . . and cast him into outer darkness." [Cf: RH 05-08-00 para. 17] p. 341, Para. 6, [1900MS].

"Many are called, but few are chosen." This is a true statement of the final outcome. Man is very dear to the heart of God, and all are invited to this feast. But many come not having on the wedding garment. They do not accept Christ's righteousness. They have not repented and made peace with God. They have not received his free gift. [Cf: RH 05-08-00 para. 18] p. 342, Para. 1, [1900MS].

Christ must be all and in all to every soul. Those who try in their own strength to solve the mystery of the creation of man, the mystery of redemption, the mystery of eternity, will be baffled. But those who put on the garment provided for them at an infinite cost, find an abundant entrance to the rich feast of spiritual blessings. By receiving this garment they acknowledge that in bestowing it God confers on them a great favor. And as they receive the righteousness of the Saviour, God places his stamp on them. [Cf: RH 05-08-00 para. 19] p. 342, Para. 2, [1900MS].

Only one can bestow this priceless gift, but all may receive it, and thus become entitled to a place at the feast. The call to this feast is a call to partake of the richest spiritual provision. All who respond to this call will find awaiting them an abundant supply of grace, and the more grace they receive, the more they desire. Those who partake of this feast may turn to their heavenly Father, saying, Thou has kept the best wine until now. Mrs. E. G. White. [Cf: RH 05-08-00 para. 20] p. 342, Para. 3, [1900MS].

Liberality is one of the directions of the Holy Spirit, and when the professed people of God withhold from the Lord his own in gifts and offerings, they meet with spiritual loss. The Lord can not reward a stinted offering. Says the apostle, "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." [Cf: RH 05-15-00 para. 1] p. 342, Para. 4, [1900MS].

God has made men his almoners, co-partners with himself in the great work of advancing his kingdom of the earth; but they may pursue the course pursued by the unfaithful servant, and by so doing lose the most precious privileges ever granted to men. For thousands of years God has worked through human agencies, but at his will he can drop out the selfish, the money-loving, and the covetous. He is not dependent upon our means, and he will not be restricted by the human agent. He can carry on his own work though we act no part in it. But who among us would be pleased to have the Lord do this? [Cf: RH 05-15-00 para. 2] p. 342, Para. 5, [1900MS].

It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing, One who reads every thought of the heart, every purpose of the mind. [Cf: RH 05-15-00 para. 3] p. 342, Para. 6, [1900MS].

The apostle Paul had a special work to present before his Corinthian brethren. There was a famine in Jerusalem, and the disciples, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." They presented the need to the churches, expecting to receive a small sum for the relief of the needy saints; and in prayer they presented before the Lord the necessity. But the Macedonian brethren, moved by the Spirit of God, first made an entire consecration of themselves to God, and then gave all that they had. They felt it a privilege thus to give expression to their trust in God. The Macedonian brethren were poor, but they did not have to be urged to give. They rejoiced that they had opportunity to contribute of their means. Of themselves they came forward and made the offering, in their Christlike simplicity, their integrity and love for their brethren, denying themselves of food and clothing in cases where they had no money. And when the apostles would have restrained them, they importuned them to receive the contribution, and carry it to the afflicted saints. [Cf: RH 05-15-00 para. 4] p. 343, Para. 1, [1900MS].

This self-denial and self-sacrifice far exceeded Paul's expectations, and he was filled with thanksgiving; and taking courage by this example, by epistle he exhorted Titus to stir up the church in Corinth to the same good works. "Moreover, brethren," he wrote to the Corinthians, "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. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch 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, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." [Cf: RH 05-15-00 para. 5] p. 343, Para. 2, [1900MS].

This movement on the part of the Macedonians was inspired of God to arouse in the Corinthian church the spirit of liberality. Paul sought to uproot the plant of selfishness from the hearts of his brethren; for the character can not be complete in Christ when self-love and covetousness are retained. The love of Christ in their hearts would lead them to help their brethren in their necessities. By pointing them to the sacrifice Christ had made in their behalf, he sought to arouse their love. "I speak not by commandment," he said, "but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [Cf: RH 05-15-00 para. 6] p. 343, Para. 3, [1900MS].

Here is the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left his riches and honor and glory, and clothed his divinity with humanity, that humanity might take hold of divinity, and become a partaker of the divine nature. He came not to live in the palaces of kings, to live without care or labor and be supplied with all the conveniences which human nature naturally craves. The world never saw its Lord wealthy. In the council of heaven he had chosen to stand in the ranks of the poor and the oppressed, to take his place with the humble worker, and learn the trade of his earthly parent. He came to the world to be a reconstructor of character, and he brought into all his work the perfection which he desired to bring into the character he was transforming by his divine power. Nor did he shun the social life of his countrymen. That all might become acquainted with God manifest in the flesh, he mingled with every class of society, and was called the friend of sinners. In himself Christ possessed an absolute right to all things, but he gave himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, he took the lowest place on earth. Rich, yet for our sake he became poor. Though he was in the form of God, he "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: RH 05-15-00 para. 7] p. 343, Para. 4, [1900MS].

How great was the gift of God to man, and how like our God to make it! With a liberality that can never be exceeded he gave, that he might save the rebellious sons of men and bring them to see his purpose and discern his love. Will you, by your gifts and offerings, show that you think nothing too good for Him who "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life"? The man who truly loves God will not offer to him lip service merely. He will bring to the treasury his gifts and offerings, that laborers may be sent forth to sow the precious seed. [Cf: RH 05-15-00 para. 8] p. 344, Para. 1, [1900MS].

For a little time the Lord allows man to be his steward, that he may test his character. In that time man decides his eternal destiny. If he works in opposition to the will of God, he can not belong to the royal family. The silver and the gold, which were not his, but the Lord's, he has misapplied. The day of probation granted him he has abused, and he receives the reward of the unfaithful servant. [Cf: RH 05-15-00 para. 9] p. 344, Para. 2, [1900MS].

Evidence of the work of grace in the heart is given when we do good to all men as we have opportunity. The proof of our love is given in a Christlike spirit, a willingness to impart the good things God has given us, a readiness to practice self-denial and self-sacrifice in order to help advance the cause of God and suffering humanity. Never should we pass by the object that calls for our liberality. We reveal that we have passed from death unto life when we act as faithful stewards of God's grace. God has given us his goods; he has given us his pledged word that if we are faithful in our stewardship, we shall lay up in heaven treasures that are imperishable. [Cf: RH 05-15-00 para. 10] p. 344, Para. 3, [1900MS].

Men and women need to understand that the means they are handling are not their own. "Ye are not your own," the apostle says, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." To withhold our offerings will not be for our own interest or for the glory of God. The Lord will use all who will give themselves to be used. But he requires heart service. "My son," he says, "give me thine heart." When the heart is given to God, our talents, our energy, our possessions, all we have and are, will be devoted to his service. By Mrs. E. G. White. [Cf: RH 05-15-00 para. 11] p. 344, Para. 4, [1900MS].

The campmeeting for the Central Australian Conference was this year held at Geelong, Victoria. This city is about fifty miles southwest from Melbourne, on the same bay, and can be reached from Melbourne by either boat or cars. It ranks third in Victoria for population, and is a prosperous and beautiful town. [Cf: RH 05-22-00 para. 1] p. 344, Para. 5, [1900MS].

For several years there have been a few Sabbath-keepers in Geelong, and they have occasionally been visited by our ministers. About two years ago, in company with Elder A. T. Robinson and others, I spent a few days here, and held meetings with the little company of believers. We also had two public meetings in a large hired hall; but no extended effort has been made in presenting the truth in this place. [Cf: RH 05-22-00 para. 2] p. 344, Para. 6, [1900MS].

Our campmeeting opened Thursday evening, March 8. The ground is a five-acre paddock, centrally situated, and well sheltered. There were about fifty tents in the encampment, besides the large pavilion, one hundred and four by fifty feet. This was seated to accommodate about fifteen hundred persons, and it was well filled at the opening service. [Cf: RH 05-22-00 para. 3] p. 345, Para. 1, [1900MS].

The meetings have been conducted by Elders Daniells, Farnsworth, and Starr. From one thousand to fifteen hundred persons have been in attendance at the evening services. The word of the Lord has been presented with power, and the people have listened with intense interest. [Cf: RH 05-22-00 para. 4] p. 345, Para. 2, [1900MS].

I have spoken once each Sabbath and Sunday, and have attended some of the morning meetings. At these I have dwelt especially upon faith, the necessity of our taking God at his word, and the duty of cultivating cheerfulness and gratitude. Our voices should be oftener heard in praise and thanksgiving to God. His praise should continually be in our hearts and upon our lips. [Cf: RH 05-22-00 para. 5] p. 345, Para. 3, [1900MS].

This will be a benefit to ourselves. It is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the insignia of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit. [Cf: RH 05-22-00 para. 6] p. 345, Para. 4, [1900MS].

Why do we keep so silent in regard to the goodness of the Lord? Why is there so little praise and thanksgiving? How heaven must look upon our ungrateful silence, so like the sullenness of peevish children! All heaven is interested in our salvation. The Lord God himself is our

helper. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." This is the testimony the Lord desires us to bear to the world. [Cf: RH 05-22-00 para. 7] p. 345, Para. 5, [1900MS].

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. If more joy were revealed in our religious experience, a much more favorable impression would be made. Unbelievers would see the consistency of our faith. If we praised God's name as we should, the flame of love would be kindled in many hearts. [Cf: RH 05-22-00 para. 8] p. 345, Para. 6, [1900MS].

On the Sabbath, March 10, few outsiders came to the campground. But there were present over a hundred of the workers from the Echo publishing house at North Fitzroy, and a goodly number of our brethren and sisters from the suburbs of Melbourne, from Ballarat, and from Adelaide in South Australia. We had excellent meetings. A meeting for the youth and another for the children were held in some of the larger tents. These were continued every day during the week. [Cf: RH 05-22-00 para. 9] p. 345, Para. 7, [1900MS].

On Sunday a large number attended the six o'clock morning meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given you," is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to his promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with him. The redemption he has purchased for us is complete. The offering he made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy. [Cf: RH 05-22-00 para. 10] p. 346, Para. 1, [1900MS].

It is the Saviour's delight to see his followers co-laborers with God, receiving bountifully all the means of fruit bearing, and giving bountifully, as workers under him. Christ glorified his Father by the fruit he bore, and the lives of his true followers will produce the same result. Receiving and imparting, his workers will produce much fruit. "Hitherto," Christ said to his disciples, "have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." [Cf: RH 05-22-00 para. 11] p. 346, Para. 2, [1900MS].

On Sunday morning a Sabbath school convention was held. I spoke in the afternoon on the subject of temperance, taking the first chapter of Daniel as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing,--"Dare to be a Daniel, Dare to stand alone! Dare to have a purpose firm! Dare to make it known!" The inspiring notes of this song rang out from the singers on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understanding of the meaning of Christian temperance. The Lord gave me freedom and his blessing, and a most solemn impression was

made upon many minds. [Cf: RH 05-22-00 para. 12] p. 346, Para. 3, [1900MS].

In our work, more attention should be given to the temperance reform. Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the Third Angel's Message. Especially does the temperance reform demand our attention and support. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. [Cf: RH 05-22-00 para. 13] p. 346, Para. 4, [1900MS].

On Tuesday I was attacked with influenza, and was unable to attend meeting again until the next Sabbath. This was a holiday, and there was a large attendance from the city. I was still suffering from the influenza, but the Lord gave me his sustaining grace, and my voice was clear and strong as I spoke from the first chapter of Second Peter. On Sunday afternoon the audience was very large. I spoke from Isaiah 58, explaining every verse, but dwelling especially upon the words, "They that shall be of thee shall build the old waste places: 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. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Cf: RH 05-22-00 para. 14] p. 346, Para. 5, [1900MS].

Sunday evening the tent was crowded, and hundreds were standing outside. Elder Farnsworth gave a most powerful discourse on the subject of the Sabbath and Sunday. Then he asked for an expression from those to whom the claims of the Sabbath had been made clear. A large number rose to their feet. When the meeting closed, the people gathered in little groups to discuss what they had heard. Our ministers were in the midst of these gatherings, and talked with the people. Some were expressing their astonishment at the truths presented, some with trembling hands were trying to find the Scripture proof for Sunday-keeping. Others declared that the things which the minister had read were not in their Bibles. They felt that the people who had turned the world upside down had come to Geelong. Many seemed to realize their need of Bible instruction. Never before had the gospel of truth come to their ears as they had heard it at this meeting. [Cf: RH 05-22-00 para. 15] p. 347, Para. 1, [1900MS].

The meeting this last Sunday evening surpassed anything we have before witnessed. In some respects it resembled the meetings held in 1843 and 1844. [Cf: RH 05-22-00 para. 16] p. 347, Para. 2, [1900MS].

In the work at our campmeetings we should give prominence to the truths of the Third Angel's Message. We are in danger of giving this

message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the professed Christian world claim to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings. [Cf: RH 05-22-00 para. 17] p. 347, Para. 3, [1900MS].

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may continue to hold the four winds, that they may not blow to injure or destroy, until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The Third Angel's Message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. [Cf: RH 05-22-00 para. 18] p. 347, Para. 4, [1900MS].

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. [Cf: RH 05-22-00 para. 19] p. 347, Para. 5, [1900MS].

From the first of our meeting in Geelong, we have been treated in the most kind and courteous manner by the people of the city. Among the crowds that have come to the campground no disrespect has been shown. Even among the children and youth there has seemed to be no disposition to create disturbance. Our audiences have not been made up of men and women of the baser sort. They have been persons of intelligence. And they have not come in order to gratify curiosity. Very few have been seen strolling about the grounds, observing the homes of the campers. The people made their way directly to the tent. All were quiet, and appeared reverential. There seemed to be as great solemnity as if we were within the walls of a church. The people listened as if for their lives. We have never attended a meeting where there was better order or a greater interest than there has been here. [Cf: RH 05-22-00 para. 20] p. 348, Para. 1, [1900MS].

After the evening meetings the people would linger for half an hour, and often longer, talking together of the things they had heard. Some of our workers would engage in conversation with them, and answer the questions and objections that arose in their minds. Our ministers make it a point, as far as possible, to meet the people at the close of the evening service. They take their hands in a friendly grasp, expressing pleasure at meeting them, and the hope that they will come again. Thus is woven a thread in the tie that binds heart to heart. The social handclasp brings a warmth to the heart, and a sense of relationship. "All ye are brethren." [Cf: RH 05-22-00 para. 21] p. 348, Para. 2, [1900MS].

To these advances the people are ready to respond. They promise to come again, saying, "We have never heard such sermons: and all the teaching is from the Bible." Many hearts are stirred, and they are asking, "What must I do to be saved?" "How can I come into harmony with God?" [Cf: RH 05-22-00 para. 22] p. 348, Para. 3, [1900MS].

It was proposed to continue our meeting on the campground over the third Sabbath and Sunday. But there was an appearance of rain, and knowing that the equinoctial storm would soon be due, we decided to transfer our services to a large hall in the city. This hall is the one in which Elder Robinson and I spoke when we were here two years ago. It is well seated, and will accommodate a larger number than the tent. The regular rent is one pound per night, but it has been secured for our meetings as long as we desire it, for half this sum. And we have the hall, free, for Sabbath and Sunday afternoons. We thank the Lord for the use of this large hall in which to continue the work so favorably begun. [Cf: RH 05-22-00 para. 23] p. 348, Para. 4, [1900MS].

Our campmeeting closed free from debt. Economy has been exercised in all the arrangements, and by earnest effort, sufficient means has been raised to meet expenditures; so there will be no debt from this source to burden the hearts of the workers for the coming year. And a hundred pounds has been pledged for the new Sydney Sanitarium. This is a good donation to come from the little company of believers assembled at this meeting. They have done what they could. [Cf: RH 05-22-00 para. 24] p. 348, Para. 5, [1900MS].

The precious blessing of God has attended our meeting from the beginning to the close. Every meeting has been a victory. We have had evidence that the Lord Jesus and his army of angels were with us. Their presence has been in our tent, and they have encompassed us round about. The peace of heaven has invaded our encampment. The softening, subduing influence of the Holy Spirit has been upon human hearts, and not an inharmonious note has been heard. [Cf: RH 05-22-00 para. 25] p. 349, Para. 1, [1900MS].

Had we needed greater evidence as to the ministry required for giving the last message of mercy to the world, we have had it at this meeting. Thousands of all classes of people have had the word of God opened to them. But for the campmeeting many of these might never have been reached. Such a solemn awakening has never before been witnessed in this place. Of a truth it could be said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." By Mrs. E. G. White. [Cf: RH 05-22-00 para. 26] p. 349, Para. 2, [1900MS].

As Christ represented the Father to the world, so Christ's followers are to represent the Son. "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." Christ charges his disciples to shine as lights in the world, reflecting the light of God as they see it in the face of Jesus Christ. Again he compares his people to the salt. "Ye are the salt of the earth," he says; "but if the salt have lost his savor, wherewith shall it be salted?" Unless our daily lives reveal the saving properties of Christ, how can the world have a representation of the truth as it is in Jesus? That religion which has not power to enlighten and save perishing souls, is good for

nothing but to be cast out and trodden under foot of men. [Cf: RH 05-29-00 para. 1] p. 349, Para. 3, [1900MS].

In his life work and his plans for reaching the people, Christ teaches us how we shall represent him. "Seek ye first the kingdom of God, and his righteousness," he says. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." [Cf: RH 05-29-00 para. 2] p. 349, Para. 4, [1900MS].

God is the author of our faith, and when we each act our individual part, he perfects the work, glorifying his name in the finishing of it. God sees all the possibilities there are in men to work out his divine end; and those who are called to be laborers together with him, he will instruct to work according to his plans. As co-workers with Christ they will labor for the poor, the outcast, and the depraved. They will not fail nor be discouraged, for, imbued with the Spirit of Christ, they will see hope for the most hopeless. They will work in God's lines, realizing that man must be sought for and labored for in order to be made Christlike. [Cf: RH 05-29-00 para. 3] p. 349, Para. 5, [1900MS].

God never designed that one man's mind or judgment should be a controlling power. Whenever he has had a special work to be done, he has always had men ready to meet the demand. In every age when the divine voice has asked, Who will go for us? the response has come, "Here am I; send me." In ancient times the Lord had connected with his work men of varied talents. Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel,--all were needed. Elijah with his stern traits of character, God used at his appointed time, to execute judgment upon Jezebel. [Cf: RH 05-29-00 para. 4] p. 350, Para. 1, [1900MS].

God will not give his Spirit to those who make no use of the heavenly gift. But those who are drawn out of and away from themselves, seeking to enlighten, encourage, and bless others, will have increased ability and energy to expend. The more light they give, the more they receive. There is nothing isolated or selfish in the religion of Jesus Christ. Every true Christian will feel that he has something to do for the salvation of souls. The ambassadors for Christ, who assume the responsibility of watching for souls, must be closely connected with God. They will feel that they are not their own, but the Lord's, and that God has a right to use all their powers for the honor and glory of his name. [Cf: RH 05-29-00 para. 5] p. 350, Para. 2, [1900MS].

The time is hastening on when those who stand in defense of the truth will know by experience what it means to be partakers in Christ's sufferings. The great oppressor sees that he has but a short time in which to work, that soon he will lose his hold upon man and his power be taken from him, and he is working with all deceivableness of unrighteousness in them that perish. Superstition and error are

trampling upon truth, justice, and equity. Every power that is antagonistic to truth is strengthening. There is a work to be done in the earth, and God calls upon us individually to act a part in unfurling the banner of truth. There is great need of real missionaries and of the real missionary spirit. Many of us are far behind the providences of God. Because we do not see so much accomplished as we hope, we become discouraged. This is not as God wills. He desires us to work earnestly, engaging all the tact and wisdom he has endowed us with, and leave the results with him. We must realize that we are co-workers with Christ, and we each must have the faith which will take hold upon omnipotent power, a faith that can not be repulsed or baffled by the obstacles that Satan may oppose. [Cf: RH 05-29-00 para. 6] p. 350, Para. 3, [1900MS].

Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He who was once a persecutor of Christ in the person of his saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker. His life was Christ; he worked the works of Christ. All the blessings he received were prized as so many advantages to be used in blessing others. [Cf: RH 05-29-00 para. 7] p. 350, Para. 4, [1900MS].

Christ calls every man and woman to put on the armor of his righteousness and begin to work. I am at your right hand to help you, he declares. Tell all your trials and perplexities to your God. He will never betray your confidence. There is nothing so precious to Christ as his purchased possession, his church, the workers who go forth to scatter the seeds of truth. And none but Christ can measure the solicitude of his servants as they seek to save that which is lost. He imparts his Spirit as the self-sacrificing worker, with earnest, untiring efforts, labors to win souls from sin to righteousness. He is represented as bending earthward, listening to the cry of every needy soul. He is approving or condemning the actions of human beings, and he sends help to every soul who asks in faith. Then do not let your thoughts dwell on self. Think of Jesus. He is in his holy place, not in a state of solitude, but surrounded by ten thousand times ten thousand of heavenly angels who wait to do his bidding. And he bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided. [Cf: RH 05-29-00 para. 8] p. 351, Para. 1, [1900MS].

Souls are starving for the bread of life, and unless God's chosen ones are faithful to their trust, these souls will perish. At the judgment bar of God we shall be called to account for every word we might have spoken but did not. Our lips need to be touched with a live coal from off the altar, that when the call comes, "Whom shall I send, and who will go for us?" we may answer, "Here am I, Lord; send me." Chosen of God, and sealed with the blood of consecration, we are to stand pointing souls to the Lamb of God that taketh away the sin of the world. Then our words will no longer be cheap and meaningless; for Christ will speak through us. [Cf: RH 05-29-00 para. 9] p. 351, Para. 2, [1900MS].

When Christ's ambassadors present the gospel in its simplicity, and the hearers respond to the word presented, nothing is more gratifying to the heart of Infinite Love than for these souls to come to him confessing their sins and giving expression to their faith; he delights to impart to them his righteousness. And angels rejoice when they see hearts opened to receive the communication of light and pardon and love. When thanksgiving arises from human hearts, heavenly beings take up the song of praise. The prophet Zephaniah represents the joy of Christ over the salvation of a lost soul: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [Cf: RH 05-29-00 para. 10] p. 351, Para. 3, [1900MS].

And will not the soul redeemed render his tribute of love and homage? Yes, verily. With the psalmist he will sing, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they can not be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." [Cf: RH 05-29-00 para. 11] p. 351, Para. 4, [1900MS].

"Laborers together with God." How few understand the full meaning of the words! We can not work by ourselves. God works, and we work. Let us study the words of Inspiration. "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." "Ye are God's husbandry, ye are God's building." The great Architect wants to form us into a holy temple for himself. Only those who are partakers of the divine nature can understand this. Those who walk even as Christ walked, who are patient, gentle, kind, meek, and lowly in heart, those who yoke up with Christ and lift his burdens, who yearn for souls as he yearned for them--these will enter into the joy of their Lord. They will see with Christ the travail of his soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord. By Mrs. E. G. White. [Cf: RH 05-29-00 para. 12] p. 352, Para. 1, [1900MS].

When the disciples were disputing as to which should be greatest in the kingdom of heaven, Christ called a little child to him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But 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! . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father." [Cf: RH 06-05-00 para. 1] p.

352, Para. 2, [1900MS].

The human agent is a savor of life unto life, or he is a savor of death unto death. He either draws with Christ, or he draws away from Christ. Co-workers with Christ will manifest no harshness, no self-sufficiency. These elements must be purified from the soul, and the gentleness of Christ take possession. Never should unkindness be shown to any soul, for by the grace of God that soul may become an heir of God, a joint heir with Christ. Bruise not the hearts of Christ's purchased ones; for in so doing you bruise the heart of Christ. [Cf: RH 06-05-00 para. 2] p. 352, Para. 3, [1900MS].

A soul hurt is often a soul destroyed. Let those who have light and privileges remember that their very position of trust makes them responsible for souls. They will have to meet again around the great white throne the souls whom they have driven from Christ, bruised and wounded to death. [Cf: RH 06-05-00 para. 3] p. 352, Para. 4, [1900MS].

"Wherefore lift up the hands which hang down, and the feeble knees," the apostle writes; "and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." That is, Let not your coldness, your unkindness, turn souls from the path that leads to Christ. There are souls who need your words of encouragement, and these can not be helped by your unfeeling decisions, and words and looks of contempt. [Cf: RH 06-05-00 para. 4] p. 352, Para. 5, [1900MS].

Christ calls men to unity, to bind themselves together in the bands of Christian fellowship. Those who have named the name of Christ he calls to cease their criticism, and bind up with one another and with God. If God's people will work intelligently and harmoniously, he will work with them and through them. But if they spend time and energy in a strife for the supremacy, God will leave them in their weakness; for he will not work with unconsecrated elements. The word of God demands that we be one with Christ, as he is one with the Father, that, Christ says, "ye may be the children of your Father which is in heaven." [Cf: RH 06-05-00 para. 5] p. 353, Para. 1, [1900MS].

The Redeemer did not shun man as man is inclined to shun his fellow men. When God condemned the guilty sinner because he was deserving of condemnation, the Majesty of heaven came near in all the fullness of the God-head. He looked upon the world in its fallen, corrupted state, and his heart of love was burdened because of the woe of his human creatures. He looked for the central power of all evil, and he beheld the great apostate, the fallen angel who had been expelled from the heavenly courts, and who had assumed the power and throne of God upon the earth. The Son of God read all the purpose of Satan to eclipse God from the view of man. And he knew that by paying the ransom he could end the reign of the enemy, and vindicate the justice of God. Therefore he clothed his divinity with humanity. He stooped to this fallen world that he might restore in man the divine image. [Cf: RH 06-05-00 para. 6] p. 353, Para. 2, [1900MS].

As his prophetic eye saw the results of his sacrifice, Christ

exclaimed, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." In the place where Satan has his seat, there will I set my cross. I will stand at the head of humanity. Through my merits man shall stand on vantage ground. I will be the great center to draw all men to God. As under the rule of Satan evil influences have conspired for the ruin of man, so under my rule the influence of my servants shall form a power to restore. The legions of hell will combine with the prince of darkness to oppose the laws of the kingdom of Christ; but to every man I will give his work, and with his work I will give power to win souls to God. Every human being who will receive and believe in me I will use in winning back the world to God. [Cf: RH 06-05-00 para. 7] p. 353, Para. 3, [1900MS].

The redemption of man means unity with Jesus Christ. The Saviour pledged himself to recover the principles of human dependence upon a plan that could save and reform man. He would make man a laborer together with God. By the sacrifice of himself he would enable every human being to be one with his fellow men and with God. All the elements of the human character he would make sanctified instruments to carry out the Lord's great plan to rescue souls from the snares of the enemy that they might behold the Lamb of God, which taketh away the sin of the world. [Cf: RH 06-05-00 para. 8] p. 353, Para. 4, [1900MS].

This plan unites the believers to God as one man. One rule of life is the principle of action. A chain of mutual dependence, made fast to the throne of God, passes round every blood-bought soul. "O the depth of the riches both of the wisdom and knowledge of God!" In the divine economy God has made provision that man may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Reformative influences destroy the desire to do evil; the holy agencies of heaven sanctify the soul and choose the human agent to do service for God. It is the work of God to expel evil from the soul by connecting humanity with divinity. All difference and disunion are destroyed by a union with the great Center. God's people are made one with Christ, and the Father loves them as he loves his own Son. [Cf: RH 06-05-00 para. 9] p. 353, Para. 5, [1900MS].

Man stands in need of just such a firm, abiding life-principle, a principle which will connect him with God, and through God with his fellow man. And God stands in need of just such workers,--men and women who are pure in spirit, compassionate, humble, men and women who are one with Christ as he is one with the Father. Christ prayed to the Father: "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 the world may know that thou hast sent me, and hast loved them, as thou hast loved 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." When God's people work together harmoniously and intelligently, Christ's request to the Father for them will be fulfilled. By Mrs. E. G. White. [Cf: RH 06-05-00 para. 10] p. 354, Para. 1, [1900MS].

With Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministrations could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it. [Cf: RH 06-12-00 para. 1] p. 354, Para. 2, [1900MS].

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted. [Cf: RH 06-12-00 para. 2] p. 354, Para. 3, [1900MS].

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy. [Cf: RH 06-12-00 para. 3] p. 354, Para. 4, [1900MS].

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrongdoing! [Cf: RH 06-12-00 para. 4] p. 354, Para. 5, [1900MS].

The mock trial of Christ shows how base the priesthood had become. The priests hired men to testify under oath to falsehoods. But truth came to the help of Christ. Pilate declared, "I find in him no fault at all." Thus it was shown that the witness borne against the Saviour was false that the witnesses had been hired by men who cherished in their hearts the basest elements of corruption. It was God's design that those who delivered Jesus to death should hear the testimony of his innocence. "I find no fault in him," Pilate declared. And Judas, throwing at the feet of the priests the money he had received for betraying Christ, cried out, "I have sinned, in that I have betrayed the innocent blood." [Cf: RH 06-12-00 para. 5] p. 354, Para. 6, [1900MS].

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas 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." [Cf: RH 06-12-00 para. 6] p. 355, Para. 1, [1900MS].

These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the

need of types and shadows. Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted. [Cf: RH 06-12-00 para. 7] p. 355, Para. 2, [1900MS].

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." [Cf: RH 06-12-00 para. 8] p. 355, Para. 3, [1900MS].

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer. [Cf: RH 06-12-00 para. 9] p. 355, Para. 4, [1900MS].

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will cooperate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." [Cf: RH 06-12-00 para. 10] p. 355, Para. 5, [1900MS].

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God. [Cf: RH 06-12-00 para. 11] p. 355, Para. 6, [1900MS].

Christ, the foundation of the whole Jewish economy, stood before the Jewish rulers, to be condemned by his own nation. With his divinity clothed with humanity, he stood to be judged by the beings he had made. His garment of human flesh was to be torn from him. He could have flashed the light of his glory upon his enemies, but he bore patiently their humiliating abuse. [Cf: RH 06-12-00 para. 12] p. 356, Para. 1, [1900MS].

Our Redeemer humbled himself, fully identifying his interests with the interests of humanity. Look at him girding himself and washing the feet

of the disciples. Mark how tenderly he performs his act of ministry, to give them a lesson in true service. He who was one with God, who thought it not robbery to be equal with God, humbled himself, and took upon him the form of a servant. Constantly he ministered to the needy, the sorrowful, the distressed. But in the hour of his need, who was tender and compassionate to him? During his trial, what friend had he who dared to say as much as the heathen judge said, "I find no fault in him"? Christ's divinity was so completely veiled that it was difficult for even his disciples to believe in him; and when he died on the cross, they felt that their hope had perished. [Cf: RH 06-12-00 para. 13] p. 356, Para. 2, [1900MS].

"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." "And the Word was made flesh, and dwelt among us," . . . full of grace and truth." "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 06-12-00 para. 14] p. 356, Para. 3, [1900MS].

How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin. [Cf: RH 06-12-00 para. 15] p. 356, Para. 4, [1900MS].

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He has qualified himself to be not only man's representative, but his advocate, so that every soul, if he will, may say, I have a Friend at court, a High Priest who is touched with the feeling of my infirmities. By Mrs. E. G. White. [Cf: RH 06-12-00 para. 16] p. 356, Para. 5, [1900MS].

"I say unto you my friends," Christ said, "Be not afraid of them that kill the body, and after that have no more that they can do." [Cf: RH 06-19-00 para. 1] p. 357, Para. 1, [1900MS].

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for

they were imbued with the spirit of him who is a liar and a murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God. [Cf: RH 06-19-00 para. 2] p. 357, Para. 2, [1900MS].

Today men may persecute even unto death in an effort to make their fellow men worship an idol sabbath, which has been brought into existence by the man of sin, who thinks to change times and laws. But to torture and put to death is all they can do. Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow men. But they have never been able to harm the soul. [Cf: RH 06-19-00 para. 3] p. 357, Para. 3, [1900MS].

There is a power that can destroy both soul and body. "I will forewarn you whom ye shall fear," Christ said. "Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." The Ruler of the universe bears long with the perversity of men; but he keeps a record of their works, and in proportion as they have caused pain to others, they will themselves be punished. John writes, "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. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." [Cf: RH 06-19-00 para. 4] p. 357, Para. 4, [1900MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No earthly ruler could show himself so jealous of his honor, so interested in his subjects, so kind and tender to those who put their trust in him, as does the King eternal, immortal, invisible, the Ruler high above all rule. He has strictly prohibited all sin, and has strictly enjoined practical obedience. It is Satan who fills man's heart with a desire to do evil. Those who follow him, the busy, incessant worker of evil, are not content with imperiling their own souls. They present every inducement that they think will lead others to imperil their souls. If they can not rule, they seek to ruin. A spirit of exasperation, of revenge and hatred, works in the children of disobedience, as it worked in the first great rebel. He imbues his followers with every species of malignity against those who can not be induced to join his ranks. Gaping prisons are open before them. They are threatened with the chain-gang and the stocks. Thus men treat those who worship God according to the dictates of their own conscience. Have they forgotten that as they judge and punish, so they will be judged and punished? [Cf: RH 06-19-00 para. 5] p. 357, Para. 5, [1900MS].

God has said, "Touch not mine anointed, and do my prophets no harm."

Men have borne false witness against God's chosen ones. They have bruised their limbs with fetters, and burned them at the stake. The Lord will avenge his children. In proportion as men have carried out the spirit and purposes of Satan in causing pain to human beings, so will they suffer. Thus will they perish who have done all in their power to compel men to transgress the law that God has commanded all to obey. "I saw heaven opened, and behold a white horse," John writes; "and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords." [Cf: RH 06-19-00 para. 6] p. 358, Para. 1, [1900MS].

Christ says, "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?" Let the Lord testify in regard to the fruit he bears. "The Spirit of the Lord God is upon me," he declares; "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 [not to sentence them to prison and exile, to chain-gangs and stocks], and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 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." This is the work of Christ. What a contrast to the work of Satan! [Cf: RH 06-19-00 para. 7] p. 358, Para. 2, [1900MS].

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Cf: RH 06-19-00 para. 8] p. 358, Para. 3, [1900MS].

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will

help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."
"For 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." [Cf: RH 06-19-00 para. 9] p. 358, Para. 4, [1900MS].

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?--Instead, they show to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell the number of those who love and make a lie. [Cf: RH 06-19-00 para. 10] p. 359, Para. 1, [1900MS].

We are living in probationary time. There are today only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "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. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." [Cf: RH 06-19-00 para. 11] p. 359, Para. 2, [1900MS].

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all things," "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." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem." [Cf: RH 06-19-00 para. 12] p. 359, Para. 3, [1900MS].

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." [Cf: RH 06-19-00 para. 13] p. 359, Para. 4, [1900MS].

"Because thou hast kept the word of my patience." Does this apply to the men who persecute those who conscientiously keep the commandments of God, who refuse to bow down to an idol sabbath and worship an

institution of the papacy? Who is keeping the word of God's patience? This is a question of intense interest,--a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation." [Cf: RH 06-19-00 para. 14] p. 359, Para. 5, [1900MS].

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "I am Alpha and Omega, the beginning and the end, the first and the last. 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." Compare these words with the warning, "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 06-19-00 para. 15] p. 360, Para. 1, [1900MS].

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." By Mrs. E. G. White. [Cf: RH 06-19-00 para. 16] p. 360, Para. 2, [1900MS].

The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked." [Cf: RH 06-26-00 para. 1] p. 360, Para. 3, [1900MS].

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of everyday life, but we can make these sacred by simple, earnest faith, and persevering, trusting

prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life. [Cf: RH 06-26-00 para. 2] p. 360, Para. 4, [1900MS].

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. [Cf: RH 06-26-00 para. 3] p. 361, Para. 1, [1900MS].

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus, and believe in him. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how readeest thou?" 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." Christ said, "Thou hast answered right: this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God. [Cf: RH 06-26-00 para. 4] p. 361, Para. 2, [1900MS].

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. There are many professedly sanctified ones who are aiding Satan in his work. They talk much of feeling; they speak of their love for God. But God does not recognize their love; for it is a delusion of the enemy. God has given these persons light, but they have refused to accept it. With the father of lies, they will receive the reward of disobedience. 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. The testimony of John is, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." "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." [Cf: RH 06-26-00 para. 5] p. 361, Para. 3, [1900MS].

Christ warns his followers, "Beware of false prophets, which come to

you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?--No; God does not lie. Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. Again, Satan told Cain that he need not follow expressly the command of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother. [Cf: RH 06-26-00 para. 6] p. 361, Para. 4, [1900MS].

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." [Cf: RH 06-26-00 para. 7] p. 362, Para. 1, [1900MS].

John gives us the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. [Cf: RH 06-26-00 para. 8] p. 362, Para. 2, [1900MS].

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ. [Cf: RH 06-26-00 para. 9] p. 362, Para. 3, [1900MS].

Let us earnestly inquire, What is truth? We can not afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the

affections. By Mrs. E. G. White. [Cf: RH 06-26-00 para. 10] p. 362, Para. 4, [1900MS].

"The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Cf: RH 07-03-00 para. 1] p. 362, Para. 5, [1900MS].

In his lessons Christ sought to reach the understanding through the actual occurrences and events that take place in this world. Instruction of the highest value is given in the parables by which Christ illustrated the spiritual character of his kingdom. The Great Teacher used the things of nature to reflect the wisdom of the Creator. Human life in all its bearings is similar to nature. Nature and human life obey the commands of God. They answer to his majestic, wonder-working power. [Cf: RH 07-03-00 para. 2] p. 362, Para. 6, [1900MS].

And he who created the world and made the lofty mountains, who opened the fountains of the great deep, who formed the mighty rocks and the lofty trees, has given man power to appreciate these wonders of earth and heaven, power to understand the lessons drawn from them by Christ. But human intelligence could never have originated these lessons, and neither can man understand them only as God by his Holy Spirit sanctifies the observation. When the mind is freed from perverting influences, it can receive and understand these lessons. [Cf: RH 07-03-00 para. 3] p. 363, Para. 1, [1900MS].

The field containing the treasure represents the word of God. As the treasure was found in this field, so by earnest searching, treasure is found in the Scriptures. The Bible is God's great lesson book, his great educator. All true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. But few are true Bible students. Few understand that it contains instruction not only in spiritual matters, but in all branches of knowledge. [Cf: RH 07-03-00 para. 4] p. 363, Para. 2, [1900MS].

Human reasoning alone can never explain the science of education. Spiritual eyesight is required to understand what the true higher education is. It is the education gained by searching the Scriptures, but it is strangely neglected. If men had closely, earnestly, continuously studied God's word, making the Bible its own commentator, the key with which to unlock Scripture, they would have been as much astonished at the golden treasures revealed as was the man who found the treasure in the field. But men have departed from God's great lesson book, and their senses have become confused. [Cf: RH 07-03-00 para. 5] p. 363, Para. 3, [1900MS].

When the word of God is laid aside for books that do not lead to God and to an understanding of the kingdom of heaven, education is a perversion of the name. Unless men have pure mental food, thoroughly winnowed from the so-called higher education, which is mingled with infidel sentiments, they can not know God. Only those who are co-workers with God can know what true education in its simplicity means. [Cf: RH 07-03-00 para. 6] p. 363, Para. 4, [1900MS].

Too often artificial knowledge is forced into the mind, to the perversion of true education. Little confidence can be placed in human

reasoning. Were Christ in the world today, the veriest stripling in the schools would prate to him of so-called science. But Christ would answer: "No man can serve two masters: 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. Therefore I say unto you, Take no thought for your life, 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? 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. . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: RH 07-03-00 para. 7] p. 363, Para. 5, [1900MS].

These are precious lessons. The mountains, the rivers, the stones, are full of truth. They are our teachers. The instant the Lord bids nature speak, she utters her voice in lessons of heavenly wisdom and eternal truth. [Cf: RH 07-03-00 para. 8] p. 364, Para. 1, [1900MS].

But the fallen race will not understand. The laws of nature are supposed to control the God of nature. Correct lessons can not impress the minds of those who know not the truth or the word of God. The teachers in our world have borrowed their opinions. Many have forsaken the fountain of living water, the pure snow-water of Lebanon, to drink at the low, turbid streams of the valley. [Cf: RH 07-03-00 para. 9] p. 364, Para. 2, [1900MS].

Christ gave to the world a lesson that should be engraved on mind and soul. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But Satan works on human minds, saying, Do this or that action, and ye shall be as gods. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to transgression and disobedience. And his sophistry is doing today what it did in Eden. When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving the sayings of the scribes and Pharisees, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate. [Cf: RH 07-03-00 para. 10] p. 364, Para. 3, [1900MS].

Christ finds the religionists of this time so full of erroneous sentiments that there is no room in their minds for the truth. With the education given, teachers mingle the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result. [Cf: RH 07-03-00 para. 11] p. 364, Para. 4, [1900MS].

How few realize that the Bible is the great instrument of God's

government through probationary time! This Word is the direct unveiling of truth, and we need a far greater knowledge of its teachings than we now have. A man may go through all the grades of the schools and colleges of today; he may devote all his powers to acquiring knowledge: but unless he has a knowledge of God, unless he understands and obeys the laws that govern his being, he will destroy himself by wrong habits, by using tea, coffee, and strong drink. Thus he thinks to brace himself up, but instead he loses his power of self-appreciation. He loses self-control. He can not reason acutely and correctly about matters that concern him most closely. He is reckless and irrational in his treatment of his body, and by wrong habits he makes of himself a complete wreck. Happiness he can not have; for his neglect to cultivate pure, healthful principles, that he may be a sound man, places him under the control of habits that ruin his peace. For a time he may be elated by the stimulus of alcohol, but this elation is followed by a corresponding depression, and by sluggish movements of the brain. His years of taxing study are lost, for he has destroyed himself. By indulgence he has destroyed the harmonious action of the different parts of the being. He has misused his physical and mental powers, and the temple of the body is in ruins. By acquiring earthly knowledge he thought to gain a treasure; and he laid his Bible aside, ignorant that it contained a treasure worth everything else. [Cf: RH 07-03-00 para. 12] p. 364, Para. 5, [1900MS].

Christ came to our world to reveal God. The gospel is his instrument of redemption. John testifies of Christ, "In the beginning was the Word, and the Word was with God, and the Word was 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. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." [Cf: RH 07-03-00 para. 13] p. 365, Para. 1, [1900MS].

Christ sought to win the minds of those who were absorbed in earthly things, and teach them of heavenly things. Had the teachers of his day been willing to be instructed by the Great Teacher, had they yoked up with Christ, cooperating with him in sowing the world with the pure seeds of truth, the world would have been converted, and prepared for the society of the royal family in the heavenly courts. Had the scribes and Pharisees united their forces with the Saviour, the knowledge of Christ would have restored the moral image of God in man. The Old and New Testaments would have been the lesson book of every school; for men would have realized that therein is found true science. [Cf: RH 07-03-00 para. 14] p. 365, Para. 2, [1900MS].

Christ's parables are far more than a representation of natural objects. In them is the power of true teaching, which brings conviction to mind and heart. This is not the conviction that logical reasoning produces, but a conviction deeper and more lasting. [Cf: RH 07-03-00 para. 15] p. 365, Para. 3, [1900MS].

The Lord Jesus is the model teacher, and he has given to the world the Old and New Testaments as a textbook. He who created our world, the Father and King of the heavenly world, knows just how to instruct the human family. Satan has been playing the game of life for the souls of men and women; but God has no pleasure in the death of the wicked: and when the Lord of life and glory came to this earth, he came to restore the moral image of God in man, and he left an example in his lessons

that he desires all teachers to follow. These lessons teach men how to escape from the degradation of sin, that mind and heart may not be filled with cheap imagery by following the common tread of the world. They are a source of divine knowledge, which will qualify the student for the higher grade. If mind and heart are not perverted by false theories, if the light proceeding from him who is the light of the world is not quenched, students will obtain an education that will be accepted by God. The mass of rubbish that has been presented will be cut away from the education given in our schools. [Cf: RH 07-03-00 para. 16] p. 365, Para. 4, [1900MS].

There is no time now to fill the mind with false ideas of what is called higher education. There can be no higher education than that which comes from the Author of truth. The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. In this Word is found wisdom, unquestionable and inexhaustible wisdom, that did not originate in the finite mind, but in the infinite mind. [Cf: RH 07-03-00 para. 17] p. 365, Para. 5, [1900MS].

When man is willing to be instructed as a little child, when he submits wholly to God, he will find in the Scriptures the science of education. When teachers and students enter Christ's school, to learn from him, they will talk intelligently of higher education, because they will understand that it is that knowledge which enables men to understand the essence of science. [Cf: RH 07-03-00 para. 18] p. 366, Para. 1, [1900MS].

He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all his capabilities must be consecrated to this search. Men of piety and talent catch views of eternal realities, but often they fail to understand, because the things that are seen eclipse the glory of the unseen. By many man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old fashioned, so much so indeed as to be thought tame and stale. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. In the place of bringing into our schools books containing the suppositions of supposedly great authors, they will say, Tempt me not to disrespect the greatest Author and the greatest Teacher the world has ever known, who gave his life for us, that by his death and resurrection we might have everlasting life. He never makes a mistake. He is the great fountainhead, from whom all wisdom flows. [Cf: RH 07-03-00 para. 19] p. 366, Para. 2, [1900MS].

Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into his likeness. They will teach like disciples who have been sitting at the feet of Jesus, who have accustomed themselves to learn of him, that they might know him whom to know aright is life eternal. [Cf: RH 07-03-00 para. 20] p. 366, Para. 3, [1900MS].

No one can search the Old and New Testaments in the Spirit of Christ

without being rewarded. "Come unto me, all ye that labor and are heavy laden," the Saviour says, "and I will give you rest. Take my yoke [of obedience] 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 Great Teacher's invitation is before you. Will you willingly respond to it? You can not draw near, placing yourself as a learner at the feet of Christ, without having your mind enlightened, and your heart quickened with a pure, holy admiration. You will then say, "Blessed is he that cometh in the name of the Lord." [Cf: RH 07-03-00 para. 21] p. 366, Para. 4, [1900MS].

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Understanding means obedience to God's commandments. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. Human beings would have been altogether different from what they are now, in form, in speech, in song; for by exploring the mines of truth, men would have been ennobled. The mystery of redemption, the incarnation of Christ, his atoning sacrifice, would not be, as they are now, vague in our minds. They would have been not only better understood, but altogether more highly appreciated. [Cf: RH 07-03-00 para. 22] p. 366, Para. 5, [1900MS].

In eternity we shall learn that which, if we had received the enlightenment that it was possible for us to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths that Christ longed to open to his disciples, but which they did not have faith to grasp. Forever and forever, new views of the perfection and glory of Christ will appear. By Mrs. E. G. White. [Cf: RH 07-03-00 para. 23] p. 367, Para. 1, [1900MS].

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see "The Desire of Ages" in every home. In this book is contained the light he has given on his work. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your hearts as a living spring, flowing forth to refresh souls ready to perish. [Cf: RH 07-03-00 para. 1] p. 367, Para. 2, [1900MS].

Those who will read attentively the words which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. Mrs. E. G. White. [Cf: RH 07-03-00 para. 2] p. 367, Para. 3, [1900MS].

"Hear another parable: 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." [Cf: RH 07-10-00 para. 1] p. 367, Para. 4, [1900MS].

A description of this vineyard is given in Isaiah: "Now will I sing to my well-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." [Cf: RH 07-10-00 para. 2] p. 367, Para. 5, [1900MS].

This figure represents the advantages and opportunities given to Israel. To them as his church God committed his oracles. Through Moses they received divine precepts and commandments. Guides and ministers were appointed them. God gave them riches and prosperity. They had every temporal and every spiritual advantage. They were hedged about by the law of ten commandments. This was what distinguished Israel from every other nation on the face of the earth. [Cf: RH 07-10-00 para. 3] p. 367, Para. 6, [1900MS].

The church is God's peculiar treasure, precious in his sight, and dear to his heart of infinite love. Christ gave the parable of the vineyard to set before his hearers the wonderful history of his church. The householder made every provision that the vineyard should receive the best of attention. Nothing was left undone that could be done to make the vineyard an honor to the one who owned it. [Cf: RH 07-10-00 para. 4] p. 368, Para. 1, [1900MS].

"Moreover, brethren," Paul writes, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." [Cf: RH 07-10-00 para. 5] p. 368, Para. 2, [1900MS].

When the children of Israel were in bondage to the Egyptians, God revealed himself as a God above all human authority, all human greatness. The signs and miracles he wrought in behalf of his people show his power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature. God went through the proud land of Egypt just as he will go through the earth in the last days. With fire and tempest and death the great I AM redeemed his people, to make them glorious as his special representatives. He took them out of the land of bondage. He bore them as upon eagles' wings, and brought them unto himself, that they might dwell under the shadow of the Most High. [Cf: RH 07-10-00 para. 6] p. 368, Para. 3, [1900MS].

Christ was the invisible leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, he led and guided them. In their behalf he constantly manifested the riches of his love and patience. [Cf: RH 07-10-00 para. 7] p. 368, Para. 4, [1900MS].

Moses was appointed by God to be the visible leader of the people. He received a special education for this work; and though he had little

confidence in himself, he had confidence in God. But often the people whom he was leading lost faith in God. At one time, when Moses was in the mount communing with God, they went to Aaron, saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron had been left as the guardian of the church; and had he been faithful to his duty, had he held the people to their allegiance, this terrible record of idolatry need never have been written. But he yielded to the clamor of the people. He betrayed sacred trust; and had not Moses interposed in his behalf, death would have been his penalty. [Cf: RH 07-10-00 para. 8] p. 368, Para. 5, [1900MS].

When Moses came down from the mount and saw what the people were doing, he said to Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them? And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, . . . we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." [Cf: RH 07-10-00 para. 9] p. 368, Para. 6, [1900MS].

Once more the Lord showed his forbearance in dealing with his erring people. Opportunity was given for them to save themselves from the punishment that had been ordered. "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 through the camp, and slay every man his brother, and every man his companion, and every man his neighbor." [Cf: RH 07-10-00 para. 10] p. 369, Para. 1, [1900MS].

In calling for this division of the people, Moses exposed himself to the wrath of those who would not repent, the boldest and most obstinate, who might have fallen upon him in an attempt to take his life. But God was there to sustain his servant; he placed around him a bulwark of unseen angels. [Cf: RH 07-10-00 para. 11] p. 369, Para. 2, [1900MS].

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." It may seem to us that this punishment was severe. But God pronounced it an act of consecration to put to death all who justified their idolatry. It was not the choice of the children of Levi to do this fearful work; God had said that the unrepenting should be slain. [Cf: RH 07-10-00 para. 12] p. 369, Para. 3, [1900MS].

After the command of the Lord was obeyed, Moses said to 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 sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--" Here Moses paused, as if not knowing what to say. He knew that the request he had presented was a great one. "And if not," he continued, "blot me, I pray thee, out of thy book which thou hast written." Moses was speaking to Jesus Christ, who had given himself as a propitiation for the sins of the world. As he pleaded before his Lord, the depth of

his love for his people was revealed. God saw it all, and he was honored by his servant's love and compassion. "Whosoever hath sinned against me, him will I blot out of my book," he said. "Therefore now go, and lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee." [Cf: RH 07-10-00 para. 13] p. 369, Para. 4, [1900MS].

The children of Israel were indeed given great privileges. They witnessed a most wonderful manifestation of God's power when they passed through the Red Sea. And day by day they journeyed under the pillar of cloud, the symbol of the divine presence. Why did they not value the privilege of being taught by the living God? Christ was their instructor. He was their guardian, their shield, their defense. He desired them to render perfect obedience to his commands. This would be a hedge about them, keeping them from destroying themselves by sinful practices. With wonderful patience, Christ strove to educate the people to believe in him as the author and finisher of their faith. He intrusted to them the everlasting principles of truth, justice, and purity. [Cf: RH 07-10-00 para. 14] p. 369, Para. 5, [1900MS].

God desired his people to obey him because they realized that obedience would make them men and women of understanding. He drew the willing and obedient to him with cords of love. He desired his people to go forth conquering and to conquer. It was their privilege to reveal in their lives the character of their leader. The souls of men and women are of infinite value in God's sight, not because, as many declare, they have natural immortality, but because it is possible for them through faith in Christ to gain immortality. Christ only has immortality. Belief in him is to the repentant soul the germ of a new life. [Cf: RH 07-10-00 para. 15] p. 370, Para. 1, [1900MS].

With such a leader, with such manifestations of his greatness and power, the children of Israel should have been inspired with faith and courage to go forward. But they failed to carry out God's purpose. "With many of them God was not well pleased: for they were overthrown in the wilderness." Only two of those who crossed the Red Sea lived to go over into the promised land. [Cf: RH 07-10-00 para. 16] p. 370, Para. 2, [1900MS].

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." In the place of offering praise and thanksgiving to God, acknowledging his blessings, calling the attention of those associated with them to him, they drew minds away from him by their wrong course of action. [Cf: RH 07-10-00 para. 17] p. 370, Para. 3, [1900MS].

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." [Cf: RH 07-10-00 para. 18] p. 370, Para. 4, [1900MS].

We need to beware lest we suffer the same fate as did ancient Israel. The history of their disobedience and downfall has been recorded for our instruction, that we may avoid doing as they did. It has been written "for our admonition, upon whom the ends of the world are come." If we pass by these cautions and warnings, developing the same traits of character developed by the Israelites, what excuse can we plead? By Mrs. E. G. White. [Cf: RH 07-10-00 para. 19] p. 370, Para. 5, [1900MS].

During the Jewish economy, at appointed times God sent prophets and messengers to receive his portion from the husbandmen. These messengers saw that everything was being appropriated to a wrong use, and the Spirit of God inspired them to warn the people of their unfaithfulness. But though the people were convicted in regard to their unrighteous course, they would not yield, but became more stubborn. Entreaties and arguments were of no avail. They hated reproof. [Cf: RH 07-17-00 para. 1] p. 370, Para. 6, [1900MS].

"When the time of the fruit drew near," Christ said, in giving the parable of the vineyard, "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." [Cf: RH 07-17-00 para. 2] p. 371, Para. 1, [1900MS].

Paul records the treatment received by God's messengers. "Women received their dead raised to life again," he declares; "and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth." [Cf: RH 07-17-00 para. 3] p. 371, Para. 2, [1900MS].

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted. [Cf: RH 07-17-00 para. 4] p. 371, Para. 3, [1900MS].

A crisis had arrived in the government of God. The earth was filled with transgression. The voices of those who had been sacrificed to human envy and hatred were crying beneath the altar for retribution. All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. [Cf: RH 07-17-00 para. 5] p. 371, Para. 4, [1900MS].

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The

exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "I will send my beloved Son," he said. "It may be they will reverence him." Amazing grace! Christ came not to condemn the world, but to save the world. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [Cf: RH 07-17-00 para. 6] p. 371, Para. 5, [1900MS].

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself, laying aside his kingly crown and royal robe. He became poor, that we through his poverty might be made rich. One with God, he alone was capable of accomplishing the work of redemption, and he consented to an actual union with man. In his sinlessness, he would bear every transgression. [Cf: RH 07-17-00 para. 7] p. 371, Para. 6, [1900MS].

The love that Christ manifested can not be comprehended by mortal man. It is a mystery too deep for the human mind to fathom. Christ did in reality unite the offending nature of man with his own sinless nature, because by this act of condescension he would be enabled to pour out his blessings in behalf of the fallen race. Thus he has made it possible for us to partake of his nature. By making himself an offering for sin, he opened a way whereby human beings might be made one with him. He placed himself in man's position, becoming capable of suffering. The whole of his earthly life was a preparation for the altar. [Cf: RH 07-17-00 para. 8] p. 372, Para. 1, [1900MS].

Christ points us to the key of all his suffering and humiliation,--the love of God. We read in the parable, "Last of all he sent unto them his son, saying, They will reverence my son." Again and again the Jewish nation had apostatized. Christ came to see what he could do for his vineyard that he had not done. With his divinity clothed with humanity, he stood before the people, presenting to them their true condition. [Cf: RH 07-17-00 para. 9] p. 372, Para. 2, [1900MS].

How was the Son of God received?--When the husbandmen saw him, they said, within themselves, "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Christ came to his own, but his own received him not. They rewarded him evil for good, and hatred for love. His soul was filled with grief as he saw the backsliding of Israel. As he looked at the devoted city, and thought of the punishment to come upon it, he exclaimed, with weeping, "O Jerusalem, Jerusalem, 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! Behold, your house is left unto you desolate." [Cf: RH 07-17-00 para. 10] p. 372, Para. 3, [1900MS].

Christ was "despised and rejected of men; a man of sorrows, and acquainted with grief." By wicked hands he was taken and crucified. Speaking of his death, the psalmist writes: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my

voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled: the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." [Cf: RH 07-17-00 para. 11] p. 372, Para. 4, [1900MS].

After giving the parable of the vineyard, Christ put to his hearers the question, "When the Lord therefore of the vineyard cometh, what will he do unto those wicked husbandmen?" Among Christ's hearers were the very men then planning how they could take his life. But so engrossed had they become in the narrative, that they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." They did not realize that by their denunciation of the husbandmen they had pronounced their own sentence. But Jesus now fastened the guilt where it belonged. [Cf: RH 07-17-00 para. 12] p. 372, Para. 5, [1900MS].

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" he asked. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." [Cf: RH 07-17-00 para. 13] p. 373, Para. 1, [1900MS].

As Christ made the application of his words, the Pharisees saw the meaning of the parable. His words struck home to their hearts, and they cried out, in dismay, "God forbid." The Lord permitted them to see and realize their peril. They saw a true picture of their condition. They were given a vivid, momentary view of their course of action and its result. But they closed their eyes against light, and hardened their hearts against conviction. They were determined to carry out their satanic purpose. [Cf: RH 07-17-00 para. 14] p. 373, Para. 2, [1900MS].

"And whosoever shall fall on this stone," Christ continued, "shall be broken: but on whomsoever it shall fall, it will grind him to powder." Those who remain impenitent will understand the meaning of the wrath of the Lamb. The punishment that was to fall upon the Jewish people would be all the more terrible because of the poor return they had made for God's great mercy and love. Not long after this parable was given, the Son of God stood in Pilate's judgment hall, before a human tribunal, and there he was condemned by false witnesses. Though declared innocent by a heathen judge, he was delivered into the hands of the cruellest power that earth can produce,--a mob inspired by Satan. [Cf: RH 07-17-00 para. 15] p. 373, Para. 3, [1900MS].

"What could have been done more to my vineyard, that I have not done in it?" God asks. "Wherefore, when I looked that it should bring forth grapes brought it forth wild grapes?" When God called for fruit in its season, the Jewish people were surprised that he expected anything of the kind. They professed to be the most pious people on the earth. They had been employed as guardians and almoners of truth, and they should have used the Lord's goods to bless and benefit the world. But they abused the messengers sent to them; and when God sent his Son, the heir

to the inheritance, they lifted him upon the cross of Calvary. One day they will see the result of their impenitence. No longer will be heard the pleadings of infinite love; but the wrath of the Lamb, the power they defied, will fall upon them as a rock, grinding them to powder. [Cf: RH 07-17-00 para. 16] p. 373, Para. 4, [1900MS].

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." But that which would have been their greatest blessing became their condemnation, because they were disobedient, unthankful, unholy. [Cf: RH 07-17-00 para. 17] p. 373, Para. 5, [1900MS].

The Lord declared that he required his husbandmen to give him the returns of his vineyard. Men are not to use their possessions as their own, but only as intrusted to them. The Lord's portion is to be faithfully returned to him. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." [Cf: RH 07-17-00 para. 18] p. 373, Para. 6, [1900MS].

The statutes regarding the Lord's portion were often repeated that the people might not forget them. They were to return to God his rental money. This he claimed as his portion. Their physical and mental powers as well as their money were to be used for him. His vineyard was to be faithfully cultivated, so that a large income could be returned to him in tithes and offerings. A portion was to be set apart for the sustenance of the ministry, and was to be used for no other purpose. Gifts and offerings were to be made to relieve the necessity of the church. Means was to be appropriated for the relief of the poor and suffering. [Cf: RH 07-17-00 para. 19] p. 374, Para. 1, [1900MS].

The history of the children of Israel shows us the many privileges they enjoyed. And the richest blessings were in store for them if they kept the Lord's commandments. "Know therefore," God declared, "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." "Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?" [Cf: RH 07-17-00 para. 20] p. 374, Para. 2, [1900MS].

Shall we profit by the teaching of the parable of the vineyard? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,

when he had by himself purged our sins, sat down at the right hand of the Majesty on high." [Cf: RH 07-17-00 para. 21] p. 374, Para. 3, [1900MS].

Christ has a church in every age. Obedience to the commandments of God gives us a right to the privileges of this church. There are those in the church who are made no better by their connection with it. They themselves break the terms of their election. If we comply with the conditions God has made, we shall secure our election to salvation. Perfect obedience to his commandments is the evidence that we love God. [Cf: RH 07-17-00 para. 22] p. 374, Para. 4, [1900MS].

"I had planted thee a noble vine," God declares, "wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" The lesson is for us. Paul declares, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." This message comes to all who share the privileges once given to ancient Israel. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." By Mrs. E. G. White. [Cf: RH 07-17-00 para. 23] p. 374, Para. 5, [1900MS].

"The kingdom of heaven is like unto a man that is an 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 market place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. [Cf: RH 07-24-00 para. 1] p. 375, Para. 1, [1900MS].

"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. [Cf: RH 07-24-00 para. 2] p. 375, Para. 2, [1900MS].

"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 goodman 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: RH 07-24-00 para. 3] p. 375, Para. 3, [1900MS].

In this parable Christ compares the kingdom of heaven to a man in search of workmen. Those in search of work took their position in the market place, and at different hours during the day the husbandman went there and engaged men. The steward was directed to call them together in the evening, that they might receive their wages. Beginning with those hired last, he paid them all the same sum. This offended those who had begun work early in the day. Had they not worked for twelve hours? they reasoned; and was it not right that they should receive more than those who had worked for only a few hours in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day." [Cf: RH 07-24-00 para. 4] p. 375, Para. 4, [1900MS].

"Friend," the householder said to one of them, "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: RH 07-24-00 para. 5] p. 375, Para. 5, [1900MS].

On another occasion Christ said, "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." [Cf: RH 07-24-00 para. 6] p. 376, Para. 1, [1900MS].

By these parables Christ would teach us a lesson of humble service. He who reads the hearts of all men knew that in the spiritual life of his followers traits of character would appear that would lead them to indulge in proud boasting and in disparaging others, as if they understood the value of soul-service. Those indulging these attributes would regard their work as of much value, while looking upon the work of their fellow laborers as inferior. [Cf: RH 07-24-00 para. 7] p. 376, Para. 2, [1900MS].

The law of nature is that we reap as we sow. But Christ was here laying down the principles of the law of his kingdom. He did not consult the opinions of others regarding him, but steadily worked out his own purpose according to his own standard. The way in which, in the parable, the owner of the vineyard dealt with his workers, represents God's dealing with the human family. God declares, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christ came to this earth to represent God, and he was not bound about by the actions of any other

householder. He worked according to the laws of the kingdom that is not of this world. He did not aim to follow any human standard. [Cf: RH 07-24-00 para. 8] p. 376, Para. 3, [1900MS].

The gospel of the kingdom is not confined by any precise regulations. Christ deals with men in a way that develops their moral and spiritual capabilities. He does not reward his servants according to the amount of labor done, or according to the visible results, but according to the spirit brought into the work. To observers this dealing seems unequal, and their sympathy goes out to those who say, "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 the Lord makes no excuse for this supposed unfairness. "Those who came first," he says, "received the amount for which they agreed to work. The last stipulated no terms. They left the matter of payment with me, having faith that I would do what is right and just." [Cf: RH 07-24-00 para. 9] p. 376, Para. 4, [1900MS].

No one should enter Christ's service in the spirit of a hireling. Such ones work for the remuneration they receive. They think their work is of greater value than the work of those who come in later; and they try to make terms with God, saying that for a stated reward they will do a stated amount of work. Thus did those in the parable who were first called. There are many professed believers who possess a large measure of the hireling spirit. They work for the wages they hope to receive. [Cf: RH 07-24-00 para. 10] p. 376, Para. 5, [1900MS].

Those who came at the eleventh hour were so thankful for an opportunity to work that they left the matter of payment with their employer. They were glad to work at any price. Their hearts were full of thanksgiving, full of love for the one who had accepted them, and they showed their faith in him by asking no questions in regard to reward. When at the close of the day the householder began with them, and paid them for a full day's work, they were greatly surprised. This was unlike any treatment they had ever received. They knew that they had not earned the money given them. The kindness expressed in the countenance of their employer went to their hearts, and filled them with gratitude. They never forgot the goodness of the householder, or the gracious compensation they received. [Cf: RH 07-24-00 para. 11] p. 377, Para. 1, [1900MS].

Thus it is with the poor sinner who knows his unworthiness, who has long neglected to enter the Master's vineyard, but who comes at the eleventh hour. His time of service seems short, and his wages large. He expects very little, and will be satisfied with little, if only Christ will accept him in his service. [Cf: RH 07-24-00 para. 12] p. 377, Para. 2, [1900MS].

Those who make a definite demand receive their wages--nothing more. Does not this teach us that faith is needed in the service of Christ? The humble and confiding, who are willing to accept any sum, however meager, God surprises with a large reward because they bring thankfulness and joy into their work. David declares, "With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou

mayest bring them down." [Cf: RH 07-24-00 para. 13] p. 377, Para. 3, [1900MS].

Those who think more of their wages than of the privilege of being honored as servants of the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work. Christ warns those in his service not to bargain for a stipulated sum, as if their Master would not deal truly with them. The last men hired believed the word of the householder, "Whatsoever is right I will give you." They knew that they would receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first. The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour he will accept penitent sinners who come to him in humble faith, and are obedient to his commandments. By Mrs. E. G. White. [Cf: RH 07-24-00 para. 14] p. 377, Para. 4, [1900MS].

Christ gave the parable of the householder that murmurers might not receive sympathy on account of their supposed grievances. Grumblers will always find something to grumble at. Their hearts need to be purified. If the hearts of those first called had been purified, they would have seen only liberality in the action of the householder. Those who are in the service of Christ must have faith in him. The men and women who watch for something in their brethren and sisters of which they can make capital demonstrate before the heavenly universe that to them the goodness of God is an occasion of murmuring. [Cf: RH 07-31-00 para. 1] p. 377, Para. 5, [1900MS].

The disposition to find fault and complain too often finds place among professed Christians. They may be first in enduring hardship, privation, and trial, but the spirit they indulge is unchristlike, and renders them untrustworthy. They think they are entitled to a large reward because of the work they do. Thus it was with the Jews. They depended for reward on the long years of service they had given, believing that a certain amount of work must receive a certain remuneration, and that therefore they would be more highly rewarded than those who had done less. [Cf: RH 07-31-00 para. 2] p. 378, Para. 1, [1900MS].

The gift of God is eternal life on condition of entire obedience. But we should not think selfishly of the reward we are to receive. Of ourselves we have nothing. Our time, our talents, our capabilities, are all intrusted to us by the Lord, to be used in his service, and thus returned to him. [Cf: RH 07-31-00 para. 3] p. 378, Para. 2, [1900MS].

God has given to every man his work. In temporal and spiritual things we are to work for him. Never are we to boast of our endowments. "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 apostle Paul reached the point where faith in God's word had become assurance. He wrote to Timothy, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. 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 that love his appearing." This is the battle cry of one who had been faithful with his Lord's goods, and who was waiting to receive the benediction, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord." [Cf: RH 07-31-00 para. 4] p. 378, Para. 3, [1900MS].

In the book of Malachi God specifies the reward to be given to those who are faithful. All nations will see the power of God exercised in behalf of those whom he can safely bless as his chosen ones. "I will rebuke the devourer for your sakes," he declares, "and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightsome land." [Cf: RH 07-31-00 para. 5] p. 378, Para. 4, [1900MS].

There is another class, who complain of God. "Your words have been stout against me," he says. "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 even delivered." These weigh God's actions in human scales. Their words are stout against him, as they strive to vindicate themselves. By their words and actions they dishonor God, and create an atmosphere of evil about their souls. [Cf: RH 07-31-00 para. 6] p. 378, Para. 5, [1900MS].

In strong contrast to the murmurers are the ones of whom God says, "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." The Lord has a people on the earth, and his working with them reveals the supernatural results that are seen when the human will is under the control of the will of God. Of them he says, "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." [Cf: RH 07-31-00 para. 7] p. 379, Para. 1, [1900MS].

"Many be called, but few chosen." The Lord's invitation continues from early morning till the last hour of the day. But many who accept his invitation possess only the theory of the truth. They have not that faith which works by love and purifies the soul. They think they are entitled to large wages because of their service. They claim to have served God all their lives, as did the Jews; but they reveal a spirit that is querulous and faultfinding. Thus they show that there is no connection between God and their souls. The indulgence of this spirit of exaltation makes those who might have been first last. They will be placed last because self has not been hid with Christ in God. We are not to esteem our work as worthy of large recognition. God will reward us in accordance with the spirit that has characterized our work. [Cf: RH 07-31-00 para. 8] p. 379, Para. 2, [1900MS].

This parable does not excuse those who, after hearing the truth,

assent to it, saying, "That is all true," and then fail to comply with it. These refuse to walk in the light, because by so doing they would displease their friends or disturb their own satisfied condition of self-righteousness. The parable does not teach that the Lord will vindicate those who, because they wish their own time and their own way, refuse the first call to work. When the householder went to the market and found men unhired, he said, "Why stand ye here all the day idle?" And the reply was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy. God will not be trifled with. [Cf: RH 07-31-00 para. 9] p. 379, Para. 3, [1900MS].

The Lord requires that sacred fire be used in his service. We are to bear the message of the divine householder to our fellow men. This will impress hearts. In whatever part of the Lord's vineyard men and women are working, they need closely to examine their own hearts. [Cf: RH 07-31-00 para. 10] p. 379, Para. 4, [1900MS].

If they are inclined to exalt themselves and disparage others, their hearts need to be changed, till they shall no longer place their own estimate upon their own work and the work of others. [Cf: RH 07-31-00 para. 11] p. 379, Para. 5, [1900MS].

We need a spirit of love and of true dependence upon God. When we have implicit faith in him who is truth, we shall realize that worry and anxiety are unnecessary. [Cf: RH 07-31-00 para. 12] p. 380, Para. 1, [1900MS].

Whatever work we do, we are to do it for Christ. There are many kinds of temporal work to be done for God. An unbeliever would do this work mechanically, for the wages he receives. He does not know the joy of cooperation with the master worker. There is no spirituality in the work of him who serves self. Common motives, common aspirations, common inspirations, a desire to be thought clever by men, rule in his life. Such a one may receive praise from men, but not from God. Those who are truly united with Christ do not work for the wages they receive. Laborers together with God, they do not strive to exalt self. [Cf: RH 07-31-00 para. 13] p. 380, Para. 2, [1900MS].

In the last great day decisions will be made that will be a surprise to many. Human judgment will have no place in the decisions then made. Christ can and will judge every case; for all judgment has been committed to him by the Father. He will estimate service by that which is invisible to men. The most secret things lie open to his all-seeing eye. When the Judge of all men shall make his investigation, many of those whom human estimation has placed first will be placed last, and those who have been put in the lowest place by men will be taken out of the ranks and made first. By Mrs. E. G. White. [Cf: RH 07-31-00 para. 14] p. 380, Para. 3, [1900MS].

"And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him."

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. [Cf: RH 08-07-00 para. 1] p. 380, Para. 4, [1900MS].

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." Mary had long kept this ointment; there seemed to be no fitting opportunity to use it. But Jesus had forgiven her sins, and she was filled with love and gratitude to him. The peace of God was upon her, her heart was full of joy; and she greatly desired to do something for her Saviour. She resolved to anoint him with her ointment. She thought the ointment her own, to use as she pleased, and so it was in one sense. But had it not first been Christ's, it could not have been hers. [Cf: RH 08-07-00 para. 2] p. 380, Para. 5, [1900MS].

Seeking to avoid observation, Mary anointed Christ's head and feet with the precious ointment, and wiped his feet with her long, flowing hair. But as she broke the box, the odor of the ointment filled the room, and published her act to all present. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?" Judas looked upon Mary's act with great displeasure. Instead of waiting to hear what Christ would say of the matter, he began to whisper his complaints to those near him, throwing reproach on Christ for suffering such waste. "Why was not this ointment sold," and the proceeds given to the poor? he said. Craftily he made suggestions that would be likely to awaken disaffection in the minds of those present, causing others to murmur also. Writing of this, Mark says, "There were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor?" Oh, that they had known that even though the most valuable treasures that science or art could produce had been bestowed on Jesus, it would not have been waste! [Cf: RH 08-07-00 para. 3] p. 380, Para. 6, [1900MS].

Judas was one of the twelve; but he had not been striving to overcome his natural traits of character in accordance with the light that was constantly shining upon him. He had a high opinion of his executive ability, and looked upon himself as superior in financial management to his fellow disciples. Constantly he strove to exalt himself, and by his business ability he had gained the confidence of the eleven. But he had a narrow, avaricious spirit. For the slight services that he performed for Christ he paid himself from the money in the bag. He took from the store committed to his care, thus narrowing down their resources to a meager pittance. He was eager to put into the bag all he could obtain; and when something that he did not think essential was bought, he would say, Why is this waste? Why was not the cost of it put into the bag that I carry for the poor? [Cf: RH 08-07-00 para. 4] p. 381, Para. 1, [1900MS].

General principles touching his case had been laid down by the Great Teacher, but Judas had not profited by these instructions. Instead, his selfishness had strengthened. This had tainted and corrupted the whole man. When Mary made her offering to the Saviour, Judas talked about the

poor, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." He who was about to sell his Master for thirty pieces of silver had no heart for the poor. He who stole from the treasure in the bag was capable only of cruel, mean actions. He carried blasphemy in his heart. Had Mary's ointment been sold, and the proceeds fallen into Judas' possession, not one particle improved would have been the condition of the poor. [Cf: RH 08-07-00 para. 5] p. 381, Para. 2, [1900MS].

Mary heard the words of criticism, and felt the lowering glances directed toward her. Her heart trembled within her. She feared that her sister would reproach her for extravagance. The Master, too, might think her improvident. Without apology or excuse, she was about to shrink away, but the voice of her Lord was heard: "Let her alone; why trouble ye her?" He saw that she was embarrassed and distressed. He knew that in the act of service just performed, she had expressed her gratitude for the forgiveness of her sins; and he brought relief to her mind. Lifting his voice above the murmur of criticism, he said, "She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always." [Cf: RH 08-07-00 para. 6] p. 381, Para. 3, [1900MS].

"She hath done what she could," Christ continued; "she is come beforehand to anoint my body to the burying." Jesus knew that when Mary and those accompanying her should go to the sepulcher to anoint him, they would not find a dead Saviour, whose body needed their loving ministrations, but a living Christ. [Cf: RH 08-07-00 para. 7] p. 381, Para. 4, [1900MS].

Mary could not answer her accusers. She could not explain why she had anointed Christ on this occasion. But the Holy Spirit had planned for her. Inspiration has no reasons to give. An unseen presence, it speaks to the mind and soul, and moves the hand to action. Thus many actions are performed by the power of the Holy Spirit. [Cf: RH 08-07-00 para. 8] p. 381, Para. 5, [1900MS].

Christ told Mary the meaning of her act, the full significance of which she had not understood. He gave her more than he received. "In that she hath poured this ointment on my body," he said, "she did it for my burial." Mary did not then think of connecting death with her gift of love. But Christ was to die; his body was to be broken. He was to rise from the tomb, and the fragrance of his life was to fill the earth. "Verily I say unto you," he declared, "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: RH 08-07-00 para. 9] p. 382, Para. 1, [1900MS].

Mary's act was in marked contrast with what Judas was about to do. He was soon to betray his Lord into the hands of cruel and blood thirsty men. What a sharp lesson Christ might have given him who had dropped the seed of criticism and evil thinking into the minds of the disciples! How justly the criticiser might have been criticised! He who reads the motives of every heart, who understands every action, who weighs the spirit that prompts to action, might have opened before those at the feast dark chapters in the experience of Judas. The hollow pretense on which the traitor based his words might have been laid bare; for he did not sympathize with the poor, nor make efforts to

relieve them. But had Christ unmasked Judas, this would have been used as a reason for the betrayal; and though charged with being a thief, Judas would have gained sympathy, even among the disciples. [Cf: RH 08-07-00 para. 10] p. 382, Para. 2, [1900MS].

The love that Mary expressed for Christ made apparent the selfishness of Judas. By commending the action that Judas had so severely condemned, Christ rebuked Judas. This should have brought him to his senses. He should have been led to investigate his motives, and to confess that his judgment of Mary's action had been wrong. But his past experience had not been one of repentance and confession. His narrow, selfish ideas had often been rebuked by Christ in a general way. In his teachings Christ had presented the danger of selfishness and avarice. But Judas had not benefited by the instruction given. He did not take Christ's words into his heart, engraving them on his character. Of him it could be said: "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: RH 08-07-00 para. 11] p. 382, Para. 3, [1900MS].

Judas was given opportunities and privileges which, had they been improved, would have constituted him a man having that faith which works by love and purifies the soul. He would have been cleansed from selfishness and covetousness. Light was given him, but he refused to act on this light. His character was not changed for the better; his heart was not purified. The opportunities given him were not appreciated. He did not appropriate the truth, and put it into practice in the service of God. His mind was open to receive the temptations of the prince of darkness, and he fell into the snare prepared for him. He wanted his own way; and as the Lord does not force any man to do him service, he was permitted to entertain the temptations of the enemy. Instead of resisting Satan, he admitted him, and therefore he was controlled by a spirit that led him to criticise the words and works of Christ. [Cf: RH 08-07-00 para. 12] p. 382, Para. 4, [1900MS].

The Saviour's love for his followers can not be measured; and Judas could not but see the lovable traits of his Master's character, his sympathy and compassion, because they were in such marked contrast with his own. But the words spoken by Christ as he rebuked him for criticising Mary's action rankled in his heart. He was not humbled, but provoked, by the reproof. He said to himself, "I will be revenged for this reproof." By betraying Christ, he thought to obtain a large sum of money. He went directly from the supper to the chief priests, and agreed to deliver Christ into their hands. The priests were greatly rejoiced, "and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." [Cf: RH 08-07-00 para. 13] p. 383, Para. 1, [1900MS].

The history of Judas is given as a representation of the history of some who will be in the church till the close of this earth's history. There are more than one Judas among the professed followers of Christ. They are to be found in every country, in every church. Persons that are not Christians are brought into church relationship. They may appear to serve Christ; but because of this, it does not follow that they have the love of Christ in their hearts. There are those who have the name of being in the service of Christ, but who are inspired by the

same spirit as was Judas. [Cf: RH 08-07-00 para. 14] p. 383, Para. 2, [1900MS].

Not always is a man a Christian because he professes to be a disciple of Christ. Though a disciple, Judas never understood Christ. He refused the light given him. He who sets his feet in a wrong path is very apt to misunderstand. He is blind; he can not see. He misinterprets what he hears, giving it a meaning that is altogether wrong. The Holy Spirit must guide the imagination, or words will be so placed that they will do harm. Wise words, words that the Lord has spoken, words tender and kind and true, will be given a meaning that God never meant them to have. [Cf: RH 08-07-00 para. 15] p. 383, Para. 3, [1900MS].

There are today those who have acted as did Judas. Every opportunity has been given them to hear the word of truth, and to be sanctified through it; but they refuse to eat the bread of life. They have been given light, but they have refused to walk in it, and the light has become darkness to them. That which they once loved and upheld, they now hate and tear down. Filled with rage, they treat as poison what once was light and joy to them. [Cf: RH 08-07-00 para. 16] p. 383, Para. 4, [1900MS].

"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." "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and who say, Who seeth us? and who knoweth us?" By Mrs. E. G. White. [Cf: RH 08-07-00 para. 17] p. 383, Para. 5, [1900MS].

In his dealings with the human race, God bears long with the impenitent. He uses his appointed agencies to call men to allegiance, and offers them his full pardon if they will repent. But because God is longsuffering, men presume on his mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The patience and longsuffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of his longsuffering may be reached, and then he will surely punish. And when he does take up the case of the presumptuous sinner, he will not cease till he has made a full end. [Cf: RH 08-14-00 para. 1] p. 384, Para. 1, [1900MS].

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but he also declares himself to be a "consuming fire, even a jealous God." [Cf: RH 08-14-00 para. 2] p. 384, Para. 2, [1900MS].

By sad experience Miriam and Aaron learned that God will not regard with favor those who presume upon his goodness, especially those whom he places in positions of responsibility. The Lord deals with this sin as a grievous matter; for he is always grieved when presumptuous souls dare to speak against his appointed agencies in order to gratify their own unsanctified impulses. Aaron and Miriam thought that Moses had made a mistake in taking for his wife an Ethiopian woman, and they were betrayed into feelings of envy and jealousy. They entertained against him feelings that were wholly uncalled for. Moses was carrying a heavy burden of responsibility, and the Lord had appointed Miriam and Aaron to help him. But instead of doing this, they made his burdens more grievous to bear. "Hath the Lord indeed spoken only by Moses?" they said. "Hath he not spoken also by us?" [Cf: RH 08-14-00 para. 3] p. 384, Para. 3, [1900MS].

"And the Lord heard it." God was present when the offenders thought him far away, and he answered Aaron and Miriam as if they had arrayed themselves against him. "And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. Wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." [Cf: RH 08-14-00 para. 4] p. 384, Para. 4, [1900MS].

Then, with all deference, Aaron spoke to his brother, saying, "Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. . . . And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee." And the Lord heard him. The same Saviour who hundreds of years later said to the leper, "I will, be thou clean," removed the stroke. But Miriam had been the instigator in this evil work. Her sin was grievous in the sight of God, and he commanded that she be kept out of the camp seven days. God had demonstrated the truth by his Spirit before Aaron and Miriam. He had given them reasoning powers, and had implanted in their hearts the element of faith; but because their wishes had been crossed, they took the side of the enemy. And God signally punished them for their murmurings and complainings. [Cf: RH 08-14-00 para. 5] p. 385, Para. 1, [1900MS].

The case of Uzziah the king reveals how God will punish the sin of presumption. The inspired record states of this king: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. . . . And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . But when he was strong, his heart was lifted up to his

destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God." [Cf: RH 08-14-00 para. 6] p. 385, Para. 2, [1900MS].

Uzziah was filled with wrath, that he, the king, should be dictated to by the priests, and while "he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord. . . . And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death." [Cf: RH 08-14-00 para. 7] p. 385, Para. 3, [1900MS].

The Lord has ordained men to certain positions in his church, and he would not have them step out of the places to which he has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them. [Cf: RH 08-14-00 para. 8] p. 385, Para. 4, [1900MS].

In Noah's day God saw his holy law broken and trampled underfoot by a race of evildoers. He bore patiently with their rebellion; but in the place of being softened by the patience of God, his goodness and longsuffering, the inhabitants of the old world were encouraged to still further resistance. At last the patience of God was exhausted, and he declared that he would punish men for their iniquity. "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 from the earth. . . . And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." [Cf: RH 08-14-00 para. 9] p. 385, Para. 5, [1900MS].

When the earth was repopled, men again lost the fear of God out of their hearts. Satan worked to array them against God. Thus he was seeking to gain full possession of the earth. He misinterpreted the character of God, and charged him with the very attributes that he himself possessed, while he concealed his own character from them. He professed to be their best friend, one who was working so that God's arbitrary power should not bring them into abject slavery. Through fallen man he renewed his hostilities to God, and triumphed in the very face of Heaven. [Cf: RH 08-14-00 para. 10] p. 386, Para. 1, [1900MS].

Through successive generations iniquity has increased, until we are nearing the time when God shall say, The cup of their iniquity is full. In David's day the contempt placed upon the law of God led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law." The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: "Therefore I love thy commandments above gold; yea, above

fine gold." In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God's law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, "It is time for thee, Lord, to work: for they have made void thy law." The boundary line will soon be reached. The crisis will soon come, and then God will interfere. When mercy's limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth. By Mrs. E. G. White. [Cf: RH 08-14-00 para. 11] p. 386, Para. 2, [1900MS].

Writing to Timothy, his son in the gospel, and to every young man who engages in the work of the ministry, Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . 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." And to Titus he writes: "Young men likewise exhort to be sober-minded; in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: RH 08-21-00 para. 1] p. 386, Para. 3, [1900MS].

Young men, you have a faith of which you need not be ashamed; and you have solemn, serious work before you, in laboring for souls as they that must give an account. You need a knowledge of God, deeper, fuller, clearer, than you have ever had. You need to press forward, every day receiving grace and power from the Source of all power. You have a high and holy calling; and if you would have souls for your hire, you must take firm hold upon God. Let it be seen that you are intensely in earnest. "For 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. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [Cf: RH 08-21-00 para. 2] p. 386, Para. 4, [1900MS].

As laborers together with God, we need to know what is required of us. Let none sit down at their ease and say, Christ has done all that is necessary. Surely it were better that Christ's sacrifice had never been made, than that it should be made to minister to sin. It is this kind of religion that makes the cross of Christ of no effect. Throw your energies into the contemplation of eternal interests. Work out your own salvation with fear and trembling. Respond to the operations of the Holy Spirit. Your soul will be lifted into a purer, holier atmosphere as you consider the important question, What shall I do to be saved? [Cf: RH 08-21-00 para. 3] p. 387, Para. 1, [1900MS].

"I have written unto you, young men," John writes, "because ye are strong." What makes them strong?--Eating the flesh and drinking the blood of the Son of God. Thus they grow up into Christ, their living head. "And the word of God abideth in you, and ye have overcome the wicked one." This battle is to be fought over and over again. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting diligence. Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, his word your daily bread. Your religious experience will then give you strength to brace your mind against the counter-working influence of hereditary and cultivated-tendencies. [Cf: RH 08-21-00 para. 4] p. 387, Para. 2, [1900MS].

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. Those who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." Can they be successful statesmen who have not learned the ways and methods of the Great Teacher? The men in high positions of trust should be educated in the school of Christ. Do not shun these influential men. Men of talent and influence need to understand the word of God in its purity, that they may labor with a knowledge of what saith the Scriptures. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave these souls to perish. Thus, while you do not neglect to do the work essential for winning souls in the humble walks of life, you may win to Christ those who can fill responsible places in the cause and work of God. [Cf: RH 08-21-00 para. 5] p. 387, Para. 3, [1900MS].

Seek conversion of body, soul, and spirit. Unfold your napkin, and begin to trade with your Lord's goods. In so doing, you will gain other talents. Every soul intrusted with talents is to use them to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? To such the Lord will say, "Thou wicked and slothful servant: . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [Cf: RH 08-21-00 para. 6] p. 387, Para. 4, [1900MS].

The Lord is still calling those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best serve themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Christ. Thousands who are now of no use in God's cause should be digging up their buried talents, and putting them out to the exchangers. Those who think that they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire: What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not

learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided Christian, employing all my powers in laboring for the salvation of the souls who are perishing around me? Saith not the Word, "We are laborers together with God: ye are God's husbandry, ye are God's building"? Shall I not with God's help build a character for time and eternity, and promote godliness in myself and in others through the sanctification of the truth? [Cf: RH 08-21-00 para. 7] p. 388, Para. 1, [1900MS].

Selfishness and unbelief are spoiling many lives. The church is made weak by the inefficiency of those who should wear the yoke of Christ and lift his burdens. Christ has need of persons of genuine experience. Shall he have in his army men each with some spiritual defect, soldiers who must seek the easiest place, lest the rough path hurt their slippered feet? We are on the battlefield, enlisted for service. When the trumpet call is heard, "Advance!" do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, who, clad in all the armor of God, are prepared to do aggressive warfare? Where are the soldiers who are ready to lift the standard, and bear it through the battle, under the Captain's order, unto victory? [Cf: RH 08-21-00 para. 8] p. 388, Para. 2, [1900MS].

Earnest engagements must be entered into; for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to be active, diligent workers. "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Do not refuse to see your responsibilities. Unite in earnest work for God. Go forth to labor, carrying your colors with you. [Cf: RH 08-21-00 para. 9] p. 388, Para. 3, [1900MS].

"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. 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." By Mrs. E. G. White. [Cf: RH 08-21-00 para. 10] p. 388, Para. 4, [1900MS].

"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 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 08-28-00 para. 1] p. 389, Para. 1, [1900MS].

These words present before the Christian the privileges brought within

his reach through the sacrifice of the Son of God. The promises are full and broad and deep. They encourage our faith; for has not God pledged his word to combine his divine power with our human efforts, that we may overcome by the blood of the Lamb and the word of our testimony? While Satan is playing the game of life for the souls of men, precious encouragement is given to the one who seeks to do God's will. "Let him take hold of my strength, that he may make peace with me," God says, "and he shall make peace with me." [Cf: RH 08-28-00 para. 2] p. 389, Para. 2, [1900MS].

Man has the assurance that he can become a partaker of the divine nature, even as Christ became a partaker of human nature. In Christ God pledges himself to come under obligation to mankind, if man will comply with the conditions. "Take my yoke upon you," he says, "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." God purposes to yoke up with human instrumentalities. This must be a work of cooperation; for how can two walk together, except they be agreed? Never did an earthly parent pity and love his children as our Heavenly Father pities and yearns for those who strive for the overcomer's reward. Promises of his love and his grace could not be more abundant. And this that we might be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 08-28-00 para. 3] p. 389, Para. 3, [1900MS].

Personal piety bears its testimony in a wise and unreserved cooperation with divine principles. The apostle Peter writes: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. . . . For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ." [Cf: RH 08-28-00 para. 4] p. 389, Para. 4, [1900MS].

"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: which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Cf: RH 08-28-00 para. 5] p. 390, Para. 1, [1900MS].

"The elders which are among you I exhort," Peter continues, "who am also an elder, and a witness of the sufferings of Christ, and also a

partaker of the glory which shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 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. 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: RH 08-28-00 para. 6] p. 390, Para. 2, [1900MS].

These directions to the elders of the church are to be heeded. If God, the great Master worker, is with his servants, they will reveal this fact in their daily conduct. Among those who have the oversight of the flock of God are men who bear the stamp of defective characters. They are not walking with Christ. Their piety is not sound and healthful; it is of a cheap order. These need to learn what constitutes true religion. Religion is not a patchwork concern, which makes everything of the Christian's name, and in which self is personified. A man's religion must be founded on the word of God. Practiced in the home life, and exemplified in the church, it will constitute him a laborer together with God. [Cf: RH 08-28-00 para. 7] p. 390, Para. 3, [1900MS].

The efficiency of any church lies in the willingness of its members to learn. Upon the love and harmonious action of church members depend their power for winning souls to Christ. Therefore cherish love and confidence; for this will give you moral strength. Those who do not make the kingdom of God their first consideration soon lose God out of their experience; for he is the great worker. "Work out your own salvation with fear and trembling," he says, "for it is God which worketh in you both to will and to do of his good pleasure." "Ye are God's husbandry, ye are God's building." Let the transforming energies of the Holy Spirit into the temple of the soul. [Cf: RH 08-28-00 para. 8] p. 390, Para. 4, [1900MS].

In failing to cooperate with God, the church has lost her first love. Very many of God's professed people today do not love God supremely and their neighbors as themselves. The prayer of Christ for unity among his followers is not lived out. The principles that Christ carried into his life and work must be practiced. God has given dignity to men by giving his Son to save them. Christ allied himself to humanity that he might make it possible for humanity to ally itself with divine power, that man might love his fellow man with the love wherewith Christ has loved him. Christ calls upon men to exercise the same spirit of forgiveness, the same tender spirit of sympathy and love, which he has revealed for us. This is a debt that every man enlightened by the Spirit of God and converted through the truth owes to every other man with whom he comes in contact, be he friend or foe, acquaintance or stranger. [Cf: RH 08-28-00 para. 9] p. 391, Para. 1, [1900MS].

Jesus is inviting all who will cooperate with him. A great work is to

be done, and God calls the willing ones to come out from among those who will not take their stand by the side of Christ. Who will cooperate with the Captain of our salvation? A practical religion is the life and power of the church. The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will. [Cf: RH 08-28-00 para. 10] p. 391, Para. 2, [1900MS].

As we work in Christ's lines, God will break down the partition walls. He will widen before us the circle of our influence. Leading us to the mount of Beatitudes, he will strengthen our vision by presenting before us truths of the greatest importance. All territorial lines, all man-made distinctions, disappear before his teaching. Our vision takes in sinful, suffering humanity in the regions beyond. God wishes us to learn deeper lessons. He desires to lead us to greater heights, to educate us to love and obey him. He wishes to place us where we can use the talents he has given us. He is giving us opportunities to impart grace, that he may refill us with increased grace. It is by working in Christ's lines that we become laborers together with God. Do not fail nor be discouraged in the work. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." God's promise is immutable. The unfailing God has encouraged us to ask, assuring us that he will establish his word. Hope and faith will increase as the agent of God works with all the talents that God has provided. [Cf: RH 08-28-00 para. 11] p. 391, Para. 3, [1900MS].

When our intrusted capabilities are allowed to lie unimproved, God's vineyard is deprived of the labor it should have. We are to obey the command, "As ye would that men should do to you, do ye also to them likewise." This is a duty, broad and deep, to be brought into our practical lives, one which, under God's divine working, will be a convincing power to the world. Go, laborers, go and work in humble ways to bring souls to the truth. The Lord will open the way before you. In the great day of reckoning, the slothful servant will be dealt with according to the work he might have done by putting his talents to use. Your one talent improved will gain another talent, and those two talents will gain other two. In a faithful discharge of your duty, you will acquire increased ability, tact, knowledge, and experience. [Cf: RH 08-28-00 para. 12] p. 391, Para. 4, [1900MS].

Had there been nothing in the world to work at cross-purposes with us, our patience, forbearance, gentleness, meekness, and longsuffering would not have been called into action. The more these graces are exercised, the more they will be increased and strengthened. The more we deal our temporal bread to the hungry, the oftener we clothe the naked, visit the sick, and relieve the fatherless and the widow in their affliction, the more decidedly shall we realize the blessing of God. [Cf: RH 08-28-00 para. 13] p. 392, Para. 1, [1900MS].

Every believer who takes the yoke of Christ pledges himself--soul, body, and spirit--to do God's work in self-denial and self-sacrifice. He is a partaker of Christ's joys and of his sufferings. He is imbued with his courage. The obedience that God required of Adam in Eden will be the obedience he will render to all the commandments of God. From the first hour of his belief in Christ as his personal Saviour, all his influence will be under contribution to God. He is Christ's purchased possession, and his physical, mental, and moral powers are to be constantly increasing in adaptability for the work of God. [Cf: RH 08-28-00 para. 14] p. 392, Para. 2, [1900MS].

Those standing under Christ's banners are to be united in the work. They are to be of one mind, of one judgment. As there is to be one Shepherd of the sheep, so there is to be one flock. Union with Christ brings man back to his allegiance to his Creator. It implants in his mind a love for God and for his holy law. The person who is one with Christ prays, and watches unto prayer, that he may have transcribed in his heart and reflected in his life the righteousness of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." Upon this all-perfect pattern he fixes his eye; and with open face, beholding as in a glass the glory of the Lord, he is changed into the same image from glory to glory, "even as by the Spirit of the Lord." By Mrs. E. G. White. [Cf: RH 08-28-00 para. 15] p. 392, Para. 3, [1900MS].

There is nothing which will weaken the strength of a church like pride and passion. If one engaged in the work of God does things in contradiction to another engaged in the same work, that is strife and variance. If we do this to be esteemed or to exalt self, it is vainglory, and death to spirituality and to Christian love and unity of action. Let there be no spirit of opposition among Christians. Christ has given us an example of love and humility, and has enjoined upon his followers to love one another as he has loved us. We must in lowliness of mind esteem others better than ourselves. We must be severe upon our own defects of character, be quick to discern our own errors and mistakes, and make less of the faults of others than of our own. We must feel a special interest in looking upon the things of others,--not to covet them, not to find fault with them, not to remark upon them and present them in a false light, but to do strict justice in all things to our brethren and all with whom we have any dealings. A spirit to work plans for our own selfish interest, so as to grasp a little gain, or to labor to show a superiority or rivalry, is an offense to God. The Spirit of Christ will lead his followers to be concerned, not only for their success and advantage, but to be equally interested for the success and advantage of their brethren. This will be loving our neighbor as ourselves; and an opposite spirit from this creates differences and alienations and want of love and harmony. [Cf: RH 09-04-00 para. 1] p. 392, Para. 4, [1900MS].

Oh, how out of place is all this strife for supremacy! Jesus alone is to be exalted. Whatever may be the ability or the success of any one of us, it is not because we have manufactured these powers ourselves; they are the sacred trust given us of God, to be wisely employed in his service to his glory. All is the Lord's intrusted capital. Why, then, should we be lifted up? Why should we call attention to our own

defective selves? What we do possess in talent and wisdom, is received from the Source of wisdom, that we may glorify God. [Cf: RH 09-04-00 para. 2] p. 393, Para. 1, [1900MS].

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person." [Cf: RH 09-04-00 para. 3] p. 393, Para. 2, [1900MS].

Now, of the human: "He was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration, of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain. [Cf: RH 09-04-00 para. 4] p. 393, Para. 3, [1900MS].

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family, he was mortal; but as a God, he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in so doing he might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the lifegiving energies that human beings will need and must receive. [Cf: RH 09-04-00 para. 5] p. 393, Para. 4, [1900MS].

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; and the plan was entered into by the Son of God, knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It

amazed angels. The tongue can never describe it; the imagination can not take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility. [Cf: RH 09-04-00 para. 6] p. 394, Para. 1, [1900MS].

But he stepped still lower; the Man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! he felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step he humbled himself to die,--but what a death! It was the most shameful, the most cruel,--the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth,--died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn; they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors, he expired amid derision, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that he was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created. [Cf: RH 09-04-00 para. 7] p. 394, Para. 2, [1900MS].

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but he died a shameful death. The prophet gives to the world his words, "I hid not my face from shame and spitting." [Cf: RH 09-04-00 para. 8] p. 394, Para. 3, [1900MS].

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths that he could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy--striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike? [Cf: RH 09-04-00 para. 9] p. 394, Para. 4, [1900MS].

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be

his disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself, till there was no lower point to which he could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled himself, agonized, and died the shameful death upon the cross in our behalf! [Cf: RH 09-04-00 para. 10] p. 395, Para. 1, [1900MS].

Who is learning the meekness and lowliness of the Pattern? Who is striving earnestly to master self? Who is lifting his cross and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome satanic envyings, jealousies, evil surmisings, and lasciviousness; cleansing the soul temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression upon minds that all who may read them would cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and Spirit of Christ to bear one another's burdens! Oh that we might write deeply upon our hearts, as we contemplate, the great condescension and humiliation to which the Son of God descended that we might be partakers of the divine nature, and escape the corruption that is in the world through lust! All haughtiness, all self-exaltation, must be put away from us, and we learn the meekness and lowliness of Christ, or we shall find no place in the kingdom of God. The life must be hid with Christ in God. The anchor of every soul is to be cast into the Rock cleft for us, that Rock which bears up a ruined world. Let us keep these things in our minds. [Cf: RH 09-04-00 para. 11] p. 395, Para. 2, [1900MS].

Pride of talent, pride of intellect, can not exist in hearts that are hid with Christ in God. There would be no strivings to let self stand forth conspicuously unless Deity and humanity combined had stood in the gap to stay the sentence of a broken law. Its penalty would have fallen, without abating a jot of its severity, upon the sinful. It fell on Jesus, the world's Redeemer, to give man another trial. Then let us humble ourselves, and adore Jesus, but never, never, exalt self in the least degree. God forbid that we should foster in ourselves independence. Make haste that none of us may occupy the fearful position of him for whom Christ died in vain. [Cf: RH 09-04-00 para. 12] p. 395, Para. 3, [1900MS].

Will my brethren consider that there is no royal road to heaven? The cross, the cross, lies directly in the path we must travel to reach the crown. Those who will not humble themselves even as a little child, said Jesus Christ, shall have no part in the kingdom of heaven. If the motive of all our life is to serve and honor Christ and bless humanity in the world, then the dreariest path of duty will become a bright way,--a path cast up for the ransomed of the Lord to walk in. If we are children of God, there will be countless opportunities for serving him by active ministry to those for whom he died. Jesus looks upon the wants, the necessities, of every soul, and ministers unto them by standing close beside the one whom he uses to be an instrument to help and bless others. All contentions, all envy, is grievous to Jesus

Christ. By Mrs. E. G. White. [Cf: RH 09-04-00 para. 13] p. 395, Para. 4, [1900MS].

In the nineteenth chapter of Matthew is recorded the case of the rich young ruler. This young man's tastes and desires were not offensive, but favorable to the growth of spirituality. As he saw Jesus blessing the little children, he was convinced that this must be a good man. He was sure that he could live in perfect harmony with him. Hastening to the Saviour, he knelt before him, and said, "Good Master, what good thing shall I do, that I may have eternal life?" "Why callest thou me good?" Christ asked. "There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself." [Cf: RH 09-11-00 para. 1] p. 396, Para. 1, [1900MS].

"The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" He had been flattered for his amiable traits of character. He was willing to do good things, and he flattered himself that by his integrity in dealing with his fellow men he was fulfilling the law. The perfection of character he thought he possessed, ranked him in the same state spiritually as was Paul when, touching the letter of the law, he thought himself blameless. But no human standard can save a soul from death. God's standard must be seen, acknowledged, and followed. [Cf: RH 09-11-00 para. 2] p. 396, Para. 2, [1900MS].

"If thou wilt be perfect," Christ said, "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Jesus needed the cooperation of just such men, whom God had intrusted with his goods. It is God's plan that those to whom he has given money or houses or lands shall act as his faithful almoners, relieving the sufferings of their fellow beings, and in this way winning them to the Saviour. [Cf: RH 09-11-00 para. 3] p. 396, Para. 3, [1900MS].

By helping the Saviour to help the needy, suffering ones around him, the young ruler would indeed have been laying up treasure in heaven. The test had come to him. What would be the result? When he heard Christ's words, "he went away sorrowful, for he had great possessions." [Cf: RH 09-11-00 para. 4] p. 396, Para. 4, [1900MS].

Jesus tested the young ruler by a true standard,--the law of righteousness,--which requires man to love his neighbor as himself; and the ruler proved himself to be destitute of love for either God or man. He thought himself perfect, but he was weighed in the balances of the sanctuary, and found wanting. He was alienated from God; for he regarded that which God had given him in trust as of far more value than heavenly treasure. He went away sorrowful, because he could not selfishly retain his possessions and at the same time have the pleasure of following Christ. [Cf: RH 09-11-00 para. 5] p. 396, Para. 5, [1900MS].

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle,

than for a rich man to enter into the kingdom of God. And when his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" They expected the young ruler to do as Matthew had done, and because of his refusal they were sorrowful and dejected. Jesus said, "With men this is impossible; but with God all things are possible." [Cf: RH 09-11-00 para. 6] p. 396, Para. 6, [1900MS].

Today the Holy Spirit works upon some who are not as self-confident as this young ruler. There are men and women who are truly converted, as was Paul. He says, "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. . . . For I was alive without the law once: 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." If the rich young ruler had seen by the light of the commandment that he was sinful; if, like Paul, he had honored God by obeying the commandments in spirit and in truth, his sinful nature would have been slain by the law, and he would have laid hold of eternal life. [Cf: RH 09-11-00 para. 7] p. 397, Para. 1, [1900MS].

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great work needs to be done in our churches. The members are not prepared for the coming of the Lord. God's law needs to be written in mind and heart. Many, like the rich young ruler, when tested and tried, will refuse to deny self, to take up the cross and follow Christ. When the test comes to a man, and he refuses to obey, he shows that he is unregenerate in heart, whatever may be the outward propriety of his conduct, or whatever belief he may claim to have in the truth. He needs to have the law brought home to his conscience, that he may see the exceeding sinfulness of sin. He must die to self. Until self is crucified, he can not know what spiritual holiness is. [Cf: RH 09-11-00 para. 8] p. 397, Para. 2, [1900MS].

The question was asked by Christ, "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?" Man sells himself cheaply when he spends his life in securing worldly advantages; for in the ambition to secure earthly estate, God is forgotten, and he reaps loss to all eternity. His money and lands can not pay a ransom for his soul. Better, far better, to have shattered hopes and the world's denunciation with the approval of God, than to sit with princes and forfeit heaven. "Ye can not serve God and mammon," Christ declares. [Cf: RH 09-11-00 para. 9] p. 397, Para. 3, [1900MS].

The young ruler represents many in our world today. God has intrusted his goods to them, that they may advance his kingdom by planting the standard of truth in places where the message has never been heard. But they do not carry out God's purpose. The words, "Deny thyself, take up thy cross, and follow me," cut directly across their cherished plans, and they refuse to obey. God's messages come to his people, but they have not been, and are not yet, willing to receive them. He is testing them as he was testing the young ruler when he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." God calls upon his people to turn from the earthly to the heavenly, to yield up

to him his own. Nothing that they have is theirs; they themselves are not their own; for God's word declares, "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." [Cf: RH 09-11-00 para. 10] p. 397, Para. 4, [1900MS].

There is no caste with God. Those who believe that there are certain principles to which the poor must adhere, and from which the rich are exempt, are under a fatal delusion. There is not one standard for the poor, and another for the rich. God does not call upon one to do all the self-sacrificing, while the other lives according to his own ideas and plans. It behoves us at this time to live as if in sight of eternal realities, to lose sight of self, to tear out of the heart every fiber of selfishness. If rich men keep the commandments of God, they will do the work that needs to be done for those whom Christ purchased with his blood. In this way only can they follow Christ. In order to save suffering humanity from perishing in sin, he left the royal courts and came to the earth. Laying aside his kingly crown and royal robe, he resigned his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. When God intrusts man with riches, it is that he may adorn the doctrine of Christ our Saviour by using his earthly treasure in advancing the kingdom of God in our world. He is to represent Christ, and therefore is not to live to please and glorify himself, to receive honor because he is rich. [Cf: RH 09-11-00 para. 11] p. 398, Para. 1, [1900MS].

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." God is a rich provider. He is a fountain of inexpressible love; and he desires all his servants to remember that, as his faithful servants, they are to use his bountiful provisions to relieve the necessities of suffering human beings whom he has bought with the blood of his only begotten Son. By Mrs. E. G. White. [Cf: RH 09-11-00 para. 12] p. 398, Para. 2, [1900MS].

By the parable of the true vine, Christ explained to his followers the relation that must exist between him and his people. "I am the true vine," he said, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. 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: 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, and it shall be done unto you." [Cf: RH 09-18-00 para. 1] p. 398, Para. 3, [1900MS].

Christ used the figure of the vine that, as we look upon it, we may call to remembrance his precious lessons. Rightly interpreted, nature

is the mirror of divinity. Christ pointed to the vine and its branches, saying, I give you this lesson that you may understand my relationship to you, and your relationship to me. There was not the least excuse for his hearers to misunderstand his words. The figure he used was as a mirror held up before them. [Cf: RH 09-18-00 para. 2] p. 398, Para. 4, [1900MS].

His lesson will be repeated to the ends of the earth. All who receive Christ by faith become one with him. The branches are not tied to the vine; they are not joined to it by any mechanical process of artificial fastening. They are united to the vine, so as to become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with him in principle and action. They are united to him, and the life they live is the life of the Son of God. They derive their life from him who is life. [Cf: RH 09-18-00 para. 3] p. 399, Para. 1, [1900MS].

Baptism may be repeated over and over again, but of itself it has no power to change the human heart. The heart must be united with Christ's heart, the will must be submerged in his will, the mind must become one with his mind, the thoughts must be brought into captivity to him. A man may be baptized, and his name be placed on the church roll, and yet his heart be unchanged. Hereditary and cultivated tendencies may still work evil in his character. [Cf: RH 09-18-00 para. 4] p. 399, Para. 2, [1900MS].

The regenerated man has a vital connection with Christ. As the branch derives its sustenance from the parent stock, and, because of this, bears much fruit, so the true believer, united with Christ, reveals in his life the fruits of the Spirit. The branch becomes one with the vine; storm can not carry it away; frost can not destroy its vital properties. Nothing is able to separate it from the vine. It is a living branch, and it bears the fruit of the vine. So with the believer. By good words and good actions, he reveals the character of Christ. [Cf: RH 09-18-00 para. 5] p. 399, Para. 3, [1900MS].

There are many who get above the simplicity of Christ, supposing that they must do some great thing in order to work the works of God. Things of a temporal nature absorb their attention, and they have little time or thought for eternal realities. Wearied with cares that draw their minds from spiritual things, they constantly ask themselves the question, How can I find time to study and practice the word of God? Christ is acquainted with the difficulties that try every soul, and he says, "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Cf: RH 09-18-00 para. 6] p. 399, Para. 4, [1900MS].

Our first and highest duty is to know that we are abiding in Christ. He must do the work; but we are to seek to know what saith the Lord, yielding our lives to his guidance. When we have the spirit of an abiding Christ, everything will take on a changed aspect. The Saviour alone can give us the rest and peace we need; and every invitation he gives us to seek the Lord, is a call to abide in him. It is an invitation not merely to come to him, but to remain in him. [Cf: RH 09-18-00 para. 7] p. 399, Para. 5, [1900MS].

Christ's object in presenting before his disciples this parable was to show them how necessary it was for them to have the moral excellence revealed in his character. He longed to create in them a desire for the Holy Spirit. He reproached them for their dullness of comprehension; for many of the truths he sought to teach were lost to them because of their lack of spiritual intuition. After his resurrection he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved 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." The Bible now seemed a new book to the disciples, containing definite instruction. They saw that the events which had taken place in the suffering and death of their beloved Master were a fulfillment of prophecy. [Cf: RH 09-18-00 para. 8] p. 399, Para. 6, [1900MS].

"Now ye are clean through the word which I have spoken unto you," Christ said. In receiving and obeying his word, the disciples were cleansed and purified. Praying for them to his Father, he said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth: thy word is truth." [Cf: RH 09-18-00 para. 9] p. 400, Para. 1, [1900MS].

In no other way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "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." And Peter writes: "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." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." [Cf: RH 09-18-00 para. 10] p. 400, Para. 2, [1900MS].

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "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 hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . [Cf: RH 09-18-00 para. 11] p. 400, Para. 3, [1900MS].

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: RH 09-18-00 para. 12] p. 400, Para. 4, [1900MS].

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "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 09-18-00 para. 13] p. 401, Para. 1, [1900MS].

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "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." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved. [Cf: RH 09-18-00 para. 14] p. 401, Para. 2, [1900MS].

Christ's connection with his believing people is illustrated by this parable as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will submerged in Christ's will? Is the fullness and richness of the Living Vine--his goodness, his mercy, his compassion and love--seen in my life and character? By Mrs. E. G. White. [Cf: RH 09-18-00 para. 15] p. 401, Para. 3, [1900MS].

Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts

and control the actions. [Cf: RH 09-25-00 para. 1] p. 401, Para. 4, [1900MS].

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked. [Cf: RH 09-25-00 para. 2] p. 401, Para. 5, [1900MS].

There are those who sincerely desire to see God, and who, in true penitence, seek the Lord, that they may find him, and by his power reach the high and holy ideal set before them. With unfeigned lips they pray, "Wilt thou not revive us again: that thy people may rejoice in thee?" "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine." "O Lord, revive thy work in the midst of the years, and in the midst of the years make known; in wrath remember mercy." [Cf: RH 09-25-00 para. 3] p. 401, Para. 6, [1900MS].

But there are also those who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the Word carefully, reviewing the experience of God's ancient people. [Cf: RH 09-25-00 para. 4] p. 402, Para. 1, [1900MS].

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the Lord." [Cf: RH 09-25-00 para. 5] p. 402, Para. 2, [1900MS].

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them. [Cf: RH 09-25-00 para. 6] p. 402, Para. 3, [1900MS].

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people

departed from God. Their worship was mingled with erroneous principles and ambitious pride. [Cf: RH 09-25-00 para. 7] p. 402, Para. 4, [1900MS].

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." [Cf: RH 09-25-00 para. 8] p. 402, Para. 5, [1900MS].

Man is prone to forget God, though claiming to serve him. The people of Nazareth thought they loved Christ, but when he showed them that they were no more the favorites of heaven than were the Gentiles, they dragged him from the synagogue, and tried to throw him from the crown of the hill. The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman. [Cf: RH 09-25-00 para. 9] p. 403, Para. 1, [1900MS].

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." [Cf: RH 09-25-00 para. 10] p. 403, Para. 2, [1900MS].

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in

through the gates into the city." [Cf: RH 09-25-00 para. 11] p. 403, Para. 3, [1900MS].

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be revealed by action in harmony with the law of God. But we can not possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. He draws us to himself because he has been lifted upon the cross of Calvary. [Cf: RH 09-25-00 para. 12] p. 403, Para. 4, [1900MS].

The degree of our love for God depends upon the clearness and fullness of our conviction of sin. "By the law is the knowledge of sin." The more we see of the perils to which we have been exposed by sin, the more grateful we shall be for deliverance. [Cf: RH 09-25-00 para. 13] p. 403, Para. 5, [1900MS].

Finite man, though supposing himself to be wise, can not see God until he becomes a fool in his own estimation. God is infinitely wise and just and good. His plan for the redemption of the human race is not comprehended by the wisest of this earth. Men grasp at one item of science, and in their foolishness, thinking themselves wise, they exalt science above the God of science. But all true science proceeds from God. [Cf: RH 09-25-00 para. 14] p. 404, Para. 1, [1900MS].

Men exalt themselves among men, and speak of what they know of higher education. If they only knew more, they would wish to sink out of sight. They may think and reason to the utmost of their ability; but were the veil lifted, they would see infinity beyond. They know hardly anything of the mysteries of God, who holds supervision over the universe. It will take all eternity to unfold his plans. Let those who think themselves competent to weigh and measure the counsels of divine wisdom be assured that they know not even the A B C of what is comprehended in higher education. When they gain even a glimpse of the true and living God, they will show a becoming humility. The sight will suggest the command, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." [Cf: RH 09-25-00 para. 15] p. 404, Para. 2, [1900MS].

God has worlds upon worlds that are obedient to his law. These worlds are conducted with reference to the glory of the Creator. As the inhabitants of these worlds see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting. Men would see the greatness of the plans of God, and their knowledge would seem to them unspeakably inferior. They would never again think themselves qualified to sit in judgment on God's plans, or to arraign him before their tribunal that they might pass sentence on his works. By Mrs. E. G. White. [Cf: RH 09-25-00 para. 16] p. 404, Para. 3, [1900MS].

"The kingdom of heaven 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; to every man according to his several ability; and straightway took his journey. . . . [Cf: RH 10-02-00 para. 1] p. 404, Para. 4, [1900MS].

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, 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: RH 10-02-00 para. 2] p. 404, Para. 5, [1900MS].

"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: RH 10-02-00 para. 3] p. 405, Para. 1, [1900MS].

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 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 strawed: 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 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: RH 10-02-00 para. 4] p. 405, Para. 2, [1900MS].

Thus Christ by definite instruction prepared his disciples for their work. He is our Master, as he was theirs, and this instruction we are to follow. We are to work earnestly and vigilantly to prepare the way for the second coming of the Lord. There is much to be done in preparation for that solemn event. Waiting, watching, praying, and working,--this is what we are to do as servants of God. Personal consecration is necessary, and we can not have this unless heart-holiness is cultivated and cherished. [Cf: RH 10-02-00 para. 5] p. 405, Para. 3, [1900MS].

God requires us to be faithful in his service. Let there be no spiritual declension. The apostle exhorts us to be "not slothful in business; fervent in spirit; serving the Lord." All are to strive to increase their capabilities, that they may continually do better work for the Master. He has provided every facility, so that his servants can labor intelligently. [Cf: RH 10-02-00 para. 6] p. 405, Para. 4, [1900MS].

When invited to a dinner or a feast, Christ accepted the invitation. He was accused by the religious leaders of eating with publicans, and they cast at him the imputation that he was like them. The respect

shown to Christ at the feasts he attended was in marked contrast to the manner in which the scribes and Pharisees were treated, and this made them envious. When at a feast, Christ controlled the conversation, and gave many precious lessons. Those present listened to him; for had he not healed their sick, comforted their sorrowing, and taken their children in his arms? Publicans and sinners were drawn to him; and when he spoke, their attention was riveted on him. [Cf: RH 10-02-00 para. 7] p. 405, Para. 5, [1900MS].

Christ taught his disciples how to conduct themselves when in the company of others. He instructed them in regard to the duties and regulations of true social life, which are the same as the laws of the kingdom of God. He taught the disciples, by example, that when attending any public gathering, they need not want for something to say. His conversation when at a feast differed most decidedly from that which had been listened to at feasts in the past. Every word he uttered was a savor of life unto life. He spoke with clearness and simplicity. His words were as apples of gold in pictures of silver. [Cf: RH 10-02-00 para. 8] p. 405, Para. 6, [1900MS].

Christ gave lessons adapted to the needs of his hearers. It was at a feast that he gave the parable of the great supper. [Cf: RH 10-02-00 para. 9] p. 406, Para. 1, [1900MS].

"It came to pass," the record says, "as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. . . . And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Cf: RH 10-02-00 para. 10] p. 406, Para. 2, [1900MS].

In his parables Christ held up the mirror of his Father's mind. Every insult shown by man to his fellow man only made him more conscious of their need of his divine sympathy. He realized the harm Satan was trying to do through the power of position and wealth. In his human nature he felt the need of the ministration of heavenly angels. He felt the need of his Father's help, as no other human being has ever felt it. He was himself winning, as a powerful warrior, a victory in behalf of the world that he had created; and under the most trying circumstances his faith did not fail. He placed himself in his Father's hands, and every insult he endured enabled him better to understand man's great need. As our substitute and surety, he felt every pang of anguish that we can ever feel. He himself suffered, being tempted. [Cf: RH 10-02-00 para. 11] p. 406, Para. 3, [1900MS].

"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 everyone to his own way; and the Lord hath laid on him the iniquity of us all." [Cf: RH 10-02-00 para. 12] p. 406, Para. 4, [1900MS].

Christ's humanity made him very tender toward humanity. The lessons he gave his disciples were in perfect harmony with his announcement of his life work. We read that after being tempted in the wilderness, Christ returned to Galilee, "and he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 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, to preach the acceptable year of the Lord." [Cf: RH 10-02-00 para. 13] p. 406, Para. 5, [1900MS].

In everything Christ sought first the kingdom of God and his righteousness; and that which he did he commands his followers to do. This example he gave to the human race that they might in his strength render to God the obedience he requires, and in the end present themselves perfect before his throne. He was one with the Father. His life was a fulfilling of the law, a continual obedience to God's commands. By Mrs. E. G. White. [Cf: RH 10-02-00 para. 14] p. 407, Para. 1, [1900MS].

Every Christian family should illustrate to the world the power and excellence of Christian influence. God designs that every family on earth shall be a symbol of the family in heaven, and parents should realize their accountability to keep their homes free from every taint of moral evil. Fathers and mothers should teach the infant, the child, and the youth, of the love of Jesus. Let the first baby lisplings be of Christ. The father, the priest of the family, if he is connected with God, will feel a divine charge to set himself apart to the grand and elevating work of saving the souls of his children. [Cf: RH 10-09-00 para. 1] p. 407, Para. 2, [1900MS].

But the work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber, and understand that the very first teaching the child receives is to be given to him by you. You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls the children, and they are to be led to him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive. [Cf: RH 10-09-00 para. 2] p. 407, Para. 3, [1900MS].

Parents, your children's future success depends on the home discipline they receive during their early years. If you have allowed Satan to discipline and control them, if you have not taken up and fulfilled your God given responsibilities, if you have neglected to seek the Lord for wisdom to enable you to cooperate with him in the work of training your children, if you have not taught them what it means to do the will

of God, their lives will testify to your neglect. [Cf: RH 10-09-00 para. 3] p. 407, Para. 4, [1900MS].

The lessons given during the first years of life determine the future of the child. In husbandry, plants need constant and diligent care at the very first, that they may grow symmetrically. So it is with children. From the earliest moments of their life the children are learners. They are built up by what they see and hear, and parents are sowing the seed that will yield a harvest, either for weal or for woe. If pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. But if parents are Christians in name only, and are not doers of the word, they place on their children their own superscription, 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: RH 10-09-00 para. 4] p. 407, Para. 5, [1900MS].

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. But do not feel it your duty to make their lives 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 giving them an example of meekness and lowliness of heart. [Cf: RH 10-09-00 para. 5] p. 408, Para. 1, [1900MS].

A woe rests upon parents who have not trained their children to be God-fearing, but have allowed them to grow to manhood and womanhood undisciplined and uncontrolled. During their own childhood they were allowed to manifest passion and willfulness and to act from impulse, and they bring this same spirit into their own homes. They are defective in temper, and passionate in government. Even in their acceptance of Christ they have not overcome the passions that were allowed to rule in their childish hearts. They carry the results of their early training through their entire religious life. It is a most difficult thing to remove the impress thus made upon the plant of the Lord; for as the twig is bent, the tree is inclined. If such parents accept the truth, they have a hard battle to fight. They may be transformed in character, but the whole of their religious experience is affected by the lax discipline exercised over them in their early lives. And their children have to suffer because of their defective training; for they stamp their faults upon them to the third and fourth generation. [Cf: RH 10-09-00 para. 6] p. 408, Para. 2, [1900MS].

This is a serious question, and one that should be carefully and prayerfully studied by those who have children, that they may know how to educate their little ones to be Christians. How many parents there are who are too careless and selfish to try to overcome the rude traits in their own characters lest they be perpetuated in the characters of their children. Such parents need to think solemnly of the training they are giving the younger members of the Lord's family. [Cf: RH 10-09-00 para. 7] p. 408, Para. 3, [1900MS].

The neglect of parents to train their children makes the work of the teacher doubly hard. The children bear the stamp of the unruly, unamiable traits revealed by their parents. Neglected at home, they regard the discipline of the school as oppressive and severe. Such children, if not carefully guarded, will leaven other children by their undisciplined, deformed characters. They practice deception by misrepresenting their school matters to their parents. They complain of their teachers and the rules, and parents believe their testimony before the testimony of Christian teachers who are seeking to do their duty in the fear of God. Thus the work of the teacher is made much more taxing than it should be, because parents have not the truth stamped upon their hearts. The good that children might receive in school to counteract their defective home training, is undermined by the sympathy which their parents show for them in their wrongdoing. [Cf: RH 10-09-00 para. 8] p. 408, Para. 4, [1900MS].

Shall parents who believe the word of God continue their crooked management, and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses, and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also. [Cf: RH 10-09-00 para. 9] p. 409, Para. 1, [1900MS].

This great work is a work that can be done only by the Holy Spirit. And the Spirit can not do this unless parents welcome Christ into their hearts as an abiding guest. The Holy Spirit must be honored in the temple of the soul, where he delights to dwell. By Mrs. E. G. White. [Cf: RH 10-09-00 para. 10] p. 409, Para. 2, [1900MS].

Those who bear the message of mercy to perishing souls must themselves be under the discipline of God. The Lord is waiting to qualify men to carry his word to those that are afar off and to those that are nigh. He speaks to his people, warning them not to corrupt their simplicity and their 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. "Obey them that have the rule over you," he says, "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Those who give evidence that they are chosen of God will fulfill these specifications. The soul that is imbued with the Spirit of Christ becomes one with Christ in his deep, unresting love for perishing souls. Christ is formed within, the hope of glory, and he works through the human instrument. [Cf: RH 10-16-00 para. 1] p. 409, Para. 3, [1900MS].

Human beings desire too much power. They desire to control, and the Lord God, the mighty worker, is left out of their work. The workmen feel qualified to hold the highest place. Let no man attempt to manage that work which should be left in the hands of the great I AM, who, in his own way, is planning how the work shall be done. The Lord says to the unfaithful stewards, Stand out of the way, and let the Lord's voice be heard. He waits not for the human voice to be heard before he works by his might and power. The message of the third angel will be proclaimed, and those who do not advance with it in knowledge and

consecration will be left behind. God is the instructor of his servants, and he speaks through whom he will. [Cf: RH 10-16-00 para. 2] p. 409, Para. 4, [1900MS].

At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." His dwellingplace is in every locality where men are seeking with honest hearts to do his work. "The glory which thou gavest me I have given them," Christ prayed; "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 10-16-00 para. 3] p. 409, Para. 5, [1900MS].

The world's Redeemer worked in dependence upon the Father. "I came down from heaven," he said, "not to do mine own will, but the will of him that sent me." "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 the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." "My meat is to do the will of him that sent me, and to finish his work." [Cf: RH 10-16-00 para. 4] p. 410, Para. 1, [1900MS].

The eternal Father is waiting for us to take our eyes off finite man, and place our dependence on him. Then look not to man for your light and strength. Put not your trust in the arm of flesh. All your love and praise and exaltation are to be given to him who loved you and gave himself for you. Strive to be one with Christ as he was one with the Father; but in no case exalt man, not even the ablest speaker that ever lived. Lift up Jesus. Talk of him, extol his name, and by so doing your own hearts will be warmed and encouraged and strengthened. As the believer studies the word and beholds Christ, he will become more and more like Christ. Searching the Scriptures, he will learn of Christ, whom to know aright is life eternal. [Cf: RH 10-16-00 para. 5] p. 410, Para. 2, [1900MS].

The office work of the minister is not to attract people to himself. Christ declares, "Without me ye can do nothing." Then to whom do all your words of praise belong? Not to man. He may have talent and ability, but these are only lent him by God. He is not to take the place of the great power of God, for at best he is only God's instrumentality; God does his work through him. John the Baptist declared of himself that he was not that Light, but that he came to bear witness of the Light. To that Light he was ever pointing. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of

the world." Let the minister of Christ direct every word of praise away from self; put self out of sight, and never feel that his work is well done until the mind's eye can see only Jesus, the crucified One. [Cf: RH 10-16-00 para. 6] p. 410, Para. 3, [1900MS].

Self-esteem and self-love are eating out the vitals of true godliness in the church. Many whose names are on the church books are not truly converted. They do not realize the necessity of having a personal connection with Christ. The heart that has not fallen on the Rock, Christ Jesus, is proud of its wholeness. Men desire a dignified religion; they would walk in a path wide enough to take in their own attributes. Their self-love, their love of praise, excludes the precious Saviour from the heart; for God can not accept any heart that is not wholly his. [Cf: RH 10-16-00 para. 7] p. 410, Para. 4, [1900MS].

How many there are who are ignorant of what it means to be a child of God, an heir of heaven! They have a sneer on their countenances, and in their hearts, for the simplicity of true godliness. They suppose that they have advanced beyond such weakness. To such the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched, and miserable, and poor, and blind, and naked." The True Witness says to them, "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." To those who think that they have so great knowledge that they do not need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves wise should read the words of Inspiration through the apostle Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 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. . . . Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 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 10-16-00 para. 8] p. 410, Para. 5, [1900MS].

The Lord's ways are not man's ways. Our minds are often attracted to the great deeds of men; but who is it that gives to any man the capability to do? Is it not the divine Teacher? And should not all praise and honor flow back to him? Just as long as the praise of man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise of man you become the agent of Satan to destroy. Let heaven register the praises of men. It is not safe for you to do it. [Cf: RH 10-16-00 para.

9] p. 411, Para. 1, [1900MS].

The words of the psalmist, "O God, thou hast taught me from my youth," may be true of every soul. God delights to teach those who will learn of him. The entrance of his word gives light and understanding to the simple. To all who will open their minds to comprehend the precious truths of his word, God will give knowledge that will make them wise unto salvation. We are to strike a keynote that will vibrate to every soul, and bring joy to the heavenly intelligences. Presenting the cross of Calvary, we are to cry, "Behold the Lamb of God, which taketh away the sin of the world." When we shall cease to trust in man, and shall make God our efficiency, we shall see the earth filled with the glory of the Lord as the waters cover the sea. By Mrs. E. G. White. [Cf: RH 10-16-00 para. 10] p. 411, Para. 2, [1900MS].

"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 10-23-00 para. 1] p. 411, Para. 3, [1900MS].

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." [Cf: RH 10-23-00 para. 2] p. 411, Para. 4, [1900MS].

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. Obey my requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done?--Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing 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. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We can not follow Christ without wearing his yoke, without lifting the cross and bearing it after him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps. [Cf: RH 10-23-00 para. 3] p. 411, Para. 5, [1900MS].

The Lord does not encourage the wisest, the most cherished plans of human beings if he sees that they are not for the health of the spirituality of his cause. Sometimes the Lord's purposes come in direct opposition to plans in which the human agent can not see a flaw. Then it is that the right hand must be sacrificed and the right eye taken out. Purposes that seem in every way desirable may have to be given up. The Lord sees that for the spiritual health of the human agent and for the future well-being of his cause all self-confidence must be cut away. Human wisdom and self-sufficiency must be broken down. [Cf: RH 10-23-00 para. 4] p. 411, Para. 6, [1900MS].

Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and he

says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul. [Cf: RH 10-23-00 para. 5] p. 412, Para. 1, [1900MS].

God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way. [Cf: RH 10-23-00 para. 6] p. 412, Para. 2, [1900MS].

Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord's permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the work of the Holy Spirit. Christ's command, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him. [Cf: RH 10-23-00 para. 7] p. 412, Para. 3, [1900MS].

Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ. [Cf: RH 10-23-00 para. 8] p. 412, Para. 4, [1900MS].

Our Saviour purchased the human race by humiliation of the very severest kind. 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. He submitted to mockery,

abuse, scorn, and to a cruel, shameful death to make it possible for man to be saved. He points us to the only path that will lead to the strait gate, opening into the narrow way, beyond which lie broad and pleasant pastures. He has marked out every step of the way; and that no one may make a mistake, he tells us just what to do. "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." This is the only way in which sinners can be saved. Knowing that no one can obey this command in his own strength, Christ tells us not to be worried nor afraid, but to remember what he can do if we come to him, trusting in his strength. He says, If you yoke up with me, your Redeemer, I will be your strength, your efficiency. [Cf: RH 10-23-00 para. 9] p. 413, Para. 1, [1900MS].

The blessings connected with Christ's invitation can be realized and enjoyed by those only who wear Christ's yoke. Accepting this invitation, you withdraw your sympathy, your affections, from the world, and place them where you can enjoy the blessing of close fellowship and communion with God. By coming to Christ, you bind up your interests with his. [Cf: RH 10-23-00 para. 10] p. 413, Para. 2, [1900MS].

The Lord has determined that every soul who obeys his word shall have his joy, his peace, his continual keeping power. Such men and women are brought near him always, not only when they kneel before him in prayer, but when they take up the duties of life. He has prepared for them an abiding place with himself, where the life is purified from all grossness, all unloveliness. By this unbroken communion with him, they are made co-laborers with him in their lifework. [Cf: RH 10-23-00 para. 11] p. 413, Para. 3, [1900MS].

Christ says, "Without me ye can do nothing." As we advance step by step in the path of obedience, we shall know how true is the promise that they who follow on to know the Lord shall know that his going forth is prepared as the morning. Clearer light is ready to shine upon all who follow him who is the light of the world. Every one who takes upon him the yoke of Christ, with full determination to obey the word of God, will have a healthy, symmetrical experience. He will enjoy the blessings that come to him as a result of the hiding of his life with Christ in God. In business life he will work out the principles laid down in Christ's sermon on the mount. He will renounce the bag of deceitful weights, and will despise the fraud of tricks in trade. He will earn money, not to hoard it, but to put it in circulation. He has an abiding sense that he is a part of the heavenly firm, and that it is his duty to trade upon the talents given him by God. He realizes that he is adopted into the family of God, and that he must act toward all as Christ acted when he was upon this earth. [Cf: RH 10-23-00 para. 12] p. 413, Para. 4, [1900MS].

What a diligent, constant work is the work of the true Christian. Ever he wears the yoke of Christ. Evil surmisings are not allowed to take root in his heart. He has genuine modesty, and does not talk of his qualifications and accomplishments. Self-admiration is not a part of his experience. There is much to learn in regard to what comprises true Christian character. It certainly is not self-inflation. The true Christian keeps his eyes fixed on Him who searches the heart and tries the reins, who requires truth in the inward parts. His constant prayer

is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Compliments are not to be given to sinful, erring men. The glory and majesty of God should ever fill our souls with a holy awe, humbling us in the dust before him. His condescension, his wide, deep compassion, his tenderness and love, are given us to strengthen our confidence, and remove that fear which tendeth unto bondage. The Lord wants us to give him all there is of us, in a steady, evenly balanced Christian life, a life that illustrates the principles of his law. [Cf: RH 10-23-00 para. 13] p. 414, Para. 1, [1900MS].

Let us not endure the thought of being religious dwarfs. Let us press on, receiving the counsel of Jesus Christ, having that faith which works by love and purifies the soul. We must ever be growing unto the full stature of men and women in Christ Jesus, till we are complete in him. Christ will come and abide with every soul who will say from the heart, Come in. He loves every one who has a desire to follow him. He knows that it is the impatience and fretfulness of the human heart, and the pride that loves not humility, that keeps the soul from good. He invites us, Come unto me. Take my yoke upon you. I require you to do nothing that I have not done before you. All I ask you to do is to follow my example. Walk in the path I have marked out. Place your feet in my footsteps. [Cf: RH 10-23-00 para. 14] p. 414, Para. 2, [1900MS].

"Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." "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: 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." By Mrs. E. G. White. [Cf: RH 10-23-00 para. 15] p. 414, Para. 3, [1900MS].

Prayer is the breath of the soul, the channel of all blessings. As, with a realization of the needs of humanity, with a feeling of self-loathing, the repentant soul offers its prayer, God sees its struggles, watches its conflicts, and marks its sincerity. He has his finger upon its pulse, and he takes note of every throb. Not a feeling thrills it, not an emotion agitates it, not a sorrow shades it, not a sin stains it, not a thought or purpose moves it, of which he is not cognizant. That soul was purchased at an infinite cost, and is loved with a devotion that is unalterable. [Cf: RH 10-30-00 para. 1] p. 414, Para. 4, [1900MS].

Prayer to the Great Physician for the healing of the soul brings the blessing of God. Prayer unites us one to another and to God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul. By prayer the sick have been encouraged to believe that God will look with compassion upon them. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire,"--we shall know what this means when we hear the reports of the martyrs who died for their faith,--"turned to flight the armies of the aliens." [Cf: RH 10-30-00 para. 2] p. 415, Para. 1, [1900MS].

We shall hear about these victories when the Captain of our salvation, the glorious King of heaven, opens the record 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." [Cf: RH 10-30-00 para. 3] p. 415, Para. 2, [1900MS].

Christ our Saviour was tempted in all points like as we are, yet he was without sin. He took human nature, being made in fashion as a man, and his necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones. [Cf: RH 10-30-00 para. 4] p. 415, Para. 3, [1900MS].

Christ has given his disciples assurance that special seasons for devotion are necessary. Prayer went before and sanctified every act of his ministry. He communed with his Father till the close of his life; and when he hung upon the cross, there arose from his lips the bitter cry, "My God, my God why hast thou forsaken me?" Then, in a voice which has reached to the very ends of the earth, he exclaimed, "Father, into thy hands I commend my spirit." Strength for the performance of daily duties is derived from worshiping God in the beauty of holiness. The night seasons of prayer which the Saviour spent in the mountain or in the desert were essential to prepare him for the trials he must meet in the days to follow. He felt the need of the refreshing and invigorating of soul and body, that he might meet the temptations of Satan; and those who are striving to live his life will feel this same need. [Cf: RH 10-30-00 para. 5] p. 415, Para. 4, [1900MS].

The Christian is given the invitation to carry his burdens to God in prayer, and to fasten himself closely to Christ by the cords of living faith. The Lord authorizes us to pray, declaring that he will hear the prayers of those who trust in his infinite power. He will be honored by those who draw nigh to him, who faithfully do his service. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The arm of Omnipotence is outstretched to guide us and lead us onward and still onward. Go forward, the Lord says; I understand the case, and I will send you help. Continue to pray. Have faith in me. It is for my name's glory that you ask, and you shall receive. I will be honored before those who are watching critically for your failure. They shall see the truth triumph gloriously. "All things, whatsoever ye ask in prayer, believing, ye shall receive." [Cf: RH 10-30-00 para. 6] p. 415, Para. 5, [1900MS].

The believer in Christ is consecrated to high and holy purpose. Before the service of the royal priesthood the glory of the Aaronic priesthood is eclipsed. Called according to God's purpose, set apart by grace divine, invested with Christ's righteousness, imbued with the Holy

Spirit, offering up the sacrifices of a broken and contrite heart, the true believer is indeed a representative of the Redeemer. Upon such a worshiper, God looks with delight. He 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 wisdom from him who gives to all men liberally and upbraids 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." Christ 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. In heaven his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner's 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. [Cf: RH 10-30-00 para. 7] p. 416, Para. 1, [1900MS].

But let me speak in warning: "If any man regard iniquity in his heart, the Lord will not hear him." [Cf: RH 10-30-00 para. 8] p. 416, Para. 2, [1900MS].

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. Bear in mind that God tests the genuineness of your desire. Believe the word of God, and never cease to press your petitions to his throne with sanctified, holy boldness. "Men ought always to pray, and not to faint." By precept and example keep the standard uplifted. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness. [Cf: RH 10-30-00 para. 9] p. 416, Para. 3, [1900MS].

Let all remember that the mysteries of God's kingdom can not be learned by reasoning. True faith, 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 to the publican nothing but shame. Thus it must be with all who seek God. Faith and prayer are the two arms which the needy suppliant lays upon the neck of infinite Love. [Cf: RH 10-30-00 para. 10] p. 416, Para. 4, [1900MS].

"We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. 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 can not 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. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. . . . What shall we then say to these things? If God be for us, who can be against us? 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? . . . I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, not things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 10-30-00 para. 11] p. 416, Para. 5, [1900MS].

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 eternal ruin without pouring our his soul unto death in their behalf, will look with pity and compassion upon every one who realizes that he can not save himself. He will look upon no trembling suppliant without raising him up. He who through his own atonement provided for man an infinite fund of moral power will not fail to employ this power in their behalf. We may take life's controversies and troubles to his feet; for he loves us. His every word and look invite our confidence. He will shape and mold our characters according to his will, and every day we shall be found asking, "Lord, what wilt thou have me to do?" [Cf: RH 10-30-00 para. 12] p. 417, Para. 1, [1900MS].

Let us commit the needs of the soul to him who has loved us, and given his precious life that he might make it possible for us to learn of him. While lifting the cross, he says to us, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Christ alone can make us capable of responding when he says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This means that every day self must be denied. Christ can give us the noble resolve, the will to suffer, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conqueror. [Cf: RH 10-30-00 para. 13] p. 417, Para. 2, [1900MS].

"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?" These gifts are freely given to us by God. Oh, how weak is our faith, that we do not avail ourselves of the rich, glorious promises of God! It is his nature to bestow his gifts upon us. All-wise and all-powerful, he will give liberally to all who ask in faith. He is more merciful, more tender, more patient and loving than any earthly parent. He draws us to him by endearing language, that we may have courage and confidence. We are won to him by the disclosure of the tender sympathy that flows from his heart of love. No human parent could plead as earnestly with an erring child as God pleads with us. [Cf: RH 10-30-00 para. 14] p. 417, Para. 3, [1900MS].

All things are possible to those that believe. No one coming to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually, that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch. [Cf: RH 10-30-00 para. 15] p. 417, Para. 4, [1900MS].

We speak with Jesus Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with Christ.

When we breathe out our desire, it may be inaudible to any human ear, but that word can not die away into silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery, to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you." By Mrs. E. G. White. [Cf: RH 10-30-00 para. 16] p. 417, Para. 5, [1900MS].

The institutions of human society find their best models in the word of God. For those of instruction, in particular, there is no lack of both precept and example. Lessons of great profit, even in this age of educational progress, may be found in the history of God's ancient people. [Cf: RH 10-30-00 para. 1] p. 418, Para. 1, [1900MS].

The Lord reserved to himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law. [Cf: RH 10-30-00 para. 2] p. 418, Para. 2, [1900MS].

God commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their people. The home and the school were one. In the place of stranger lips, the loving hearts of father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling. The mighty works of God in the deliverance of his people were recounted with eloquence and reverential awe. The great truths of God's providence and of the future life were impressed on the young mind. It became acquainted with the true, the good, the beautiful. [Cf: RH 10-30-00 para. 3] p. 418, Para. 3, [1900MS].

By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating that reached beyond things seen and transitory, to the unseen and eternal. [Cf: RH 10-30-00 para. 4] p. 418, Para. 4, [1900MS].

From this education many a youth of Israel came forth vigorous in body and in mind, quick to perceive and strong to act, the heart prepared like good ground for the growth of the precious seed, the mind trained to see God in the words of revelation and the scenes of nature. The stars of heaven, the trees and flowers of the field, the lofty mountains, the babbling brooks, all spoke to him, and the voices of the prophets, heard throughout the land, met a response in his heart. [Cf: RH 10-30-00 para. 5] p. 418, Para. 5, [1900MS].

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill-dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ in the humble home at Nazareth; such the training by which the child Timothy learned from the lips of his mother Eunice, and his grandmother Lois, the truths of Holy Writ. [Cf: RH 10-30-00 para. 6] p. 418, Para. 6, [1900MS].

Further provision was made for the instruction of the young, by the establishment of the "school of the prophets." If a youth was eager to obtain a better knowledge of the Scriptures, to search deeper into the mysteries of the kingdom of God, and to seek wisdom from above, that he might become a teacher in Israel, this school was open to him. [Cf: RH 10-30-00 para. 7] p. 418, Para. 7, [1900MS].

By Samuel the schools of the prophets were established, to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalts a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men who were not only versed in divine truth, but who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They enjoyed the respect and confidence of the people, both for learning and for piety. [Cf: RH 10-30-00 para. 8] p. 419, Para. 1, [1900MS].

In Samuel's day there were two of these schools,--one at Ramah, the home of the prophet; and the other at Kirjath-jearim, where the ark then was. Two were added in Elijah's time, at Jericho and Bethel, and others were afterward established at Samaria and Gilgal. [Cf: RH 10-30-00 para. 9] p. 419, Para. 2, [1900MS].

The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not thought strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not thought anything degrading that Paul and Aquila earned a livelihood by their labor as tent-makers. [Cf: RH 10-30-00 para. 10] p. 419, Para. 3, [1900MS].

The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of his people. In the records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future. The great truths set forth by the types and shadows of the Mosaic law were brought to view, and faith grasped the central object of all that system--the Lamb of God that was to take away the sins of the world. [Cf: RH 10-30-00 para. 11] p. 419, Para. 4, [1900MS].

The Hebrew language was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in him, and how to understand and obey the teachings of his Spirit. Sanctified intellects brought forth from the treasure house of God things new and old. [Cf: RH 10-30-00 para. 12] p. 419, Para. 5, [1900MS].

The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God, but sacred, solemn psalms of praise to the Creator, exalting his name and recounting his wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God. [Cf: RH 10-30-00 para. 13] p. 419, Para. 6, [1900MS].

How wide the difference between the schools of ancient times, under the supervision of God himself, and our modern institutions of learning. Even from theological schools many students are graduated with less real knowledge of God and of religious truth than when they entered. Few schools are to be found that are not governed by the maxims and customs of the world. There are few in which a Christian parent's love for his children will not meet with bitter disappointment. [Cf: RH 10-30-00 para. 14] p. 420, Para. 1, [1900MS].

In what consists the superior excellence of our systems of education? Is it in the classical literature which is crowded into our sons? Is it in the ornamental accomplishments which our daughters obtain at the sacrifice of health or mental strength? Is it in the fact that modern instruction is so generally separated from the word of truth, the gospel of our salvation? Does the chief excellence of popular education consist in treating the individual branches of study apart from that deeper investigation which involves the searching of the Scriptures, and a knowledge of God and the future life? Does it consist in imbuing the minds of the young with heathenish conceptions of liberty, morality, and justice? Is it safe to trust our youth to the guidance of those blind leaders who study the sacred oracles with far less interest than they manifest in the classical authors of ancient Greece and Rome? [Cf: RH 10-30-00 para. 15] p. 420, Para. 2, [1900MS].

"Education," remarks a writer, "is becoming a system of seduction." There is a deplorable lack of proper restraint and judicious discipline. The most bitter feelings, the most ungovernable passions, are excited by the course of unwise and ungodly teachers. The minds of the young are easily excited, and drink in insubordination like water. [Cf: RH 10-30-00 para. 16] p. 420, Para. 3, [1900MS].

The existing ignorance of God's word, among a people professedly Christian, is alarming. The youth in our public schools have been robbed of the blessing of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of right-doing, the heinous character of sin, and the certainty of punishment are not impressed upon the minds of the young. [Cf: RH 10-30-00 para. 17] p. 420, Para. 4, [1900MS].

Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness, horrible to contemplate. Many of our public schools are hotbeds of vice. [Cf: RH 10-30-00 para. 18] p. 420, Para. 5, [1900MS].

How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word. Another spirit must be in our schools, to animate and sanctify every branch of education. Divine cooperation must be fervently sought. And we shall not seek in vain. The promises of God's word are ours. We may expect the presence of the heavenly Teacher. We may see the Spirit of the Lord diffused as in the schools of the prophets, and every object partake of a divine consecration. Science will then be, as she was to Daniel, the handmaid of religion; and every effort, from first to last, will tend to the salvation of man,--soul, body, and spirit,--and to the glory of God through Christ. By Mrs. E. G. White. [Cf: RH 10-30-00 para. 19] p. 420, Para. 6, [1900MS].

"Know ye not," Paul asks, "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." Man is God's workmanship, his masterpiece, created for a high and holy purpose; and on every part of the human tabernacle God desires to write his law. Every nerve and muscle, every mental and physical endowment, is to be kept pure. [Cf: RH 11-06-00 para. 1] p. 421, Para. 1, [1900MS].

God designs that the body shall be a temple for his Spirit. How solemn then is the responsibility resting on every soul. If we defile our bodies, we are doing harm not only to ourselves, but to many others. Christians are under obligation to God to keep soul, body, and spirit free from all that defiles; for they have been bought with a price. He who defiles himself by false doctrines or by any unholy practice, is helping to defile the church; for his influence is corrupting. [Cf: RH 11-06-00 para. 2] p. 421, Para. 2, [1900MS].

How many there are, blessed with reason and intelligence, talents which should be used to the glory of God, who willfully degrade soul and body. Their lives are a continual round of excitement. Cricket and football matches and horse racing absorb the attention. The liquor curse, with its world of woe, is defiling the temple of God; but it brings a revenue into the public treasury: therefore it is legalized. By the use of liquor and tobacco men are debasing the life given them for high and holy purposes. Their practices are represented by wood, hay, and stubble. Their God-given powers are perverted, their senses degraded, to minister to the desires of the carnal mind. [Cf: RH 11-06-00 para. 3] p. 421, Para. 3, [1900MS].

The drunkard sells himself for a cup of poison. Satan takes control of his reason, his affections, his conscience. Such a man is destroying the temple of God. Tea drinking helps to do this work. Yet how many there are who place destroying agencies on their tables. [Cf: RH 11-06-00 para. 4] p. 421, Para. 4, [1900MS].

No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and

liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay. [Cf: RH 11-06-00 para. 5] p. 421, Para. 5, [1900MS].

God desires all who believe in him to feel the necessity of improvement. Every intrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under his supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. He will not place tobacco in his mouth, knowing that it defiles God's temple. He will not drink wine or liquor, knowing that, like tobacco, it degrades the whole being. [Cf: RH 11-06-00 para. 6] p. 421, Para. 6, [1900MS].

Christ gave his own life that men and women might be lifted above the cheap, common, perishable things of this world, to the life which measures with the life of God. But Satan has thrown his shadow athwart the pathway of thousands. He desires to darken the spiritual horizon by eclipsing the light shining from the throne of God. He is pleased when man uses his God-given powers in games and amusements, in selfish nothingness. [Cf: RH 11-06-00 para. 7] p. 422, Para. 1, [1900MS].

With his own life Christ has bought man, and given him a probation in which to work out his own salvation. God asks his children to live a pure, holy life. He has given his Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. God is not satisfied when human beings live merely a selfish life. Christ died that the moral image of God might be restored in humanity, that men and women might be partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to use no power of our being for selfish gratification; for all our powers belong to him, and are to be used to his glory. He who does nothing to glorify God might better never have been born. Those who live merely an animal life are by precept and example teaching others to leave eternity out of their reckoning. [Cf: RH 11-06-00 para. 8] p. 422, Para. 2, [1900MS].

The violation of a moral obligation which man owes to himself means robbery of God. Thus we work contrary to our highest interests, and utterly fail of representing God. The physical penalty of disregarding the laws of nature will appear in the form of sickness, ruined constitutions, and even death itself. But a settlement is also to be made by and by with God. He keeps an account of every work, whether it is good or evil, and in the day of judgment every man will receive according to his work. Every transgression of the laws of physical life is a transgression of the laws of God; and punishment must and will follow every such transgression. [Cf: RH 11-06-00 para. 9] p. 422, Para. 3, [1900MS].

The human house, God's building, requires close, watchful guardianship. With David we can exclaim, "I am fearfully and wonderfully made." God's workmanship is to be preserved, that the heavenly universe and the apostate race may see that men and women are temples of the living God. [Cf: RH 11-06-00 para. 10] p. 422, Para. 4, [1900MS].

The perfection of character which God requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. The Lord requires the service of the entire being. He desires men and women to become all that he has made it possible for them to be. It is not enough for certain parts of the human machinery to be used. All parts must be brought into action, or the service is deficient. [Cf: RH 11-06-00 para. 11] p. 422, Para. 5, [1900MS].

A lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?" Christ placed the burden of the answer upon the questioner by asking him, "What is written in the law? how readest thou?" Before the whole multitude the lawyer replied, "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 Christ said, "Thou hast answered right: this do, and thou shalt live." The whole being--heart, soul, mind, and strength--is to be used in God's service. What is there left that is not devoted to God? [Cf: RH 11-06-00 para. 12] p. 422, Para. 6, [1900MS].

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. God expects men to use the intellect he has given them. He expects them to use every reasoning power for him. They are to give the conscience the place of supremacy that has been assigned to it. The mental and physical powers, with the affections, are to be so cultivated that they can reach the highest efficiency. Thus Christ is represented to the world. By this painstaking effort man is qualified to cooperate with the great Master Workman in saving souls unto life eternal. This is why God intrusted us with talents,--that we might have life, eternal life, in the kingdom of heaven. [Cf: RH 11-06-00 para. 13] p. 423, Para. 1, [1900MS].

Is God pleased to see any of the organs or faculties he has given man neglected, misused, or deprived of the health and efficiency it is possible for them to have? Then cultivate the gift of faith. Be brave, and overcome every practice which mars the soul temple. We are wholly dependent on God, and our faith is strengthened by believing, though we can not see God's purpose in his dealing with us, or the consequence of this dealing. Faith points forward and upward to things to come, laying hold of the only power that can make us complete in him. "Let him take hold of my strength, that he may make peace with me," God declares; "and he shall make peace with me." By Mrs. E. G. White. [Cf: RH 11-06-00 para. 14] p. 423, Para. 2, [1900MS].

"Now is my soul troubled," Christ declared, "and what shall I say?" The Saviour came to this world as a man, his divinity allied to humanity. He found its inhabitants under the jurisdiction of Satan, who claimed to be the god of this world. He saw those for whom he had given his life intent upon self-glorification. He saw those who should have followed their convictions of right seeking to evade the truth, which he presented to them in plain, distinct lines. [Cf: RH 11-13-00 para. 1] p. 423, Para. 3, [1900MS].

Satan rebelled against God in the heavenly courts. As no one could live in heaven in opposition to God, he was expelled. So great were his powers of deception that he carried with him a large number of the heavenly beings. With these sympathizers he came to this earth,

determined to carry on the war against God. And when Christ came, he found the apostate working with the children of men, trying in every way to deceive them, that they should not obey the truth. [Cf: RH 11-13-00 para. 2] p. 423, Para. 4, [1900MS].

This filled Christ's heart with sorrow. "What could have been done more to my vineyard, that I have not done in it?" he asked. "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" He saw that those for whom he had labored were filled with hatred against the truth of God. For them he had stepped down from his position as Commander of the heavenly host, laying aside his royal robe and kingly crown, and clothing his divinity with humanity. Yet they despised and rejected him. They lived lives of disobedience, refusing to hear and obey the word of God. It was in view of all this that Christ said, "Now is my soul troubled; and what shall I say [more than I have said]?" He saw the trial before him. He saw the humiliation he was to endure at the hands of the impenitent, blinded Jews. He saw that those for whom he had done so much were soon to crucify him. "For my love they are my adversaries," he declared. [Cf: RH 11-13-00 para. 3] p. 423, Para. 5, [1900MS].

Jesus was indeed heaven's greatest gift to our world. But the treasures of truth he brought were rejected because to receive them involved a cross. The Light of heaven, he came to this world to shine amid the darkness of sin. But the people chose darkness rather than light, and the way of disobedience rather than the path of obedience. They would not heed the invitations, the warnings, and the cautions sent them. They abused their privileges and mercies. [Cf: RH 11-13-00 para. 4] p. 424, Para. 1, [1900MS].

The climax was almost reached. The time for the Jews to take sides for or against Christ had come. The hour of grace was fast passing. The wrath of God was fast filling the cup of his indignation. [Cf: RH 11-13-00 para. 5] p. 424, Para. 2, [1900MS].

Christ saw the retribution that was to come upon the Jews as a result of their course of action,--their rebellion against God, and their hatred of the Roman power, which they were compelled to obey. Had the Jews been loyal to God, the armies of heaven would have shielded them from their adversaries. They brought their ruin upon themselves. Christ saw them mustering their forces for the defense of Jerusalem. But God was not their helper. The invisible host of heaven was not fighting in their behalf. Christ saw the beautiful temple, in which the Jews had taken such pride, consumed by fire till it was only a heap of smoldering ashes. He saw the nation scattered. He saw its rich men despoiled of the wealth gained by fraud and disobedience. He saw the people dispersed through foreign countries, the acknowledged citizens of none, a people without any sure abiding place. He listened to the wail of anguish that rose as their children's children were hunted from place to place, always refused protection or relief. This brought such grief to his heart that he exclaimed, with tears, "Now is my soul troubled." With quivering lips he breathed the prayer, "Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name." [Cf: RH 11-13-00 para. 6] p. 424, Para. 3, [1900MS].

"Then there came a voice from heaven, saying, I have both glorified

it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him." Christ and his disciples, with the Greeks who had received the truth, heard the words spoken from heaven, and Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out." It was Christ's death on the cross that struck Satan's death knell. [Cf: RH 11-13-00 para. 7] p. 424, Para. 4, [1900MS].

"And I, if I be lifted up from the earth, will draw all men unto me." Wonderfully significant words! Henceforth there would be no partition wall between Jew and Gentile. The gospel would be preached to all nations. Will all hear the message of salvation?--They will; for Christ has said it. And if they obey his gracious words, they will be claimed by God in the day when he makes up his jewels. "I will spare them," he says, "as a man spareth his own son that serveth him." All are drawn. Not one is left without conviction. Christ gives everyone evidence. But not all accept the evidence. Many show plainly that it is not evidence they want, but an excuse for disregarding a plain "Thus saith the Lord." Instead of fearing and trembling before God, rejoicing that they have the privilege of listening to warnings and reproof, some inwardly wish that light had never come to them, to bring them to the test of decision. [Cf: RH 11-13-00 para. 8] p. 424, Para. 5, [1900MS].

"Yet a little while is the light with you," Christ continued. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, 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." Whence came their hardness of heart?--Through transgression. The parable of the unfaithful husbandmen shows plainly that the Jews carried out their ambitious desires till the love and fear of God departed from them. [Cf: RH 11-13-00 para. 9] p. 425, Para. 1, [1900MS].

No one is to understand from this scripture that God arbitrarily blinded the eyes and hardened the hearts of the Jews. It was Christ's work to soften hard hearts. But if men resisted the work of Christ, the sure result would be that their hearts would become hardened. [Cf: RH 11-13-00 para. 10] p. 425, Para. 2, [1900MS].

Christ quoted a prophecy which more than a thousand years before had predicted what God's foreknowledge had seen would be. The prophecies do not shape the characters of the men who fulfill them. Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan. [Cf: RH 11-13-00 para. 11] p. 425, Para. 3, [1900MS].

God tested the Jews to see if they would believe on his Son, or listen to the false charges made against him by the Pharisees, charges originating in the mind of Satan, whose effort it is to intercept every

ray of divine light. [Cf: RH 11-13-00 para. 12] p. 425, Para. 4, [1900MS].

God gave the Jewish people wonderful light, wonderful evidence of his majesty, his power, his truth. It was not long since Christ had given them a crowning evidence of his divinity. He had raised from the grave a man who had been dead four days. Lazarus came forth from the tomb to testify to the mighty power of Jesus of Nazareth. [Cf: RH 11-13-00 para. 13] p. 425, Para. 5, [1900MS].

No greater evidence than this could have been given. Would not the rulers who had before been convinced in regard to the Saviour's divinity now believe in him and confess him? Was not the miracle he had performed wonderful enough to lead them to do this? It was indeed enough to banish all prejudice even in the most unbelieving. But the hearts of the Jewish leaders were filled with the bitterest opposition, and instead of yielding to their convictions, they were maddened because Christ had done something which they could not possibly refute. In their stubbornness, self-exaltation, and proud boasting, they would not humble themselves to confess that they were in error. "Though he had done so many miracles before them, yet they believed not on him." [Cf: RH 11-13-00 para. 14] p. 425, Para. 6, [1900MS].

The first step in resistance of light leads to the second, and the second to the third, until no light, however strong, no evidence, however plain, has any effect. If a man is humble and teachable, his opposition will melt away, and his heart will be softened. Christ shows him the threshold of heaven, flushed with living glory. But his glory, which softens the contrite heart, only hardens the heart that will not yield to its rays. Truth shining upon a heart determined to resist, only leads to further resistance. [Cf: RH 11-13-00 para. 15] p. 426, Para. 1, [1900MS].

"Nevertheless among the chief rulers also many believed on him." Why did they not then bring joy to his heart by acknowledging him?-- "Because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." How pitiful is this statement! The maintenance of their dignity was of greater weight with them than the performance of their duty to exert an influence on the side of truth and righteousness. [Cf: RH 11-13-00 para. 16] p. 426, Para. 2, [1900MS].

The Light of the world, Christ shows us the way to heaven, pointing out the advantage of treading in the path of obedience. John bears witness of him, saying, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "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." [Cf: RH 11-13-00 para. 17] p. 426, Para. 3, [1900MS].

The time of most solemn responsibility for the Jewish nation was when Christ was among them. It was then that the last test was given to them as a nation. Light from the living oracles of God shone upon them.

Jesus spoke to them, and did among them works which no man ever had done or could do. But they would not receive him. This generation is passing over the same ground. Today Christ is saying to many, You would none of my counsel. You rejected my invitation to enlist on the Lord's side. You chose to be numbered with transgressors. Of those who reject the truth he is saying, If you are destroyed, you are responsible. You would not come unto me that you might have life. [Cf: RH 11-13-00 para. 18] p. 426, Para. 4, [1900MS].

The tempter offers his flattering bribes to all who will listen to him. He tells men and women that if they obey the Sabbath command, they will lose their position in the world, and in the church. He presents before them many objections to an acceptance of the truth, telling them that their lives will be made unpleasant, that their reputation will suffer. Thus he tempted the Jews in Christ's day, and many who were inclined to follow the Saviour turned away from him for fear of temporal loss. [Cf: RH 11-13-00 para. 19] p. 426, Para. 5, [1900MS].

Christ has given his people messages of warning to give to the world. As these messages are presented, many are convinced of the truth. Then they begin to think of the sacrifice that obedience to the truth will involve. Truth makes its impression upon the heart, and is recommended by the conscience. But men begin to speculate. Why are there so few who believe this truth? they ask. Have any of the ministers or learned men believed it? [Cf: RH 11-13-00 para. 20] p. 426, Para. 6, [1900MS].

Many refuse to obey the truth through fear that they will lose their standing in the world. They allow the inconveniences in the pathway of truth to prevent them from following the Saviour. They do not realize that to reject truth means to lose eternal life. [Cf: RH 11-13-00 para. 21] p. 427, Para. 1, [1900MS].

The heavenly intelligences watch with intense interest the struggle between tempter and tempted. It is a life-and-death question that is being settled. Christ knows this, and before those whose souls are trembling in the balance, he holds up the sure test of obedience or disobedience, saying, "He that loveth his life"--his good name, his reputation, his money, his property, his business--"shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He who hates the life which is lived in transgression of God's law, he who accepts the divine requirements, leaving God to take care of the consequences, will gain eternal life. "If any man serve me," Christ declares, "let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor." By Mrs. E. G. White. [Cf: RH 11-13-00 para. 22] p. 427, Para. 2, [1900MS].

"I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High." [Cf: RH 11-20-00 para. 1] p. 427, Para. 3, [1900MS].

We should ever remember that thanksgiving is the fruit of true, willing obedience. The Lord is the object of our worship, and to praise his holy name shows respect for his efficiency. God says, "Whoso offereth praise glorifieth me." "Faith is the substance of things hoped for, the evidence of things not seen." Faith relies upon God as being able and willing to save to the uttermost all who come to him. As we

speak of God's power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of God's glory. [Cf: RH 11-20-00 para. 2] p. 427, Para. 4, [1900MS].

The absence of praise and thanksgiving pleases the enemy of God. The line of demarcation between those who utter the holy name of God in blasphemy, and those who praise him with heart and with voice, is clear and distinct. He who is truly converted will glorify God as he beholds the wonderful things of his creation, the brightness of the sun, moon, and stars, the changing beauty of the heavens. To him all nature will declare God's mighty power. He will be led to give glory to his holy name. [Cf: RH 11-20-00 para. 3] p. 427, Para. 5, [1900MS].

Isaiah tells us what God is doing for us. "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 11-20-00 para. 4] p. 427, Para. 6, [1900MS].

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: "I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." [Cf: RH 11-20-00 para. 5] p. 428, Para. 1, [1900MS].

What greater encouragement and assurance than this could the Lord give his loyal, commandment-keeping people? Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. God is the fountain of life and power. He can make the wilderness a fruitful field for those who keep his commandments; for it is for the glory of his name to do this. Thus he witnesses to Christianity. He has done for his chosen people that which should inspire every heart with praise and thanksgiving; and it grieves him that so little praise is offered. He desires to have a stronger expression of praise from his people, showing that they know they have reason for manifesting joy and gladness. [Cf: RH 11-20-00 para. 6] p. 428, Para. 2, [1900MS].

"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. . . . 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. . . . 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 fullness have all we received, and grace for grace." As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings. [Cf: RH 11-20-00 para. 7] p. 428, Para. 3, [1900MS].

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God's people should be an animated people, filled with joy and gladness because they behold him who is invisible to the eyes of the world. [Cf: RH 11-20-00 para. 8] p. 428, Para. 4, [1900MS].

Our tongues should be used to express the appreciation in our hearts for God's goodness. Thus God requires us to return to him gratitude offerings. But this is not the only way in which we are to praise God. We are to praise him by tangible service, by doing all we can to advance the glory of his name. By improving our intrusted talents, we are to offer God thanksgiving. [Cf: RH 11-20-00 para. 9] p. 429, Para. 1, [1900MS].

We are to glorify God by keeping his commandments. Christ said: "If ye love me, keep my commandments. 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." Feeling no need of me, it is seeking for the perishable things of earth. "But ye see me: because I live, ye shall live also." How plain is the distinction here drawn between the two classes. Worldlings place their whole attention upon the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god man worships. Men do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their lives as much as possible. [Cf: RH 11-20-00 para. 10] p. 429, Para. 2, [1900MS].

"But ye see me: because I live, ye shall live also." Christ is with his children, enlightening their minds and leading them to call upon him. As they do this, he hears their prayers and purifies their hearts. They see him as the Way, the Truth, and the Life. They do not walk in accordance with the ways of the world. They ask God for Christ's sake to help them, and they receive the help they ask for. They are gifted by God with power to see the love and wonderful charms of Christ. They can never feel lonely or comfortless. [Cf: RH 11-20-00 para. 11] p. 429, Para. 3, [1900MS].

"At that day ye shall know that I am in my Father, and ye in me, and I 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 to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Let all mark the answer. "Jesus answered and said 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." Wonderful indeed is this promise. Do we comprehend it? When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all his commandments. He walks in the footsteps of the Saviour. [Cf: RH 11-20-00 para. 12] p. 429, Para. 4, [1900MS].

But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest his love for the Father and for us. He resigned his position as Commander in the heavenly courts, and clothed his divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This he did to perfect the redemption of the human race. Those who receive him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint heirs with Jesus Christ, to an immortal inheritance. Have they any cause for regret? [Cf: RH 11-20-00 para. 13] p. 429, Para. 5, [1900MS].

Christ has declared that the cross which makes the line of demarcation between his people and the world so distinct is not a cross of discouragement, but a cross of salvation. Love for the Saviour will lead us to acknowledge this. God has given human beings all that ministers to their happiness, and in return he asks them to lay their gifts and offerings on his altar. Shall we disregard this requirement? Shall we fail of offering God praise and thanksgiving in word and deed? By Mrs. E. G. White. [Cf: RH 11-20-00 para. 14] p. 430, Para. 1, [1900MS].

A crisis has arisen in the government of God on earth. Enmity to God has struck its roots deep in human hearts. It has become widespread, both in the world and in the professed churches of Christ. A wakeful impiety is quickened into an instinctive vigilance, and rouses to demonstration of hatred against the testing truth for this time. Wherever the truth is proclaimed, it will be opposed in a decided manner. [Cf: RH 11-27-00 para. 1] p. 430, Para. 2, [1900MS].

Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved. The character of God will not be compromised. Under the wrath of God, universal desolation will soon reach all parts of the known world. There have been lightnings and earthquakes, fires and floods, calamities by sea and land; but who reads these warnings? What impression is made upon the world? What change in their attitude is seen? No more than was seen in the inhabitants of the Noachian world. The people are just as ardent today in their games, in their horse racing, in their love of amusement, as were the antediluvians, who "knew not until the flood came, and took them all away," They had heaven-sent warnings, but they refused to listen. By their attitude

they declared, We want not thy way, O God; we want our own way, our own will. Today the world is mad: an insanity is upon men and women, and is hurrying them on to eternal ruin. Every species of indulgence prevails, and men have become so infatuated with vice that they will not listen to warnings or appeals. [Cf: RH 11-27-00 para. 2] p. 430, Para. 3, [1900MS].

The Lord says to the people of the earth, "Choose you this day whom ye will serve." All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for his appearing. He would have no one say, as did the unfaithful servant, "My Lord delayeth his coming;" for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day. Everyone who claims to be a servant of God is called to do his service as if each day might be the last. [Cf: RH 11-27-00 para. 3] p. 430, Para. 4, [1900MS].

The words of Christ have a direct application to this time: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." [Cf: RH 11-27-00 para. 4] p. 430, Para. 5, [1900MS].

Let everyone to whom the Lord has given light from his word be sure that he makes a right use of that light. Let him beware that he does not presume to feed the flock of God with food which is not appropriate for the time. "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Talk of the speedy appearing of the Son of man in the clouds of heaven with power and great glory. Put not off that day. God has given no man a right to say, "My Lord delayeth his coming." Let the inquiry be made, Shall I stand at the right hand or at the left hand of the Judge at that day? "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" [Cf: RH 11-27-00 para. 5] p. 431, Para. 1, [1900MS].

"If that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants [how?--By suspicious words, by evil thinking and evil speaking. It is thus that confidence is changed to doubt and unbelief], . . . the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It is essential that all shall know what atmosphere surrounds their own souls, whether they are in co-partnership with the enemy of righteousness, and unconsciously doing his work, or whether they are yoked up with Christ, doing his work, and seeking to establish souls more firmly in the truth. [Cf: RH 11-27-00 para. 6] p. 431, Para. 2, [1900MS].

Satan would be pleased to have anyone and everyone become his allies in the work of weakening the confidence of brother in brother, and sowing discord among those who profess to believe the truth. Satan can accomplish his purpose most successfully through professed friends of Christ who are not walking and working in Christ's lines. Those who in mind and heart are turning away from the Lord's special work for this time, those who do not cooperate with him in establishing souls in the faith by leading them to heed his words of warning, are doing the work of the enemy of Christ. [Cf: RH 11-27-00 para. 7] p. 431, Para. 3, [1900MS].

It is a most serious matter to go from house to house, and, under pretense of doing missionary work, scatter the seed of mistrust and suspicion. Such seed speedily germinates, and there is created a distrust of God's servants, who have his message to bear to the people. When God speaks through his servants, the seed sown has developed into a root of bitterness. The word falls upon ears that will not hear, and hearts that will not respond. No earthly or heavenly power can find access to the soul. Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A sister or brother in the church planted the evil seed, but who will restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of faith and hope and confidence in God's workmen, has turned a soul away from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear his voice and to be converted, have leavened other minds with the leaven of evil surmising and evil speaking. [Cf: RH 11-27-00 para. 8] p. 431, Para. 4, [1900MS].

This is the day of the Lord's preparation. We have no time now to talk unbelief or to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and he judges, not by assertions which are yea and nay, but by the fruit of one's course of action. "By their fruits ye shall know them." The seed sown will determine the character of the harvest. [Cf: RH 11-27-00 para. 9] p. 432, Para. 1, [1900MS].

So long as the people of God are in this world, they will have to meet conflict and trouble and deception, because men choose the attributes of Satan instead of the attributes of God. There is a conscience that is not good. There are those whose words are yea and nay in regard to the same thing. How are we to deal with those who make these false statements? We should not try to deal with them. The Lord God of Israel will deal with minds according to his knowledge; for he reads the heart. The less we have to do with untruthful elements, the better it will be for the church. [Cf: RH 11-27-00 para. 10] p. 432, Para. 2, [1900MS].

Bear in mind always that the human brotherhood are not sin bearers. Jesus alone can bear the sins of the transgressor. We are to leave them with him. The conscience needs to be converted. The heart that is not true needs to be renewed, but we can not do this work. We must leave the sinner with God. He has borne long with the false tongue. He does not force men to forsake evil, and we must let men falsify if they will. The Lord is our only trust. We are to rest in him and be still.

We may feel that the Lord's work is in jeopardy, through the deceptions of those who deal falsely, but we need not feel thus. We are not to think that the issue of the conflict is in our hands. Our duty is to walk by faith. In his own time God will deal with the deceiver. He will reward every man according to his work. [Cf: RH 11-27-00 para. 11] p. 432, Para. 3, [1900MS].

Jesus says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Here is the great burden to be carried by each one. Are my sins forgiven? Has Christ, the burden bearer, taken away my guilt? Have I a clean heart, purified by the righteousness of Jesus Christ? Woe be to any soul who is not seeking a refuge in Christ. Woe be to all who shall in any way divert the mind from the work, and cause any soul to be less vigilant now. [Cf: RH 11-27-00 para. 12] p. 432, Para. 4, [1900MS].

The Lord wishes all to understand his providential dealings now, just now, in the time in which we live. There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain. The great work from which the mind should not be diverted is the consideration of our personal standing in the sight of God. Are our feet on the Rock of Ages? Are we hiding ourselves in the only Refuge? The storm is coming, relentless in its fury. Are we prepared to meet it? Are we one with Christ as he is one with the Father? Are we heirs of God and joint heirs with Christ? Are we working in co-partnership with the Saviour? [Cf: RH 11-27-00 para. 13] p. 432, Para. 5, [1900MS].

Let all who would cooperate with God unite in proclaiming the present truth, the message of the third angel: "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: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then, as the eyes of John rested upon God's people, he exclaimed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. [Cf: RH 11-27-00 para. 14] p. 433, Para. 1, [1900MS].

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." [Cf: RH 11-27-00 para. 15] p. 433, Para. 2, [1900MS].

Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the Powers of earth will marshal their forces for the last great battle. How carefully we should improve the little remaining period of our

probation! How earnestly we should examine ourselves! We should eat the flesh and drink the blood of the Son of God; that is, carefully study the Word, eat it, digest it, make it a part of our being. We are to live the Word, not keep it apart from our lives. The character of Christ is to be our character. We are to be transformed by the renewing of our hearts. Here is our only safety. Nothing can separate a living Christian from God. [Cf: RH 11-27-00 para. 16] p. 433, Para. 3, [1900MS].

It is discipline of spirit, cleanness of heart and thought, that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities, but do not employ them rightly. Christ is the truth, because he is the fulfillment of ancient prophecies. Men may take pride in their knowledge of worldly things; but if they have not a knowledge of the true God, of Christ, the Way, the Truth, and the Life, they are deplorably ignorant, and their knowledge will perish with them. Secular knowledge is power; but the knowledge of the Word, which has a transforming influence upon the human mind, is imperishable. It is knowledge sanctified. It is life and peace and joy forever. The deeper knowledge men may have, sanctified wholly unto God, the more they will appreciate the value of Jesus Christ. By Mrs. E. G. White. [Cf: RH 11-27-00 para. 17] p. 433, Para. 4, [1900MS].

The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. Each one is perfect. And each stone is a living stone, a stone that emits light. The value of the stones is determined by the light they reflect to the world. [Cf: RH 12-04-00 para. 1] p. 434, Para. 1, [1900MS].

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministrations, that day by day he may be prepared to fill his place in the temple of God. [Cf: RH 12-04-00 para. 2] p. 434, Para. 2, [1900MS].

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished. This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts

and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless. [Cf: RH 12-04-00 para. 3] p. 434, Para. 3, [1900MS].

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts. [Cf: RH 12-04-00 para. 4] p. 434, Para. 4, [1900MS].

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. In the past, faithful souls have constituted the church on earth, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it. [Cf: RH 12-04-00 para. 5] p. 434, Para. 5, [1900MS].

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrongdoing, but will expel it from the heart and life. [Cf: RH 12-04-00 para. 6] p. 435, Para. 1, [1900MS].

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. Christ has bought the church with his blood, and he longs to clothe her with salvation. He has made her the depository of sacred truth, and he wishes her to partake of his glory. But in order that the church may be an educating power in the world, she must cooperate with the church in heaven. Her members must represent Christ. Their hearts must be open to receive every ray of light that God may see fit to impart. As they receive this light, they will be enabled to receive and impart more and more of the rays of the Sun of Righteousness. [Cf: RH 12-04-00 para. 7] p. 435, Para. 2, [1900MS].

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 churches--an exalting of the men placed in positions of trust. 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 works promote spirituality. When they come in contact with wrong principles, they plant their feet firmly upon the words, "It is written." [Cf: RH 12-04-00 para. 8] p. 435, Para. 3, [1900MS].

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 by giving heed to seducing spirits. They plead for the indulgence of appetite. 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: RH 12-04-00 para. 9] p. 435, Para. 4, [1900MS].

There are those in the church who, unless thoroughly converted, will crucify to themselves the Son of God afresh, and put him to an open shame. I appeal to every church member to inquire, Am I doing all I can to honor my Redeemer? 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 living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. 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. 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." [Cf: RH 12-04-00 para. 10] p. 435, Para. 5, [1900MS].

As we near the time when principalities and powers and spiritual wickedness in high places will be fully brought into the warfare against the truth, when Satan's deceptive power will be so great that, if it were possible, he would deceive the very elect, our discernment must be sharpened by divine enlightenment, that we may not be ignorant of Satan's devices. The whole treasure of heaven is at our command in the work of preparing the way of the Lord. By giving us the cooperation of the holy angels, God has made it possible for our work to be a wonderful, yes, a glorious, success. But success will seldom result from scattered effort. The united influence of all the members of the church is required. [Cf: RH 12-04-00 para. 11] p. 436, Para. 1, [1900MS].

The church today needs men 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 those 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. Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh by many who through self-indulgence allow Satan to gain control over them. The church needs men of devotion to bear to the world the message of salvation, pointing sinners to the Lamb of God,--men who, by their works of righteousness and their pure, true words, can lift their fellow men out of the pit of degradation. [Cf: RH 12-04-00 para. 12] p. 436, Para. 2, [1900MS].

With pity and compassion, with tender yearning and love, the Lord is looking upon his tempted and tried people. For a time the oppressors

will be permitted to triumph over those who keep God's holy commandments. All are given the same opportunity that was granted to the first great rebel to reveal the spirit that moves them to action. It is God's purpose that all shall be tested and tried, that he may see whether they are loyal or disloyal to the laws that govern the kingdom of heaven. To the last, God permits Satan to reveal himself as a liar, an accuser, and a murderer. Thus the final triumph of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in mine heart, and the year of my redeemed is come." The song of the Lord's people will then be: "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above the people." By Mrs. E. G. White. [Cf: RH 12-04-00 para. 13] p. 436, Para. 3, [1900MS].

The third chapter of 1 Corinthians contains instruction which all who claim to be following Jesus should study. Contentions in the body of believers are not after the order of God. They result from the manifestation of the attributes of the natural heart. To all who bring in disorder and disunion, the words of Paul are applicable: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Paul here addressed a people whose advancement was not proportionate to their privileges and opportunities. They ought to have been able to bear the hearing of the plain word of God, but they were in the position in which the disciples were when Christ said to them, "I have yet many things to say unto you, but ye can not bear them now." They ought to have been far advanced in spiritual knowledge, able to comprehend and practice the higher truths of the word; but they were unsanctified. They had forgotten that they must be purged from their hereditary and cultivated tendencies to wrong, and that they must not cherish carnal attributes. [Cf: RH 12-11-00 para. 1] p. 436, Para. 4, [1900MS].

It was impossible for the apostle to reprove wrongdoing without some who claimed to believe the truth becoming offended. The inspired testimony could do these no good; for they had lost their spiritual discernment. Jealousy, evil surmising, and accusing closed the door to the working of the Holy Spirit. Paul would gladly have dwelt upon higher and more difficult truths, truths which were rich in nourishment, but his instruction would have cut directly across their tendencies to jealousy, and would not have been received. The divine mysteries of godliness, which would have enabled them to grasp the truths necessary for that time, could not be spoken. The apostle must select lessons which, like milk, could be taken without irritating the digestive organs. Truths of the deepest interest could not be spoken, because the hearers would misapply and misappropriate them, presenting them to young converts who needed only the more simple truths of the word. [Cf: RH 12-11-00 para. 2] p. 437, Para. 1, [1900MS].

"Ye are yet carnal," Paul declared, "for whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Their contentions revealed that they had not the mind and Spirit of Christ, that they

were walking after the wisdom of their narrow, conceited minds. Their views and feelings were bound about with selfishness. They did not show the liberality, the generosity, the tenderness, which reveals an abiding Christ. [Cf: RH 12-11-00 para. 3] p. 437, Para. 2, [1900MS].

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. [Cf: RH 12-11-00 para. 4] p. 437, Para. 3, [1900MS].

The Lord desires that the soul temple shall be kept free from all defilement. "Let no man deceive himself. If any man among you seemeth to be wise,"--in his own eyes,--"let him become a fool, that he may be wise." Let him who seeks the highest place learn to think far less of his worldly wisdom, and humble himself, that God may give him the wisdom which is bestowed only when true humility is shown. The world may call him a fool, but God calls him wise; for "the fear of the Lord is the beginning of wisdom." Obedience to God is of far greater value than the esteem of the world. [Cf: RH 12-11-00 para. 5] p. 437, Para. 4, [1900MS].

God's servants are engaged in one common vineyard. "All ye are brethren." Their object should not be to make a show, not to exalt self, but to convert souls, to do a work which will stand the assaults of the enemies of truth and righteousness. Let no man belittle another man's work because it is not in exactly the same line as his own. The souls for whom we labor are not to be converted to the minister, but to Jesus Christ. Let man keep himself in the background; let Christ appear. Talk of Christ. Exalt Christ. Lift Him up, the Man of Calvary. [Cf: RH 12-11-00 para. 6] p. 437, Para. 5, [1900MS].

Paul declares, "I have planted, Apollos watered; but God gave the increase." Paul was the first to preach the gospel at Corinth. He organized the church there. Apollos came after, winning his way to the hearts of the people, and instructing them. But God gave the increase. The success of both came from Him. [Cf: RH 12-11-00 para. 7] p. 438, Para. 1, [1900MS].

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. God employs a diversity of gifts in His work of winning souls from Satan's army. [Cf: RH 12-11-00 para. 8] p. 438, Para. 2, [1900MS].

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor." God, and not man, is the judge of man's work, and He will apportion to each his just reward. It is not given to any human being to judge between the different servants of God. The Lord alone is the judge and rewarder of every good work. [Cf: RH 12-11-00 para. 9] p. 438, Para. 3, [1900MS].

"He that planteth and he that watereth are one," engaged in the same work,--the salvation of souls. "We are laborers together with God: ye are God's husbandry, ye are God's building." In these words the church is compared to a cultivated field, in which the husbandmen are to labor, caring for the vines of the Lord's planting; and to a building, which is to become a holy temple for the Lord. Christ is the Master Workman. All are to work under His supervision, letting Him work for and through His workmen. He gives them tact and skill, and if they heed His instructions, crowns their labor with success. None are to complain against God, who has appointed to each man his work. He who murmurs and frets, who wants his own way, who desires to mold his fellow laborers to suit his own ideas, needs the divine touch before he is qualified to labor in any line. Unless he is changed, he will surely mar the work. [Cf: RH 12-11-00 para. 10] p. 438, Para. 4, [1900MS].

Remember that we are laborers together with God. God is the all-powerful, effectual mover. His servants are His instruments. They are not to pull apart, everyone laboring in accordance with his own ideas. They are to labor in harmony, fitting together in kindly, courteous, brotherly order, in love for one another. There is to be no unkind criticism, no pulling to pieces of another's work. Together they are to carry the work forward. [Cf: RH 12-11-00 para. 11] p. 438, Para. 5, [1900MS].

There are to be no separate parties in God's work. Every man to whom God has intrusted a message has his specific work, and this is to be done under the great Master Workman. Form no separate parties. In their ministry, God's servants are to be essentially one. Each person has an individuality of his own, which he is not to lose in any other man. Yet he is to work in perfect unity with his brethren. In honor God's workers are to prefer one another. No worker is to set himself up as a criterion, and speak disrespectfully of his fellow worker, treating him as an inferior. Under God each is to do his appointed work, respected, loved, and encouraged by his fellow workers. [Cf: RH 12-11-00 para. 12] p. 438, Para. 6, [1900MS].

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." "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 love, 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." We are to study and obey every caution in the word of God. The Lord desires all to work under His direction. His word is an unerring counselor. [Cf: RH 12-11-00 para. 13] p. 439, Para. 1, [1900MS].

"According to the grace of God which is given unto me," Paul continues, "as a wise master builder, I have laid the foundation, and another buildeth thereon." Others afterward bore their message, and gathered in the souls who believed and were converted. "But let every man take heed how he buildeth thereupon." God's servants are to use the greatest care in regard to the doctrines they teach, the example they set, and the influence they exert on those associated with them. The

great apostle appeals to the church and to God to witness to the truth and the sincerity of his profession. "Ye are witnesses, and God also," he says, "how holily and justly and unblameably we behaved ourselves among you. [Cf: RH 12-11-00 para. 14] p. 439, Para. 2, [1900MS].

For other foundation can no man lay than that is laid, which is Jesus Christ." Isaiah declares: "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." Christ has been crucified for us. He is the propitiation for our sins. He is the atoning sacrifice, the true, immovable foundation. He has gathered the believers in church capacity, that they may labor unitedly, strengthening and building up one another in the faith. [Cf: RH 12-11-00 para. 15] p. 439, Para. 3, [1900MS].

"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." It is for our eternal interest to place the right material upon the right foundation. Christ is the great necessity for everyone. It will be to the peril of our souls that we mingle selfishness with the offering laid on the foundation. We are to lay upon it material that will do honor to God. The laborer for God is to do thorough work; his mind is to be pure and clean, free from all the cheapness represented as wood, hay, and stubble. The work of those who bring their offerings to God in humility and love, depending hour by hour on the grace of Christ to sanctify and cleanse from moral impurities, bears the impress of God, who estimates our work, not according to the outward appearance, but according to the heart purity brought into it. [Cf: RH 12-11-00 para. 16] p. 439, Para. 4, [1900MS].

In the work of character building, each person is responsible for the way in which he builds. There are many in our world who teach speculative theories, rather than the simple truths which Christ taught. Everyone will be tested, to see whether his conversion is real. The pure doctrines that are taught in faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching that is mingled with human philosophy can never satisfy. [Cf: RH 12-11-00 para. 17] p. 440, Para. 1, [1900MS].

It makes every difference what material is used in the character building. 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." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness, and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. 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. 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. By Mrs. E. G. White. [Cf: RH 12-11-00 para. 18] p. 440, Para. 2, [1900MS].

St. Helena, Cal., October, 1900.--Dear---: I can not at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain "Thus saith the Lord." When God sees that the work He has given me will not be refused, and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will cooperate with me in the last great work before us. [Cf: RH 12-11-00 para. 1] p. 440, Para. 3, [1900MS].

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah. There is, in this age of the world, a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things that were entirely contrary to the mind and will of God. [Cf: RH 12-11-00 para. 2] p. 440, Para. 4, [1900MS].

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work, without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: RH 12-11-00 para. 3] p. 440, Para. 5, [1900MS].

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this, the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. [Cf: RH 12-11-00 para. 4] p. 441, Para. 1, [1900MS].

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "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." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. [Cf:

RH 12-11-00 para. 5] p. 441, Para. 2, [1900MS].

There are, in the providence of God, particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to tender to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. [Cf: RH 12-11-00 para. 6] p. 441, Para. 3, [1900MS].

Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord. [Cf: RH 12-11-00 para. 7] p. 441, Para. 4, [1900MS].

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His. [Cf: RH 12-11-00 para. 8] p. 441, Para. 5, [1900MS].

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God. [Cf: RH 12-11-00 para. 9] p. 441, Para. 6, [1900MS].

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye

separate, . . . and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. [Cf: RH 12-11-00 para. 10] p. 442, Para. 1, [1900MS].

Hear the voice of God through the apostle Paul: "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." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. [Cf: RH 12-11-00 para. 11] p. 442, Para. 2, [1900MS].

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. [Cf: RH 12-11-00 para. 12] p. 442, Para. 3, [1900MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then He will tell you what to do next. [Cf: RH 12-11-00 para. 13] p. 442, Para. 4, [1900MS].

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God, before they can decide to move. We must become men and women of God's opportunity. I am indeed glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences. [Signed] Mrs. Ellen G. White. [Cf: RH 12-11-00 para. 14] p. 442, Para. 5, [1900MS].

Many parents fail to realize their God-given responsibility. They do not realize that the best missionary work they can do is to present to the world a well-disciplined, well-trained family. Upon such a family God looks with pleasure. [Cf: RH 12-18-00 para. 1] p. 442, Para. 6, [1900MS].

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, not leaving them to gather up their education as best they can. The youth should not be allowed to learn good and evil indiscriminately, the parents thinking that at some future time the good will predominate and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil which children learn may be eradicated after many years, but who would trust to this? If parents could be aroused to realize their fearful responsibility in the work of educating their children, they would devote more time to prayer and less to needless display. They would pray earnestly for divine aid in the training and education of their children. [Cf: RH 12-18-00 para. 2] p. 442, Para. 7, [1900MS].

The work of dealing with human minds requires careful study. The

susceptible, expanding mind of a child longs for knowledge. Parents should keep themselves well informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened and elevated by pure, strengthening food. But it is narrowed and debased by feeding upon that which is of the earth earthy. [Cf: RH 12-18-00 para. 3] p. 443, Para. 1, [1900MS].

Parents, you are the ones to decide whether the minds of your children shall be filled with pure, elevating thoughts, or with vicious sentiments. You can not keep their active minds unoccupied, neither can you frown away evil. Only by the inculcation of right principles can you exclude wrong thoughts. [Cf: RH 12-18-00 para. 4] p. 443, Para. 2, [1900MS].

Unless parents, by earnest, assiduous efforts, plant the seeds of truth in the hearts of their children, the enemy will sow the ground with tares. Good, sound instruction is the only preventive of the evil communications which corrupt good manners. Truth will protect the soul from the endless temptations that must be encountered. [Cf: RH 12-18-00 para. 5] p. 443, Para. 3, [1900MS].

Parents, your minds should be full of the truths of the Bible. Your memory should be stored with its inspiring examples and fascinating incidents, your hearts softened and subdued by its deep spiritual lessons. Then as you teach your children, they will catch the enthusiasm you feel. [Cf: RH 12-18-00 para. 6] p. 443, Para. 4, [1900MS].

Parents stand in the place of God to their children. Their will, when in harmony with the divine will, is to be respected, honored, and obeyed. Let not children feel at liberty to disregard the wishes of their parents. God has spoken decidedly on this point: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." There can be no safe departure from this injunction. The parent's will, when it is in harmony with the will of God, is to be law. [Cf: RH 12-18-00 para. 7] p. 443, Para. 5, [1900MS].

If parents work as they should for their children, they can not study nor imitate the fashions of the world. They can not take time for gossiping or aimless visiting. The mother who lives to please herself places herself in bondage to the enemy of truth and righteousness. [Cf: RH 12-18-00 para. 8] p. 443, Para. 6, [1900MS].

God says, Take this child and train it for me. Form its character in accordance with the divine model. Parents should realize that by God's appointment they are the guardians of their children, whom they are to bring up in the nurture and admonition of the Lord. They should look their responsibilities fairly and squarely in the face. Remember that association with those of lax morals and coarse characters will have a detrimental influence upon your children. Do not leave them to the evil plottings of the enemy. Guard them carefully. [Cf: RH 12-18-00 para. 9] p. 443, Para. 7, [1900MS].

The mother who has children to train and prepare for the heavenly mansions should not place her responsibilities upon some one else in

order that she may be a missionary. In her own home she can do the very highest kind of missionary work. Let her enter the school of Christ, that she may learn the lessons every mother needs to learn. Let her study Christ's way of dealing with minds. Let her seek to be a true mother, a queen in the household, guiding, controlling, counseling, putting all her tact and skill into her work. Let her study how to train her children so that they will develop into well-balanced, symmetrical men and women, useful to their fellow men, and prepared to shine in the courts of the Lord. If she does her work well, she will have the privilege of seeing her children serving God through the ceaseless ages of eternity. [Cf: RH 12-18-00 para. 10] p. 444, Para. 1, [1900MS].

There are some children who need more patient discipline and kindly training than others. Their unyielding traits of character were given them as a legacy, and they need much sympathy and love. But by persevering labor these wayward ones may be prepared for the work of the Master. They may possess undeveloped powers which, when aroused, will enable them to fill places far in advance of those from whom more has been expected. [Cf: RH 12-18-00 para. 11] p. 444, Para. 2, [1900MS].

Parents, if you have children with peculiar temperaments, do not, because of this, let the blight of discouragement rest upon their lives. Help them by your love and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character. [Cf: RH 12-18-00 para. 12] p. 444, Para. 3, [1900MS].

This principle should be carried out in the Church as well as in the family. The day of Judgment will show that those who have been faithful in helping the unpromising ones, so generally neglected, have many stars in their crown. Those who seem so defective may have valuable qualities, which need developing by patient love and untiring effort. Such ones often make the most successful missionaries; for they know how to help those who need help. Are the efforts made in behalf of these apparently one-sided ones of no avail?--No; no. When the right chord is touched, the response comes. Only eternity can make known the good accomplished by such efforts. When we see as we are seen, and know as we are known, we shall realize how God regards this work. [Cf: RH 12-18-00 para. 13] p. 444, Para. 4, [1900MS].

When parents become depressed and discouraged, let them not go to human beings for solace and sympathy. Let them rather take all their cares and perplexities to Jesus. By the wrong advice given by human beings, Satan leads men and women to bind upon themselves burdens grievous to be borne. Parents who listen to the advice of those that are not on the side of Christ will make a terrible failure of their work. They will fall an easy prey to the enemy's temptations. [Cf: RH 12-18-00 para. 14] p. 444, Para. 5, [1900MS].

Human help is as a broken reed; but Christ knew that human beings would be inclined to depend on this help. Therefore He lifted up His voice and cried, "Come unto me, . . . and I will give you rest." He understands every phase of character, and to those who seek His counsel He will give that wisdom which comes down from above. By Mrs. E. G. White [Cf: RH 12-18-00 para. 15] p. 444, Para. 6, [1900MS].

This is the holiday season. At this time large sums of money are spent for presents and in needless self-indulgence. Pride, fashion, and luxurious living swallow up immense sums which are worse than thrown away; for this needless use of means encourages prodigal expenditure, and often money is used in ways that injure health and endanger souls. [Cf: RH 12-25-00 para. 1] p. 445, Para. 1, [1900MS].

The question should come home to every heart, "How much owest thou unto my Lord?" He has granted us privileges and blessings without number; we are dependent on Him for every earthly favor, even for the breath of life; and now should not the bands of selfishness be broken, and the just claims of God and humanity be acknowledged? [Cf: RH 12-25-00 para. 2] p. 445, Para. 2, [1900MS].

God delivered His people Israel from bondage in Egypt. He brought them into their own land, and gave them a goodly heritage and sure dwelling places. And He asked of them a recognition of His marvelous works. The firstfruits of the earth were to be consecrated to Him, and given back as an offering of gratitude, an acknowledgment of His goodness to them. For they said: "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me." [Cf: RH 12-25-00 para. 3] p. 445, Para. 3, [1900MS].

Concerning these offerings the Lord said: "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you." They were to remember "the Levite, the stranger, the fatherless, and the widow." This was a standing requirement. [Cf: RH 12-25-00 para. 4] p. 445, Para. 4, [1900MS].

The Lord calls for gifts and offerings, and He claims the tithe also. He says: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Strictly, honestly, and faithfully, if possible without any failure, the tithe is to be brought to the treasury of God. With it His faithful messengers are to be sustained, as they go out to communicate the light of His word to those who are in darkness. [Cf: RH 12-25-00 para. 5] p. 445, Para. 5, [1900MS].

"This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in His ways, and to keep His statutes, and His commandments, and His judgments, and to hearken unto His voice." This is not the voice of man; it is the voice of Christ from the infolding pillar of cloud. Read carefully all of Deuteronomy 26, also chapters 27 and 28; for here are stated plainly the blessings of obedience. [Cf: RH 12-25-00 para. 6] p. 445, Para. 6, [1900MS].

These directions, which the Lord gave to His people, express the

principles of the law of the kingdom of God, and they are made specific, so that the minds of the people may not be left in ignorance and uncertainty. These scriptures present the never-ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. The message has not grown weak because of age. God's claims are just as binding now, just as fresh in their importance, as God's gifts are fresh and continual. [Cf: RH 12-25-00 para. 7] p. 446, Para. 1, [1900MS].

Lest any should forget these important directions, Christ has repeated them with His own voice. He calls His followers to a life of consecration and self-denial. He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." This means what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ. [Cf: RH 12-25-00 para. 8] p. 446, Para. 2, [1900MS].

While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers. In every family this work should be done. It requires tact and method, but it will be the best education the children can receive. And if all the little children would present their offerings to the Lord, their gifts would be as little rivulets, which, when united and set flowing, would swell into a river. [Cf: RH 12-25-00 para. 9] p. 446, Para. 3, [1900MS].

The Lord looks with pleasure upon the little children who deny themselves that they may make an offering to Him. He was pleased with the widow who put her two mites into the treasury, because she gave with a willing heart. The Saviour thought her sacrifice in giving all that she had of more value than the large gifts of the rich men, who made no sacrifice in order to give. And He is glad when the little ones are willing to deny self that they may become laborers together with Him who loved them, and took them in His arms and blessed them. [Cf: RH 12-25-00 para. 10] p. 446, Para. 4, [1900MS].

Christ counted it essential to remind His people that obedience to the commandments of God is for their present and future good. Obedience brings a blessing, disobedience a curse. Besides, when the Lord in a special manner favors his people, He exhorts them publicly to acknowledge His goodness. In this way His name will be glorified; for such an acknowledgment is a testimony that His words are faithful and true. [Cf: RH 12-25-00 para. 11] p. 446, Para. 5, [1900MS].

Our offerings are not accepted of God unless they are presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweetsmelling savor. The children of Israel might have given all their substance; but had it been given in a spirit of self-sufficiency or pharisaism, with the feeling that God was indebted to them, and for this reason had bestowed upon them the favors they had received at His hand, their offerings would have been rejected, utterly contemned of God. [Cf: RH 12-25-00 para. 12] p. 446, Para. 6, [1900MS].

Christ has shown the estimate He places upon the human soul by giving

himself up to a life of self-denial and pain and to a cruel death. He is soon coming again, and we have but a short time in which to show that we appreciate the redemption that He, with His own blood, has purchased for us and for others. Many lands that have never heard the truth are yet to hear it, and to become vocal with the praise of God. If the Church of God will now use all her talents of means and influence, the work may be carried forward gloriously in these "regions beyond." [Cf: RH 12-25-00 para. 13] p. 447, Para. 1, [1900MS].

Let all at this time consider the question, "How much owest thou unto my Lord?" By Mrs. E. G. White [Cf: RH 12-25-00 para. 14] p. 447, Para. 2, [1900MS].

August 13, 1900. H-121-1900--Sunnyside, Cooranbong, New South Wales, Dear Brother and Sister Haskell,--These cold mornings I am unable to write much, but will write a few lines to you. Since the cold weather has come I have not been as well as I could wish, but if I do not attempt to write much or to speak long I get along very well. [Cf: 1888 Mtl. p. 1706 para. 01] p. 447, Para. 3, [1900MS].

I received a letter from Brother Irwin stating that Dr. Kellogg has at last taken his position against Sister White, because she does not sustain him in the work he has carried to such extremes. John Wessels went to America and took his position fully with Dr. Kellogg. He has made statements in regard to our work and our surroundings in Cooranbong which have no foundation in truth. He has proved himself and thus the matter stands. It seems to be Minneapolis acted over again in Battle Creek. John Wessels carried the news that W.C. W. and A.G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W.C.W. secretary, also president of the Foreign Mission Board. There is not one thread of truth in these statements. Such a plan has never been so much as thought of. [Cf: 1888 Mtl. p. 1706 para. 02] p. 447, Para. 4, [1900MS].

W.C.W. has felt very strongly, that under no circumstances should we locate in Battle Creek or East of the Rocky Mountains. Our position must be near the Pacific Press. We have planned to go into the country, in or near Fruitvale, so that we might have no connection with any duties or offices that would demand our attention. Here we hope to complete the book-making we now contemplate. We had gotten a good hold upon it here, but have not completed the work in hand because of our plan to leave this country the last of August. Willie was very loth to leave so soon, but it was my decided judgment that we must reach America before winter, since the change of climate at that time would be most trying to me at my age. So you can see that our plans were made not to get anywhere near a school or under the shadow of an office where our time and strength might be consumed as they have been in this new portion of the Lord's vineyard. We must be within ten or fifteen miles of the Pacific Press. [Cf: 1888 Mtl. p. 1707 para. 01] p. 447, Para. 5, [1900MS].

I had proposed that we occupy our home in Healdsburg. The fruit season would give us all the fruit we need. But W.C.W. objects. He thinks that we should not be near any school. This has been a problem for us to settle, and I have not yet fully decided not to go into our home at Healdsburg. But we will know better what to do when we reach Oakland and have opportunity to look about. [Cf: 1888 Mtl. p. 1707 para. 02]

p. 447, Para. 6, [1900MS].

Be assured that we do not leave this field willingly. We intend to return as soon as it seems that God wills it. The climate agrees with me, and the hearts of the people are with my heart. I am loth, very loth, to leave at this time, when the sanitarium is going up and we are so much needed here. But I have sold my farm and all my farming implements, my furniture, and the stock and goods required on the place,--cows, horses, carriages. This is a great relief to us, although things are sold at considerable reduction. But I shall not have them to worry about. [Cf: 1888 Mtl. p. 1707 para. 03] p. 448, Para. 1, [1900MS].

I write you these particulars that you may see what our plans are in reference to our future work. My writings must be put in print as soon as possible, and we must be within ten or twenty miles of the publishing house, where the trams can take the workers quickly to and from the office. [Cf: 1888 Mtl. p. 1708 para. 01] p. 448, Para. 2, [1900MS].

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned. But they are just as true as were the reports that were sent over from Healdsburg to Battle Creek to Elder Butler, in regard to plans that were to be worked up and prosecuted in Minneapolis. We do not worry. The cause is the Lord's; He is on board the ship as chief director, and he will guide our bark into port. Our Master can command the winds and the waves. We are only his workers, to obey orders; what he saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends his richest endowments of reason and reasoning to a people he loves, and who keep his commandments. He has by no means forsaken his people who are working in his lines. God is seeking to make his church the continued incarnation of Christ. The gospel ministers are the under-shepherds, Christ is the divine shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's word in their purity. The Bible is to be followed implicitly. [Cf: 1888 Mtl. p. 1708 para. 02] p. 448, Para. 3, [1900MS].

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on, without leaving off one piece. The word of God and his down-trodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be

brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way into notice, to supplement if possible the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. [Cf: 1888 Mtl. p. 1709 para. 01] p. 448, Para. 4, [1900MS].

The word of God in his law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice. [Cf: 1888 Mtl. p. 1710 para. 01] p. 449, Para. 1, [1900MS].

The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angels that follow the third, the second time proclaiming the fall of Babylon. [Cf: 1888 Mtl. p. 1710 para. 02] p. 449, Para. 2, [1900MS].

We are to give the message, "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. . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds. [Cf: 1888 Mtl. p. 1711 para. 01] p. 449, Para. 3, [1900MS].

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not

fitted by experience, men who do not take deep views of Bible truth. [Cf: 1888 Mtl. p. 1711 para. 02] p. 449, Para. 4, [1900MS].

Many suppose that appearance and style and pretence are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. Our work is to win men to belief of the truth, win by preaching and by example, also by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and the love and life of the soul. [Cf: 1888 Mtl. p. 1711 para. 03] p. 450, Para. 1, [1900MS].

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people, but for the favor of God, men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers. [Cf: 1888 Mtl. p. 1712 para. 01] p. 450, Para. 2, [1900MS].

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand." The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon other minds. Therefore God's own method of advancing the gospel in his dominion are met by great opposition from the whole synagogue of the Satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete. [Cf: 1888 Mtl. p. 1712 para. 02] p. 450, Para. 3, [1900MS].

After Breakfast. All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly, upon me as I wrote. [Cf: 1888 Mtl. p. 1713 para. 01] p. 450, Para. 4, [1900MS].

I shall try to place myself in the hands of the Lord moment by moment.

I realize that the wisdom of man is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and his church, and on the other will be the destruction of Satan and his followers. Time will be the only sure revealer of God's plan. In every action God looks at the heart. No external arrangements in conformity with the world, to secure its friendship, can be made without positive danger of transgressing God's holy precepts. Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." O that our physicians and ministers and church members may see this matter in its true bearing. O that they may exalt the Lord God, and let him be their fear and their dread. [Cf: 1888 Mtl. p. 1713 para. 02] p. 451, Para. 1, [1900MS].

Nov. 1, 1900-7--B-139-1900--St. Helena, California, Oct. 24, 1900. To the Officers of the General Conference,--Dear Brethren,--I have received a letter from Dr. Kress, written from Vancouver. He has written plainly, and seems to think it a very great mistake to hold the General Conference in Oakland. Before Brother Irwin left here, I plainly stated my ideas to him regarding this. [Cf: 1888 Mtl. p. 1714 para. 01] p. 451, Para. 2, [1900MS].

For the sake of the cause of God it is my duty to say that the reports made to you by _____, that Eld. Daniells was to be President of the General Conference in the place of Elder Irwin, and that W. C. White was to occupy a prominent position on the Foreign Mission Board, are most surprising falsehoods. Such a thought never entered our minds, and we have never said anything to cause such a report to be circulated. All my workers and W. C. White himself understand that in leaving Australia W. C. W. laid off every official duty that he might help me in my book work. I employ him as my general helper in this work. [Cf: 1888 Mtl. p. 1714 para. 02] p. 451, Para. 3, [1900MS].

An old cottage on my place is being fitted up as an office. In this there will be four rooms which can be occupied by my workers. We hope soon to get out some books which have been in a state of preparation for some time. [Cf: 1888 Mtl. p. 1714 para. 03] p. 451, Para. 4, [1900MS].

I am now located in the Pratt house under the hill on which the Retreat stands. The manifest working of the power of God in this matter is a cause of great thankfulness. Here I am retired from the strife of tongues. I decided that I could not make my home in Battle Creek, Healdsburg, or Oakland; and we made up our minds to wait and watch and pray for guidance as to where we should locate. It was a great surprise to us when this place was brought to our notice, and we saw plainly the hand of God in it. I was softened and subdued in spirit at the thought that God had selected this place for me, and I no longer questioned my duty in the matter of location. We acknowledge the unexpected interposition of Providence in our behalf under the most depressing circumstances. Light has shone amid uncertainty, and we now rejoice in certainty and in the peace of God. We do not doubt that God was the

primary mover in the matter of our location, and may it be said of us as of the disciples, "They glorified God." The Lord has placed us here, and we will praise him. We are thankful to be away from the din and confusion of the battle. We would not place ourselves where we would become the sport of Satan's inventions. [Cf: 1888 Mtl. p. 1715 para. 01] p. 451, Para. 5, [1900MS].

I shall not now relate the way in which the Lord will work in the future crisis, because the way is not prepared for me to do this. The Lord will fit men, women, and, yes, and even children, as he did Samuel, for his work, making them the repositories of sacred truth. He who never slumbers or sleeps watches over each one, selecting their spheres of labor in his broad missionary field. The last message of mercy is to be given to the world by the proclamation of gospel truth. All heaven is watching the aggressive warfare which God's servants are carrying forward under apparently discouraging circumstances. New conquests over the opposing elements of the world, over idolatry and heathenism, are being achieved. New honors are being won as the Lord's workers rally round the banner of the Redeemer, and raise the standard of truth. To the faithful ones, who learn of God, precious gifts are being imparted, that they may become laborers together with God, connecting the church here below with the church in heaven. All the angelic messengers are at the service of the humble, believing ones on earth; and as the redeemed army here below sing their songs of praise, the choir above join with them in their thanksgiving, ascribing praise to God and to Jesus, the Son of God. [Cf: 1888 Mtl. p. 1715 para. 02] p. 452, Para. 1, [1900MS].

Let me tell you that I am not to pass again over the ground which I passed over at Minneapolis. I am not to be in the midst of scenes of contention and strife. I would most gladly bear my testimony to many thousands of people, but there are those who would not understand the message God has given me to bear. They have not been drinking deeply at the fountain of life, and they would not understand my words any more clearly than they have understood my writings. They have a work to do in preparing themselves for the messages which may come to them when they are ready. [Cf: 1888 Mtl. p. 1716 para. 01] p. 452, Para. 2, [1900MS].

I do not refuse to go to Battle Creek if the Lord indicates that it is my duty to go. But I may not be present at the General Conference if it is held in Battle Creek, or even if it is held in Oakland. I have a great and most solemn work before me in preparing for publication the writings which till now have been merely private testimonies, to be laid away in a drawer, with no heed paid to their instructions. Should I now attend a Conference at Battle Creek or in any other place, and bear the clear cut testimony I would have to bear, there would be cavilling over the instruction given, as there has been over the written testimonies. There would be great blindness of heart, and a disposition to misapply truth. Poor unconsecrated souls would be brought into even greater danger and peril than they are in now. [Cf: 1888 Mtl. p. 1717 para. 01] p. 452, Para. 3, [1900MS].

Those who have not profited by the books, written as God has impressed me by his Spirit to write, would not be any more inclined to profit by the spoken testimony. [Cf: 1888 Mtl. p. 1717 para. 02] p. 452, Para. 4, [1900MS].

God has been greatly dishonored by the spirit which has led men to present matters in a false light. They have received evidence piled upon evidence, and have had all the light that will come to them in regard to the work given me of God. Until their understanding is sanctified, God will not be glorified by my placing before them the precious, sacred things he has given me. I therefore feel no call to meet with you at Battle Creek, where the enemy has been permitted to take possession of minds and hearts, leading them to deceive themselves and others. I have felt deep humiliation of soul as I have been led to understand the treatment of the light given me for the people. I will visit the churches, but I am not called upon to place myself where I will be subject to unsanctified speeches. To many souls all that I might do or say would be worse than lost. I will embrace every opportunity to work for those who are in the darkness of error, who have never heard the truth. I will attend meetings where I can talk with those who have never had the light to reject. [Cf: 1888 Mtl. p. 1717 para. 03] p. 453, Para. 1, [1900MS].

It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends; for afterwards I hear, Sister White said this, or, Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. I am warned to beware of those who although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. They do not work with Jesus, revealing his meekness and lowliness. [Cf: 1888 Mtl. p. 1718 para. 01] p. 453, Para. 2, [1900MS].

I fear that I cannot accomplish anything in the General Conference, unless it costs me too much, by speaking words to ears unsanctified and hearts unconverted, to men who know the truth, but do not obey it. I am sustained and greatly blessed when speaking to those who have not heard the truth. When doing missionary work among unbelievers, I am always receiving grace and power from God to give back to him. [Cf: 1888 Mtl. p. 1719 para. 01] p. 453, Para. 3, [1900MS].

Christ commissioned his disciples, "Go ye into all the world, and preach the gospel to every creature." What then? "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall 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." [Cf: 1888 Mtl. p. 1719 para. 02] p. 453, Para. 4, [1900MS].

There are a few who have felt the importance of the message, and who have solemnly taken up their appointed work, opening new fields instead of spending so much time in ventilating new theories in the churches. [Cf: 1888 Mtl. p. 1719 para. 03] p. 454, Para. 1, [1900MS].

When God's professed followers have an experimental knowledge of the truth, they will seek to fulfil the words of Christ. To his disciples the Saviour said, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law, and in the prophets, and in the psalms concerning me. Then opened he their understanding that they might understand the Scriptures." [Cf: 1888 Mtl. p. 1719 para. 04] p. 454, Para. 2, [1900MS].

This is the experience the Lord desires every Seventh-Day Adventist to gain. He desires them to understand the Scriptures so thoroughly that they will have a whole treasure house of knowledge from which to draw. Then they will be able to feed the flock of God with his Word. They will not think that they must bring forward some original theory in order to make their ministry successful. They will not think that they must hunt up tests new and odd and strange. These are sophistries which taste strongly of the dish, fables which have no power to sanctify, purify, and cleanse the soul from the uncleanness which sin brings in its train. [Cf: 1888 Mtl. p. 1720 para. 01] p. 454, Para. 3, [1900MS].

The teacher of the Word need on bended knees to seek for an understanding of the Scriptures. The workers in the Lord's vineyard need to draw continually from the Scriptures, not from the chambers of their imagination, sowing chaff among the wheat and making the chaff of more importance than the wheat, that they may secure glory for themselves. It is time that the men and women who have the Word of God in their hands rested not until the Holy Spirit gives them an understanding of the Word and works a reformation in their hearts. Then the movers in the proclamation of the last message of mercy for a fallen world will show that they are controlled by the Holy Spirit. [Cf: 1888 Mtl. p. 1720 para. 02] p. 454, Para. 4, [1900MS].

Truth, Bible truth, this is what the people need. They need none of the inferior tests which have been manufactured by men and attached to the truth as a part of it. These tests weaken those who believe them. We have a work to do of no inferior order. On our knees we are to claim the promises of God's word, asking that we may receive pure, unadulterated truth, and that we may see the necessity of practicing this truth and living by every word that proceeds from the mouth of God. Then men and women will be converted to the truth. The hand of God will be recognized in the raising up of new churches, baptizing with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. These will need to be taught to gain an experience free from human sophistry. [Cf: 1888 Mtl. p. 1721 para. 01] p. 454, Para. 5, [1900MS].

Such missionary work will furnish the churches with a sure, solid foundation, a foundation having this seal, The Lord knoweth them that are his. God will be glorified in his people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify themselves or any human being, but will praise God as the Designer and Organizer of every holy, ennobling work. They not only profess to be believers, but are believers. They are sanctified by the truth; for truth acted as well as preached has a purifying influence upon the character. [Cf: 1888 Mtl. p. 1721 para. 02] p. 455, Para. 1, [1900MS].

In the home and in the church the true missionary for God is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is moulded according to the divine similitude. He understands and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." True missionary work leads those connected with it to bow before God in self-humiliation and in unfeigned gratitude to God for the past and present manifestation of his power. They hide self in Christ, praising and glorifying him as the One altogether lovely. [Cf: 1888 Mtl. p. 1722 para. 01] p. 455, Para. 2, [1900MS].

Christian missionary work is of great value to the home churches. By it the members, who know and believe the truth, are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, and labor with self-sacrificing zeal to send the truth to places nigh and afar off. Christian missionary work has a reflex influence upon the churches, an influence uplifting and sanctifying, demonstrating the importance of Christ's teaching in the sixth chapter of John. Christian missionary work has a salutary influence upon unbelievers; for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve him. God's truth, demonstrated by the working of grace in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world. [Cf: 1888 Mtl. p. 1722 para. 02] p. 455, Para. 3, [1900MS].

God desires his servants to be living examples of the purifying influence of the truth. He desires them in life and character to show its ennobling, elevating tendencies. They are to illustrate the excellence of the truth, raising the standard of Christian courtesy, Christian tenderness and love. With an intensity of effort they are to seek and save those who are perishing in sin. Let the heart yearn even to breaking over those who know not the truth. The minds of believers must not be centered upon themselves, investigating every different feeling and writing to others for an explanation. Let them go to work and forget self in the loving desire to help perishing souls. Let them think and plan and act for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should work for others. This is Christian usefulness. We all need to show a holy dependence on our heavenly Father. Devout dependence upon God, sanctification of spirit, earnestness in service, this distinguishes between those who serve God and those who serve him not. We who believe are to illustrate in our lives the excellence of the life of Christ. Church members are to arise and shine amid the moral darkness of the world. If we are united to the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a universal blessing. [Cf: 1888 Mtl. p. 1722 para. 03] p. 455, Para. 4, [1900MS].

We are called upon to show a hallowed patriotism, to reveal the attributes of Christ in the home and in the church. Let all seek to manifest the benevolence of Christ. He gave his life to save a fallen world, and shall Christians, those who claim to be his representatives on earth, ever remain weak and inefficient? God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. We are laid under the most solemn obligations, to furnish in Christians

missions a grand illustration of the principles of the kingdom of God. The church is to be active in its working as an organized body to diffuse the influence of the cross of Christ, working for those nigh and afar off. Under God all who will eat the flesh and drink the blood of the Son of God will be registered in the courts above, "Laborers together with God: ye are God's husbandry: ye are God's building." Controlled by the great Designer, they reveal what human beings can be when they wear the yoke of Christ, learning his meekness and lowliness. [Cf: 1888 Mtl. p. 1723 para. 01] p. 456, Para. 1, [1900MS].

It is because so many of God's professed followers seek to be first that they cannot be trusted. Were they humble men, willing to be instructed and taught by God, they would be a power in showing the world the influence of truth upon the human character. Those who work in Christ's lines, never seeking to exalt self, will reveal steady progress and constant activity in missionary enterprises. They will not be satisfied unless church is added to church. Church members are not to center themselves in certain localities, forgetting that the Lord's vineyard is to be worked. They are to make aggressive warfare, planting the standard of truth in new places. God expects those in his service to contend earnestly for the faith once delivered to the saints. [Cf: 1888 Mtl. p. 1724 para. 01] p. 456, Para. 2, [1900MS].

Ms. 87, 1900--Oakland, California--Cir. 1900--The Law in Galatians--I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. [Cf: 1888 Mtl. p. 1725 para. 01] p. 456, Para. 3, [1900MS].

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy. [Cf: 1888 Mtl. p. 1725 para. 02] p. 456, Para. 4, [1900MS].

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ--in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us. [Cf: 1888 Mtl. p. 1725 para. 03] p. 456, Para. 5, [1900MS].

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do

the smallest action in disobedience to God's requirement. [Cf: 1888 Mtl. p. 1725 para. 04] p. 457, Para. 1, [1900MS].

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. [Cf: 1888 Mtl. p. 1726 para. 01] p. 457, Para. 2, [1900MS].

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the 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." [Cf: 1888 Mtl. p. 1726 para. 02] p. 457, Para. 3, [1900MS].

When he sees in Christ the embodiment of infinite and disinterested love, and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing. [Cf: 1888 Mtl. p. 1726 para. 03] p. 457, Para. 4, [1900MS].

Ms 43, 1901--A Call to Reconsecrate, Reorganize, and Advance--I would prefer not to speak today, though not because I have nothing to say. I have something to say. The state of things that has existed in the conference is not clearly understood by some who occupy positions in the conference or by others who bear responsibilities in other lines of the work. [Cf: 1888 Mtl. p. 1727 para. 01] p. 457, Para. 5, [1900MS].

The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down. [Cf: 1888 Mtl. p. 1727 para. 02] p. 457, Para. 6, [1900MS].

Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men. We are not reaching the high standard which, with the great and important truth we are handling, God expects us to reach. [Cf: 1888 Mtl. p. 1727 para. 03] p. 457, Para. 7, [1900MS].

Over and over again men have said, "The voice of the conference is the voice of God; therefore everything must be referred to the conference. The conference must permit or restrict in the various lines of work." As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the entrances to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. [Cf: 1888 Mtl. p. 1727 para. 04] p. 457, Para. 8, [1900MS].

We have heard much about everything moving in the regular lines. When we see that the "regular lines" are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know

that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing houses, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening. [Cf: 1888 Mtl. p. 1728 para. 01] p. 458, Para. 1, [1900MS].

I have been shown the fields which should have been opened in America. But where in California or Michigan, the two great centers of the work, is aggressive work being done? Where is seen the wrestling in new fields? [Cf: 1888 Mtl. p. 1728 para. 02] p. 458, Para. 2, [1900MS].

God desires that His work shall be a rising, broadening, enlarging power. But the management of the work is becoming confused in itself. Not that anyone wishes to be wrong or to do wrong, but the principles are wrong. These principles are so foreign to God's principles that God cannot bless those who work upon them. What must be done is to bring in other minds. Those who have been at work in the same channels for years have been discouraged and confused. We cannot entrust to such as these the tremendous responsibilities which are now to be handled. [Cf: 1888 Mtl. p. 1728 para. 03] p. 458, Para. 3, [1900MS].

Instruction has constantly been given as to the sacred, elevating, ennobling principles which should control in our institutions. The interests of the General Conference and all that concerns the handling of the work require minds that are controlled by the Holy Spirit. Unless those who have charge of the work give evidence that they are controlled by the Holy Spirit, unless they give evidence that they receive power from God to impart to the responsibilities with which they are connected, a change should be made without delay. [Cf: 1888 Mtl. p. 1729 para. 01] p. 458, Para. 4, [1900MS].

God forbid, brethren, that this conference should close as our conferences have closed in the past, with the same management, the same tone, the same order. The Lord wants those who have a knowledge of the truth to come to their senses. He wants them to arouse. It is time for us to arise and shine because our light has come, and the glory of the Lord has risen upon us. If we are not going to do this, we might just as well close our conference today as later. [Cf: 1888 Mtl. p. 1729 para. 02] p. 458, Para. 5, [1900MS].

From the light God has given me, everything connected with this conference is to be regarded as most sacred. Why? Because at this time the work is to be placed upon a proper basis. Wrong principles have been followed. For the last fifteen years wrong decisions have been made; and now God calls for a change. He wants in His work men of faith and capability, men who realize that there is a ladder for them to climb round by round, and that those who climb this ladder will finally step off it into the everlasting kingdom of our Lord and Saviour Jesus Christ. Let us move heavenward. Let every thread of selfishness that has been woven into the work be now cut out. [Cf: 1888 Mtl. p. 1729 para. 03] p. 458, Para. 6, [1900MS].

The work should stand 100 percent higher than it stands today. The satanic agencies are working with all their power to weaken and destroy us, and unless there is a waking up among the people of God, the enemy

will gain the victory. God calls upon us to arouse, to take hold of His work, and labor for time and for eternity. [Cf: 1888 Mtl. p. 1730 para. 01] p. 459, Para. 1, [1900MS].

Many are treading over and over again in the same ground. Our large churches ought to be turning out men who are educated and trained and disciplined, prepared to enter the Lord's vineyard; but what are they doing? The barren fields, specially in the South, are crying to God for help. These fields have scarcely been touched, notwithstanding the message that God has been giving for a number of years. [Cf: 1888 Mtl. p. 1730 para. 02] p. 459, Para. 2, [1900MS].

It is high time that this came to an end. Let the work be woven after the same pattern that it has in the past and it will finally come to naught. God calls for a decided change. Do not wait until the conference is over and then gather up the forces to see what can be done. Let us see what can be done now. Find out what power and intelligence there is that can be brought into the conference. Let all unite in taking hold of the work intelligently. This is what is needed. [Cf: 1888 Mtl. p. 1730 para. 03] p. 459, Para. 3, [1900MS].

Every institution should have a voice in the working of the cause in which [it has] an interest. God wants us to come to the place where we shall be united in the work, where the whole burden will not be laid on two or three men. Unless a change is made, Brother Irwin will soon be where he cannot work at all. He needs support. He has been in the work of wrestling so long that he must have a change or else he will break down. [Cf: 1888 Mtl. p. 1730 para. 04] p. 459, Para. 4, [1900MS].

We need men who will stand as true to principle as the needle to the pole. God will test the men who are given responsibilities in His work, and unless they show that they have a true idea of what Christlike principles are, He will remove them and put others in their place. God wants us to know what it means to work on the principles of heaven. He wants those in the office to know what it means for everyone to stand in his lot and place, obeying the words, "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" Peter 1:5-7 . Brethren, let us hang these words in the chambers of the mind. If we live on the plan here outlined, we "shall never fall; for so an entrance shall be ministered unto . . .[us] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" [verses 10, 11]. [Cf: 1888 Mtl. p. 1731 para. 01] p. 459, Para. 5, [1900MS].

God is in earnest with us. He has seen the close dealing, and it is contemptible in His sight. It leaves men where, if they do not change, they will never see the kingdom of God. They are as destitute of the nobility, the generosity, the tenderness, the compassion, the love of Christ, as the hills of Gilboa were destitute of dew and rain. They cannot be aroused to see their condition. Enough has been said, but it does not lead them to reform. The message from heaven is professedly accepted, but no change is made. This is what alarms me. I see that unless there is more tenderness, more compassion, more of the love of God, the blessing of heaven will be withdrawn. John knew what he was talking about when he said, "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first

works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, expect thou repent" [Rev. 2: 4, 5]. [Cf: 1888 Mtl. p. 1731 para. 02] p. 459, Para. 6, [1900MS].

We need to study what John has written about the love of God. This love has not been cultivated, and when it is not cultivated, the opposite attribute is developed. The love of God has not been manifested in our publishing houses. Those who have practiced sharp dealings have flattered themselves that they are keen businessmen, but they have been losing instead of gaining, and unless they change, their light will be removed. They fail to realize that it is for the interests of the institution with which they are connected for them to act nobly every time, to come up to the help of the Lord. God will never acquit us till His principles are followed in our institutions. [Cf: 1888 Mtl. p. 1732 para. 01] p. 460, Para. 1, [1900MS].

God means what He says. He calls for a change. The same things are being repeated, the same ideas followed, the same committees appointed. In a small section a king reigns, and all others are secondary, when there are other men who are better able to do the work, because they have not been working on narrow plans. [Cf: 1888 Mtl. p. 1732 para. 02] p. 460, Para. 2, [1900MS].

I feel intensely over this matter. I do not want to talk in this way. If you will melt under the tenderness of God, breaking your hearts before Him and placing yourselves where you will not mislead, you will see that He hates selfishness. When you bring selfishness into the management of His cause, it makes the crime one-hundred-fold greater. It makes God ashamed of you. [Cf: 1888 Mtl. p. 1732 para. 03] p. 460, Para. 3, [1900MS].

You are to be representatives of Jesus Christ, representatives of His character. You are to show that you are carrying out the living principles of heaven in every line of action. God will not accept your common fire. He wants you to use the sacred fire which He has kindled on the divine altar. It is His desire that this fire shall consume all commonness, all selfishness, all cheapness. These things must be purged from the men who are helping to prepare a people to stand in the last great conflict, which is just upon us. Self must be hid in Christ. When this is done, Christ will appear. Christ will be seen as the great Worker. [Cf: 1888 Mtl. p. 1733 para. 01] p. 460, Para. 4, [1900MS].

God desires the committees which have been handling the same things for so long, to be relieved of their command. They should have a chance for life, to see if they cannot get out of the rut into which they have fallen. I have no hope that they will do this without a thorough change, because the Spirit of God has been working with them yet the wrong, unreformed, is still there. [Cf: 1888 Mtl. p. 1733 para. 02] p. 460, Para. 5, [1900MS].

The Lord desires His Holy Spirit to come into this meeting. He declares that every vestige of sharpness in dealing must be removed, for He hates it. No sharpness is to be exercised toward His servants who are working for Him, bringing the tithe into the treasury that His cause may be sustained. God's treasury is to be supplied by the tithe, which is to be regarded as a sacred fund. It is God's, and it is to be liberally given, that the work may be sustained. Those in responsible

places are to act in such a way that the people will have firm confidence in them. These men should not be afraid to open to the light of day everything in the management of the work. [Cf: 1888 Mtl. p. 1733 para. 03] p. 460, Para. 6, [1900MS].

When the cause was younger, my husband used to counsel with men who had sound judgment. The work was much smaller [then] than it is now, but he did not feel able to manage it alone. He chose counselors from among those bearing responsibility in all parts of the work. And, after counseling together, these men would go back to their work feeling a still greater responsibility to carry the work forward in right lines, to uplift, to purify, to solidify, so that the cause of God might move forward in strength. [Cf: 1888 Mtl. p. 1734 para. 01] p. 461, Para. 1, [1900MS].

We should be filled with joy and gladness to think that God has given us the privilege of being co-laborers with Him. We may have all the power which God has pledged Himself to give us when we consecrate ourselves to Him. In heaven the pledge was made that all the facilities and riches of heaven would be imparted to every sincere, faithful worker who feels his entire dependence upon God. [Cf: 1888 Mtl. p. 1734 para. 02] p. 461, Para. 2, [1900MS].

When you leave God out of the question, and allow your hereditary and cultivated tendencies to come into your work, you are on very slippery ground. You are not making straight paths for your feet, but crooked paths. We cannot afford to do this. Our redemption cost too much. Christ laid aside His royal robe and kingly crown, and stepped down from His high command, in order that He, divinity and humanity combined, might make Himself a stepping stone whereby man might reach heaven. This He did that men might stand on vantage ground with God. His holiness imbues the life of everyone who eats the bread of life and drinks the water of salvation. He who receives and practices the words of Christ has eternal life. This life is in him, because he is in Christ. [Cf: 1888 Mtl. p. 1734 para. 03] p. 461, Para. 3, [1900MS].

How can the Lord bless those who manifest a spirit of "I don't care," a spirit which leads them to walk contrary to the light which the Lord has given them? But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what Lord God of Israel says, and then do what He commands. Christ said, "I must work the works of Him that sent Me." [Cf: 1888 Mtl. p. 1735 para. 01] p. 461, Para. 4, [1900MS].

We are to follow the principles God has laid down in dealing with one another; for we are the purchase of the blood of Christ. Think of it! The purchase of the blood of Christ! We cost His life. He was crucified for us, and yet those whom He desires to see standing next to heaven, giving unmistakable evidence that they are receiving the light of His glory, are walking in darkness. [Cf: 1888 Mtl. p. 1735 para. 02] p. 461, Para. 5, [1900MS].

It is not emotion that we need, but a living faith in the living word of a living Saviour, a Saviour who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He wants us to live His principles. But there are those in positions of responsibility who do not appreciate these principles. They have been tested and tried. A change must be made. Let them have an opportunity to get out into the field and see what it means to wrestle for the cause as some of God's servants have wrestled. Let them see what it means to build up the work, what it means to establish something out of nothing. Then they will understand that it is God's desire that His servants shall be linked together, that every part of His work shall be connected with every other part, all being joined together by the golden links of heaven. [Cf: 1888 Mtl. p. 1735 para. 03] p. 461, Para. 6, [1900MS].

There are to be no kings in our work, no man who will put out his hand and say to God's workmen, "You cannot go there; we will not support you if you go there." "We!" What have they to do with the supporting? Is the means of support theirs? The money comes from the people, and God has instructed me to tell those who are working in destitute fields to go to the people and tell them their necessity. They are to draw from the people means to build up the work in the field where they are. [Cf: 1888 Mtl. p. 1736 para. 01] p. 462, Para. 1, [1900MS].

There is a world to be warned. Are we to have committees which will bind about the work? As we look over the cities of America, where are the monuments for God? Where are the churches to glorify His name? I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work. The Lord will show that He will work with those who will work. He says, "Ye are laborers together with God." [Cf: 1888 Mtl. p. 1736 para. 02] p. 462, Para. 2, [1900MS].

My heart ached when I was in California. There are there young men laboring among the churches, but where is the power to open new fields? Where are those who will say, "We are not to stay with those who know the truth, but are to go to new fields"? There is a world to be saved, as far as men and women will yield to the claims of truth. The seeds of truth must be sown. "Lift up your eyes, and look on the fields," Christ said, "for they are white already to harvest." He wants us to see the condition of the field. And then you are to feel at ease and travel from place to place visiting the churches? No, no! God help you by giving you the spirit of the message, that you may yearn after souls and not let go until they are converted. This is the work God desires to see done, and till this spirit takes hold of every man and every conference, the work cannot go forward in power. The Lord desires His people to adopt the light on health reform, leading out in paths of self-denial and self-sacrifice. [Cf: 1888 Mtl. p. 1736 para. 03] p. 462, Para. 3, [1900MS].

Oh, how it has hurt me to have blocks thrown in my way in regard to this subject. Some have said, "Sister White eats cheese, and therefore we are at liberty to eat cheese." I have tasted cheese once or twice, but that is a different thing from making it an article of diet. Once when at Minneapolis, I sat down at a table on which there was some cheese. I was quite sick at the time, and some of my brethren told me

that they thought if I ate a little cheese, it might do me good. I ate a small piece, and from then it has been reported in large assemblies that Sister White eats cheese. [Cf: 1888 Mtl. p. 1737 para. 01] p. 462, Para. 4, [1900MS].

I have not had meat in my house for years. But do not give up the use of meat because Sister White does not eat it. I would not give a farthing for your health reform if that is what it is based upon. I want you to stand in your individual dignity and in your individual consecration before God, the whole being dedicated to Him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Cf: 1888 Mtl. p. 1737 para. 02] p. 462, Para. 5, [1900MS].

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong. [Cf: 1888 Mtl. p. 1738 para. 01] p. 463, Para. 1, [1900MS].

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen. [Cf: 1888 Mtl. p. 1738 para. 02] p. 463, Para. 2, [1900MS].

Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way. [Cf: 1888 Mtl. p. 1738 para. 03] p. 463, Para. 3, [1900MS].

The Lord desires that with the conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message. [Cf: 1888 Mtl. p. 1738 para. 04] p. 463, Para. 4, [1900MS].

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward. [Cf: 1888 Mtl. p. 1738 para. 05] p. 463, Para. 5, [1900MS].

Before I came to this conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than

there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the conference at all, because I knew that the exertion would be a terrible strain on me. [Cf: 1888 Mtl. p. 1739 para. 01] p. 463, Para. 6, [1900MS].

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings, for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being. [Cf: 1888 Mtl. p. 1739 para. 02] p. 463, Para. 7, [1900MS].

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an outpouring of the Spirit. Such things are more precious to me than gold or silver. [Cf: 1888 Mtl. p. 1740 para. 01] p. 464, Para. 1, [1900MS].

I want to say to you, for Christ's sake, unify. We cannot reform ourselves by putting our fingers on the wrongs of someone else. Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and He wants us to come into close connection with Him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius. [Cf: 1888 Mtl. p. 1740 para. 02] p. 464, Para. 2, [1900MS].

My brethren, let the Lord God of Israel in among you. Give Him room. Instead of manifesting hatred, manifest the love of God. God help us all to take a right position. [Cf: 1888 Mtl. p. 1740 para. 03] p. 464, Para. 3, [1900MS].

I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts. [Cf: 1888 Mtl. p. 1740 para. 04] p. 464, Para. 4, [1900MS].

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He

has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed. [Cf: 1888 Mtl. p. 1740 para. 05] p. 464, Para. 5, [1900MS].

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed [it] had there been an appreciation of the work that he is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How anyone can see this work, and not realize that God is working, is a mystery to me. [Cf: 1888 Mtl. p. 1741 para. 01] p. 464, Para. 6, [1900MS].

It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached. [Cf: 1888 Mtl. p. 1741 para. 02] p. 464, Para. 7, [1900MS].

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists; they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities. [Cf: 1888 Mtl. p. 1741 para. 03] p. 465, Para. 1, [1900MS].

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart. [Cf: 1888 Mtl. p. 1742 para. 01] p. 465, Para. 2, [1900MS].

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the Word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.-- Manuscript 43, 1901. (A talk presented by Ellen White in the Battle Creek College library, April 1, 1901.) [Cf: 1888 Mtl. p. 1742 para. 02] p. 465, Para. 3, [1900MS].

At this juncture Sister E. G. White, who was present, came forward, and spoke as follows:-- [Cf: 1888 Mtl. p. 1743 para. 01] p. 465, Para. 4, [1900MS].

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people. [Cf: 1888 Mtl. p. 1743 para. 02] p. 465, Para. 5, [1900MS].

The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth. [Cf: 1888 Mtl. p. 1743 para. 03] p. 465, Para. 6, [1900MS].

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is marvel to me that we stand in as much prosperity as we do to-day. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world. [Cf: 1888 Mtl. p. 1743 para. 04] p. 466, Para. 1, [1900MS].

In the thirty-first chapter of Exodus 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. [Cf: 1888 Mtl. p. 1743 para. 05] p. 466, Para. 2, [1900MS].

It is not for men in any part of the world, in any line of his work, to depart from God's principles in any business transaction. God wants the world to see that business can be carried on in accordance with the principles that mark the character of God in Christ. What are God's commandments?--They are the wall which is built round his people. There is to be no departure from his principles, no bringing in of worldly policy principles. No worldly customs or practices are to be brought in for this people who are to be representatives of Christ to follow. When we keep the commandments of God, we are in touch with God, and he is connected with us. [Cf: 1888 Mtl. p. 1743 para. 06] p. 466, Para. 3, [1900MS].

We read in the first chapter of first Peter: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of

God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." To gain this inheritance, you must be incorruptible and undefiled. You are not to be perverted in any way from the straight lines which God has laid down. [Cf: 1888 Mtl. p. 1743 para. 07] p. 466, Para. 4, [1900MS].

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." We are living in the last time. We are standing as it were on the very borders of the final conflict. [Cf: 1888 Mtl. p. 1743 para. 08] p. 466, Para. 5, [1900MS].

"Wherein ye greatly rejoice, though now for a season, if need be, 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." Think of this, brethren. Consider it. There are thoughtful men here and they need to think. [Cf: 1888 Mtl. p. 1743 para. 09] p. 466, Para. 6, [1900MS].

"Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." This is the standard that God wants us to reach. "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 God 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: 1888 Mtl. p. 1744 para. 01] p. 466, Para. 7, [1900MS].

Every soul in every Conference, in every part of the Lord's vineyard, has the privilege of knowing the truth. But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved. [Cf: 1888 Mtl. p. 1744 para. 02] p. 467, Para. 1, [1900MS].

"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; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." [Cf: 1888 Mtl. p. 1744 para. 03] p. 467, Para. 2, [1900MS].

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there

will not be another. We have been given an opportunity to get rid of every kind of rebellion. [Cf: 1888 Mtl. p. 1744 para. 04] p. 467, Para. 3, [1900MS].

"As he which hath called you is holy, so be ye holy in all manner of conversation." When you leave this meeting and go to your homes, be quick to hear and slow to speak. Keep yourselves under subjection to the Spirit of God. At the last Conference which I attended here, there was gossiping and controversy in every house. If the people had prayed instead of gossiping, if they had talked with God, the condition of things would have been very different. [Cf: 1888 Mtl. p. 1744 para. 05] p. 467, Para. 4, [1900MS].

Many of you have been educating yourselves to talk with human beings instead of talking with God. You have built up barriers against the principles which should have been carried into every part of the Lord's vineyard. [Cf: 1888 Mtl. p. 1744 para. 06] p. 467, Para. 5, [1900MS].

Slow to speak, slow to wrath. It only takes a word to fire up a man who has not made a practice of talking with God. This spirit is as contagious as the leprosy. One and another catch it, and thus dissension and strife and commotion are brought in. God is not in any of this work. Brethren, before we have finished, we shall know whether or not God is handling this Conference. [Cf: 1888 Mtl. p. 1744 para. 07] p. 467, Para. 6, [1900MS].

"As he which hath called you is holy, so be holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." You may be exalted to heaven as far as position is concerned, but position does not make the man. Do you obey the commandments of God? Are you one with God? Are you sanctified by the Spirit of God? Those who fill positions in the Conference must have the righteousness of Christ. This gives a man a power in his work. [Cf: 1888 Mtl. p. 1744 para. 08] p. 467, Para. 7, [1900MS].

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Do not exalt self. Christ has said, "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: 1888 Mtl. p. 1744 para. 09] p. 467, Para. 8, [1900MS].

"Pass the time of your sojourning hear in fear; forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold." If you depart from the principles that are to live through the eternal ages, and bring common things into God's service, he will scatter your work to the four winds. [Cf: 1888 Mtl. p. 1744 para. 10] p. 468, Para. 1, [1900MS].

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." There are those here that have traditions, and they stand just as the Pharisees stood. Notwithstanding they may say that unity and love, compassion and tenderness are correct principles, yet in their own line

of practice they cling to the old traditions. "You are to stand by the old traditions," they say. But what we want is God's traditions. We want to have the living principles of heaven brought into our lives. [Cf: 1888 Mtl. p. 1744 para. 11] p. 468, Para. 2, [1900MS].

You are redeemed by the precious blood of Christ, the Lamb without blemish and without spot. And what were you redeemed from? Let me read it again. "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 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"--it means everything whether you are bound up with God by the truth, or whether you are not. "Seeing ye have purified your souls in obeying the truth the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Think of this. [Cf: 1888 Mtl. p. 1744 para. 12] p. 468, Para. 3, [1900MS].

"Being born again." You see, if we do these things, we are born of the Spirit. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." We want you to do all these things. Here are men, sober and right-minded men, who are occupying influential positions on committees, and are handling sacred things, things connected with the service of God. These individuals have been called to bear responsibilities, to carry an influence in the work of God, and the work has been increasing, and ought to increase to fourfold of what it is. Some of those engaged in the work have their intelligence sanctified, and others are unsanctified, but everything will be revealed; for "by their fruits ye shall know them." [Cf: 1888 Mtl. p. 1744 para. 13] p. 468, Para. 4, [1900MS].

Now, whatever the work done by men in responsible positions, its character will be testified to by its fruits. In the office of publication, the light that God has given me for years is that those in positions of responsibility there are to gather in the youth, to talk to them, to train them for the Lord's service. Do not indulge a spirit of combativeness. Keep the unsanctified tongues under control. Do not blame and censure. Act just as you would want the overseers to act toward you were you in the position of these young people. God wants every individual in his service to represent him. [Cf: 1888 Mtl. p. 1744 para. 14] p. 468, Para. 5, [1900MS].

The men who have woven their own human passions into life and character, who have nurtured self all the way along, are not to think that they are qualified to deal with human minds. God wants every person to begin at home, and there live the Christ-life. In the church and in every business transaction a man will be just what he is in his home. If he submits to the Holy Spirit's guidance in the home, if he understands his responsibility to deal with minds there, then when in responsible positions he will pursue the same course. Remembering the tenderness of Christ toward him, he will manifest the same love and tenderness toward others. [Cf: 1888 Mtl. p. 1745 para. 01] p. 469, Para. 1, [1900MS].

All who are educated in the office of publication should see there exemplified the principles of heaven. I would rather lay a child of mine in his grave than have him go there to see these principles mangled and perverted. The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage, unless you manage in God's order. Are you under the control of God? Do you see your responsibility to him? If you do realize this responsibility, you will realize that you are to mold and fashion minds after the divine similitude; and then those in the different institutions here, who are being trained and educated to become workers, will work for God, to hold up the standard of righteousness. [Cf: 1888 Mtl. p. 1745 para. 02] p. 469, Para. 2, [1900MS].

O, my very soul is drawn out in these things! Men who have not learned to submit themselves to the control and discipline of God, are not competent to train the youth, to deal with human minds. It is just as much an impossibility for them to do this work as it would be for them to make a world. That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,--that is past. What we want now is a reorganization. We want to begin at the foundation, and to build upon a different principle. [Cf: 1888 Mtl. p. 1745 para. 03] p. 469, Para. 3, [1900MS].

The institution under the management of Dr. Kellogg has done a great work for the education of the youth. It has sent forth more workers in the cause in medical missionary gospel lines than any other agency I know of among our people throughout the world. And I ask, How have you treated the matter? Have you felt that you were to honor God by respecting and honoring the work that has been done in his name for the upbuilding of his cause. [Cf: 1888 Mtl. p. 1745 para. 04] p. 469, Para. 4, [1900MS].

The principles of health reform have been proclaimed by us as a people for thirty years. And yet there are among us ministers of the gospel and members of the church who have no respect for the light that God has given upon health reform. They eat as they please, and work as they please. God calls for a straight testimony to be given to those who claim to believe that we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve him not. God calls upon his people to put away self-pleasing. When in body, soul, and spirit they will dedicate themselves to God, his power will be revealed in a remarkable manner. Here are men who are standing at the head of our various institutions, of the educational interest, and of the Conferences in different localities and in different States. All these are to stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out. There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done. [Cf: 1888 Mtl. p. 1745 para. 05] p. 469, Para. 5, [1900MS].

There are those who always take a negative position. This counts nothing toward building up the work. What has been done here in Michigan? What has been done in America, in the fields that have needed

laborers and efficient helpers? I ask you what field where the people have never heard the truth, has been searched out and worked? Who has been preparing men to take hold of the field? And yet upon us rests the responsibility of fulfilling Christ's command, "Go ye into all the world, and preach the gospel to every creature." After Christ's baptism he preached the gospel to the cities that were round about. He was working and healing--the medical missionary work was bound up with the preaching of the gospel. I am so thankful for the medical missionary work, carried in gospel lines. It is to be taught, it is to be carried forward; for it is the very work that Christ did when on this earth. He was the greatest missionary the world ever saw. [Cf: 1888 Mtl. p. 1745 para. 06] p. 470, Para. 1, [1900MS].

You may say: "Why not, then, take hold of the work, and heal the sick as Christ did?"--I answer, You are not ready. Some have believed; some have been healed; but there are many who make themselves sick by intemperate eating or by indulging in other wrong habits. When they get sick, shall we pray for them to be raised up, that they may carry on the very same work again? There must be a reformation throughout our ranks; the people must reach a higher standard before we can expect the power of God to be manifested in a marked manner for the healing of the sick. [Cf: 1888 Mtl. p. 1745 para. 07] p. 470, Para. 2, [1900MS].

We talk of the Holy Ghost; we preach of the Holy Ghost; but we need to understand better what the office of the Holy Ghost is. We need to understand that we must co-operate with God in every sense or God can not co-operate with us. "We are laborers together with God." [Cf: 1888 Mtl. p. 1745 para. 08] p. 470, Para. 3, [1900MS].

According to the light that has been given me--and just how it is to be accomplished I can not say--greater strength must be brought into the managing force of the Conference. But this will not be done by intrusting responsibilities to men who have had light poured upon them year after year for the last ten or fifteen years, and yet have not heeded the light that God has given them. The word of God is to be our guide. Have you given heed to the Word? The Testimonies are not by any means to take the place of the Word. They are to bring you to that neglected Word, that you may eat the words of Christ, that you may feed upon them, that by living faith you may be built up from that upon which you feed. If you live in obedience to Christ and his word, you are eating the leaves of the tree of life, which are for the healing of the nations. [Cf: 1888 Mtl. p. 1745 para. 09] p. 470, Para. 4, [1900MS].

Here are the very words that we want to bring into our life practice. The men that have long stood in positions of trust while disregarding the light that God has given, are not to be depended upon. God wants them to be removed. He wants a new life element brought into the publishing institutions. There are those who have stood as managers and yet have not managed after God's order. Some have served on committees here and committees there, and have felt free to dictate just what the committee should say and do, claiming that those who did not carry out these ideas were sinning against Christ. When the power of God is manifest in the church and in the management of the various departments of his work, when it is evident that the managers are themselves controlled by the Holy Spirit of God, then it is time to consider that you are safe in accepting what they may say, under God. But you must

know that you are guided by the principles of the Word of the living God. The Great General of armies, the Captain of the Lord's host, is our leader. [Cf: 1888 Mtl. p. 1745 para. 10] p. 470, Para. 5, [1900MS].

The children of Israel thought that if they should have a king and be like the other nations, they would be a wonderful people. God directed his servant Samuel to tell them what would be the result if their desire were granted. He told them what kings would do. Nevertheless, they said, we will have a king to reign over us. They had a king, and to their sorrow they learned of how little avail was an earthly ruler when God went not forth with their armies. [Cf: 1888 Mtl. p. 1746 para. 01] p. 471, Para. 1, [1900MS].

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in a little circle of authority he would receive no help. But God means that his workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, he would open the way before them. Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, "Your prayers and alms have come up as a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter, who lodges with one Simon a tanner." And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men. [Cf: 1888 Mtl. p. 1746 para. 02] p. 471, Para. 2, [1900MS].

Our God knew about the Ethiopian who was in his chariot studying the prophecy of Isaiah concerning Christ, and he sent Philip to meet that Ethiopian, and the Ethiopian asked him to come and sit in his chariot, and there Philip proclaimed the truth to him more fully. And he said, Here is water; what doth hinder me to be baptized? And he was led down and baptized, because he believed on the Lord Jesus Christ. [Cf: 1888 Mtl. p. 1746 para. 03] p. 471, Para. 3, [1900MS].

The Lord enters into every house, into every office, into every room, where his work is done. Angels of God are passing and repassing through these offices, and there is a record kept of everything that is done in these places. By this record the workers are to be judged. "By thy words thou shalt be justified, and by thy words thou shalt be condemned;" every word and action. God is watching, and every one will be rewarded according as his works have been. [Cf: 1888 Mtl. p. 1746 para. 04] p. 471, Para. 4, [1900MS].

The time has come when this people are to be born again. Those that

have never been born again, and those that have forgotten that they were purged from their old sins, and can not see afar off, and have practiced their old habits of talking, prejudicing others, hindering the work, and being generally in the way of its advancement, would better be converted. God wants you to be converted, and may he help, that this work may go forward. He is a power for his people when they come into order. There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary. Let every one of you go home, not to chat, chat, chat, but to pray. Go home and pray. Talk with God. Go home and plead with God to mold and fashion you after the divine similitude. [Cf: 1888 Mtl. p. 1746 para. 05] p. 471, Para. 5, [1900MS].

Let us right here at this meeting see that the converting power of God is essential. If we will take hold of the Master, take hold of all the power he has given us, the salvation of God will be revealed. Let me tell you that the sick will be healed when you have faith to come to God in the right way. We thank God that we have the medical missionary work. Wherever we carry the gospel, we can teach the people how to take care of themselves. This is our pioneer work. The medical missionary work gives us access to places where otherwise we could not enter, where the people would not give us a hearing. We have been in the field. We have been over the ground. We know what this means. [Cf: 1888 Mtl. p. 1746 para. 06] p. 472, Para. 1, [1900MS].

There are places in the South to be worked. God will help us all to act our part if we will only have the spirit of self-denial and self-sacrifice. In the name of the Lord we call for men to build up and strengthen this work; but they themselves need to be built up in the most holy faith, that they may work in the different Conferences, that there may be a healthy, holy influence circulating through each Conference, and that there shall be a supply in any case where God calls for men to enter missionary fields. There is a great work to be done, and my heart is panting and longing for the salvation of souls. [Cf: 1888 Mtl. p. 1746 para. 07] p. 472, Para. 2, [1900MS].

God wants us to love one another. He says, "By this shall all men know that ye are my disciples, if ye have love one to another," "as I have loved you; that ye also love one another." This is the new commandment. It was new because Christ had not, before it was spoken, given the evidence of how much he loves us. "As I have loved you,"--that makes it a new commandment. He wants you to consider his love, manifested in dying for our sinful race; and consider what you can do in order to extend the knowledge of that love. Every believer in the truth has a relation to another soul, and that soul to still another, and through these lines of influence we may extend the blessings of God's grace. Thus we may diffuse heaven's atmosphere in place of the malarious atmosphere which has surrounded so many souls; and by means of which God's work has been hindered and his name dishonored. [Cf: 1888 Mtl. p. 1746 para. 08] p. 472, Para. 3, [1900MS].

Brethren, remember that you are dealing with sacred things. Again I urge you to go home and pray. I have many things as they were written out in my diary ten years ago; I shall have these things copied that I may read them to you. I shall read you what God expects of his people, who believe the grandest truth ever given to our world. We have a whole treasure house of truth, and if you will become familiar with the truth

while here, you can bring from the treasure house things new and old, and you will be able to help the people wherever you may go. [Cf: 1888 Mtl. p. 1746 para. 09] p. 472, Para. 4, [1900MS].

In this city there are many in the school, many in the publishing house, and many training for the medical missionary work. And on every hand there is work to be done. There is work in the regions right around us, and a wide field for work in the regions beyond. God help us to stand prepared for the battle, having on the whole armor, and our feet shod with the preparation of the gospel of peace. That is what you need. Be at peace among yourselves. When you do that, you are educating character. You are forming characters for the future, immortal life. I want to have a home with the blessed, and I want you to have a home there. I want to work in harmony with you, and I want that every one who has an impetuous temper, that will flare up and lead him to act like a frantic man--I want him, as he begins to speak in this way, to remember Christ, and sit right down and hold his peace. Say not a word. [Cf: 1888 Mtl. p. 1747 para. 01] p. 472, Para. 5, [1900MS].

God help us to restrain our tongues. The voice is a precious talent, and it is to be used to a purpose. It is not lent to you that you may swear; but every one, who gives way to an unholy temper might just as well swear. God help us to submit to Jesus Christ, and to have his power right here and now. [Cf: 1888 Mtl. p. 1747 para. 02] p. 473, Para. 1, [1900MS].

Mrs. E. G. White: I have been given light all along the way in regard to the workings of the cause, and last night some things in regard to the medical missionary work were brought more especially before me. [Cf: 1888 Mtl. p. 1748 para. 01] p. 473, Para. 2, [1900MS].

When health reform was first brought to our notice, about thirty-five years ago, the light presented to me was contained in this scripture. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garments 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. 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." [Cf: 1888 Mtl. p. 1748 para. 02] p. 473, Para. 3, [1900MS].

In the light given me so long ago, I was shown that our own people, those who claimed to believe the present truth, should do this work. How were they to do it? In accordance with the directions Christ gave his twelve disciples, when he called them together, and sent them forth to preach the gospel. "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. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as

ye go, 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." [Cf: 1888 Mtl. p. 1749 para. 01] p. 473, Para. 4, [1900MS].

In the light given me so long ago, I was shown that intemperance would prevail in the world to an alarming extent, and that everyone of the people of God must take an elevated stand in regard to reformation in habits and practices. At that time I was eating meat two or three times a day, and I was fainting away two or three times a day. The Lord presented a general plan before me. I was shown that God would give to his commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress. [Cf: 1888 Mtl. p. 1749 para. 02] p. 473, Para. 5, [1900MS].

Then, in after years, the light was given that we should have a sanitarium, a health institution, which was to be established right among us. This was the means God was to use in bringing his people to a right understanding in regard to health reform. It was also to be the means by which we were to gain access to those not of our faith. We were to have an institution where the sick could be relieved of suffering, and that without drug medication. God declared that he himself would go before his people in this work. [Cf: 1888 Mtl. p. 1749 para. 03] p. 473, Para. 6, [1900MS].

Well, the work has been steadily increasing. The way was opened for our churches to take hold of it. I proclaimed health reform everywhere I went. At our camp meetings I spoke on Sunday afternoons, and I proclaimed the message of temperance in eating, drinking, and dressing. This was the message I bore for years before I left for Australia. [Cf: 1888 Mtl. p. 1749 para. 04] p. 474, Para. 1, [1900MS].

But there were those who did not come up to the light God had given. There were those in attendance at our camp meetings who ate and drank improperly. Their diet was not in harmony with the light God had given, and it was impossible for them to appreciate the truth in its sacred, holy bearing. [Cf: 1888 Mtl. p. 1749 para. 05] p. 474, Para. 2, [1900MS].

So the light has been gradually coming in. Over and over again instruction was given that our health institutions were to reach all classes of people. The gospel of Jesus Christ includes the work of helping the sick. When I heard that Dr. Kellogg had taken up the medical missionary work, I encouraged him with heart and soul, because I knew that only by this work can the prejudice which exists in the world against our faith be broken down. [Cf: 1888 Mtl. p. 1749 para. 06] p. 474, Para. 3, [1900MS].

In Australia we have tried to do all we could in this line. We located in Cooranbong, and there, where the people have to send twenty-five miles for a doctor, and pay him twenty-five dollars a visit, we helped the sick and suffering all we could. Seeing that we understood something of disease, the people brought their sick to us, and we cared for them. Thus we entirely broke down the prejudice in that place. [Cf: 1888 Mtl. p. 1749 para. 07] p. 474, Para. 4, [1900MS].

Here is Battle Creek, with a large church, the members of which are called upon, in the name of the Lord, to go out into the field and help their fellow beings, to bring joy to those in sorrow, to heal the sick, to show men and women that they are destroying themselves. [Cf: 1888 Mtl. p. 1749 para. 08] p. 474, Para. 5, [1900MS].

Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they could do to help the suffering. Dr. Kellogg has been carrying too heavy a load, and our own people have been standing by, warring against him. His work has been made heavier and harder because of the lack of sympathy shown by those who ought to have seen the importance of the work he was doing. [Cf: 1888 Mtl. p. 1749 para. 09] p. 474, Para. 6, [1900MS].

Cautions were given Dr. Kellogg, showing him that his work was to reach the higher classes by maintaining the very highest standard in the Sanitarium. This is the only way in which the higher classes can be reached; and I felt that our people ought to feel highly honored because God had placed among us an instrumentality that could reach the higher classes. I saw that these would come to the Sanitarium, and would receive help from the treatment. They would see and be charmed by the spirit pervading the institution. They would feel full of peace and rest as prayer was offered at their bedside. [Cf: 1888 Mtl. p. 1749 para. 10] p. 474, Para. 7, [1900MS].

This is the work which is to interest the world, which is to break down prejudice, and force itself upon the attention of the world. [Cf: 1888 Mtl. p. 1749 para. 11] p. 475, Para. 1, [1900MS].

I encouraged Dr. Kellogg all I could, and cautioned him when I saw that he was bearing too heavy a load; for what would the work do were he to drop out? As he labored with all his skill in the most difficult cases in the institution, the responsibility upon him was heavy enough. He did not need any of your discouragement. The responsibility of the lives in his hands was enough. As he prayed about his work, and then took up the most difficult cases, where if the knife had slipped one hair's breadth, it would have cost a life, God stood by his side, and an angel's hand was upon his hand, guiding it through the operation. [Cf: 1888 Mtl. p. 1749 para. 12] p. 475, Para. 2, [1900MS].

All human beings are of value in the sight of God, because they were purchased by the blood of his only begotten Son. He wants everyone to stand in close connection with him. The medical missionary work is doing this, and it should have the support of everyone of you. [Cf: 1888 Mtl. p. 1749 para. 13] p. 475, Para. 3, [1900MS].

When the Sanitarium Hospital was to be built, there was so much opposition to this move that in duty bound I had to stand before the people, and say, "From the light that has been given me, this building should be erected." Soon after the building was finished, I came to Battle Creek, and Dr. Kellogg said, "You shall be the first to occupy it." He gave us rooms there, and we thought we should occupy them for the winter. But the sick came till room after room was occupied. I saw the situation, and I said, "I can not stay here any longer; for those

who wish to be relieved of their suffering are crowding in, and the rooms I have will be needed. The doctor begged me to stay, but I told him that I could not. I hired a house. And it was not long before the hospital was full of patients. [Cf: 1888 Mtl. p. 1749 para. 14] p. 475, Para. 4, [1900MS].

Thus the work has moved on. And I have seen that all heaven is interested in the work of relieving suffering humanity. Satan is exerting all his powers to obtain control over the souls and bodies of men. He is trying to bind them to the wheels of his chariot. My heart is made sad as I look at our churches, which ought to be connected in heart and soul and practice with the medical missionary work. [Cf: 1888 Mtl. p. 1750 para. 01] p. 475, Para. 5, [1900MS].

In Australia we have been wrestling to get a sanitarium established, and a building is now in process of erection, though not yet completed. The sanitarium work was started in a private dwelling-house, and the one in charge of it devoted part of his time to Conference work and part of his time to medical work. He was afraid that it would not be possible to pay the rent of the house which had been hired; so in order to help, I rented one room, and Brother Baker rented two. But these rooms were soon needed for patients, and the work has grown so that at the present time several houses are rented for the sanitarium patients and nurses. [Cf: 1888 Mtl. p. 1750 para. 02] p. 475, Para. 6, [1900MS].

Through this work many souls have accepted the truth. A minister from Tasmania, a wealthy and educated man, came to the Sanitarium for treatment, and while there, became interested in the truth. He soon began keeping the Sabbath, and he at once began to help the work with his means. [Cf: 1888 Mtl. p. 1750 para. 03] p. 475, Para. 7, [1900MS].

Whole families have commenced keeping the Sabbath through some of the members coming to the Sanitarium for treatment. But I need not say more about this; for you know it. You are not ignorant of it. [Cf: 1888 Mtl. p. 1750 para. 04] p. 476, Para. 1, [1900MS].

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. It has been presented to me that all through America there are barren fields. As I traveled through the South on my way to the Conference, I saw city after city that was unworked. What is the matter? The ministers are hovering over churches, which know the truth, while thousands are perishing out of Christ. If the proper instruction were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work. But the churches are dying, and they want a minister to preach to them. They should be taught to bring a faithful tithe to God, that he may strengthen and bless them. They should be brought into working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew, and baptized anew. They need to be born again. [Cf: 1888 Mtl. p. 1750 para. 05] p. 476, Para. 2, [1900MS].

The barren fields in America have been presented to me. In every city in Michigan there should be a monument erected for God. You have been

long in the truth. Had you carried the work forward in the lines in which God intended you to, had you done medical missionary work, trying to heal soul and body, you would have seen hundreds and thousands coming into the truth. But this will not be seen while you crowd into Battle Creek, leaving unworked the places which should have the truth. The Lord has said to his people, "Get out of Battle Creek. Work for souls ready to perish," and they should get out of Battle Creek. Go to places where the people have not heard the truth, and live before them the gospel of Jesus Christ. Do among them practical missionary work. Thus many souls will be brought to a knowledge of the truth. [Cf: 1888 Mtl. p. 1750 para. 06] p. 476, Para. 3, [1900MS].

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, "Curse ye Meroz, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord." [Cf: 1888 Mtl. p. 1750 para. 07] p. 476, Para. 4, [1900MS].

I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. I knew that every church in Michigan needs the sanctification of the Spirit of God. I knew that the ministers laboring with those who know the truth, tending them like sick sheep, should be out in the field, planting the standard of truth in new places, bringing the sick to their houses, and clothing the naked. Christ says that his righteousness will go before those who do this work, and that the glory of God will be their reward, But this work is not done by our churches, and the ministers are preaching to those who know the truth, when there are thousands who know nothing of the third angel's message. [Cf: 1888 Mtl. p. 1750 para. 08] p. 476, Para. 5, [1900MS].

I said that I could not go to Battle Creek. The weather was too severe for me to make the journey. The Conference was appointed to be held in Oakland. But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, "Lord, what does this mean?" I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, "I think I will have to go to Battle Creek, notwithstanding the fact that the Conference has been appointed to be held in Oakland." [Cf: 1888 Mtl. p. 1750 para. 09] p. 477, Para. 1, [1900MS].

Then came the difficulty of where I would stay while in Battle Creek. No matter with whom I should stay, it would be said, "Some one has been talking with Sister White, telling her about the state of the church. This is why she talks as she does." [Cf: 1888 Mtl. p. 1750 para. 10] p. 477, Para. 2, [1900MS].

Dr. Kellogg has kindly invited me to make his house my home, but I had decided that I could not do this. One Friday night at our season of prayer, while I was asking the Lord to guide me and show me what to do, the Spirit of God came in, and a holy, solemn awe fell upon us. A voice said to me, "Respect the courtesy of Dr. Kellogg. I have appointed him as my physician, and I will be his helper if he will trust wholly in me. You can encourage him." With the voice there came a fragrance as of

beautiful flowers: and though none of the family saw what I saw, or heard what I heard, yet they felt the influence of the Spirit, and were weeping and praising God. [Cf: 1888 Mtl. p. 1750 para. 11] p. 477, Para. 3, [1900MS].

Then, of course, I accepted Dr. Kellogg's invitation. It is because of the direction of the Lord that I am staying there. There I can find retirement. I thank the Lord that I am there. [Cf: 1888 Mtl. p. 1750 para. 12] p. 477, Para. 4, [1900MS].

It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of his ministers to come into line. Take hold of the medical missionary work, and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus. [Cf: 1888 Mtl. p. 1750 para. 13] p. 477, Para. 5, [1900MS].

I am ready to say to you to-day that I am in harmony with the resolution. Many who have been more or less out of line since the Minneapolis meeting will be brought into line. God will help those who love the truth, who give themselves, heart and mind and strength, to him. God will work mightily with his ministers when their hearts are filled with love for the poor lost sheep of the house of Israel. Hunt up the backsliders, those who once knew what religion was, and give them the message of mercy. The story of Christ's love will touch a chord in their hearts. Christ draws human beings to himself with the chord which God has let down from heaven to save the race. The love of Christ can be measured only when this cord is measured. [Cf: 1888 Mtl. p. 1751 para. 01] p. 477, Para. 6, [1900MS].

God wants every soul to be imbued with the Holy Spirit. He wants those who have felt it their duty to circulate disparaging reports about Dr. Kellogg and the medical missionary work to be converted. Take hold of the gospel ministry as it really is. [Cf: 1888 Mtl. p. 1751 para. 02] p. 478, Para. 1, [1900MS].

I am fully in favor of this resolution, because I know that medical missionary work is the gospel, in practice, and, as the Lord has declared, is never, never to be separated from the gospel ministry. If the workers in California and Michigan, the two great centers of our work, would become converted and stand before the Lord as little children, the salvation of God would be revealed. What we need is to seek earnestly for kindness and humility. Our hearts need to be cleansed from all that has led to separation, to the speaking of words which would not have been spoken if men had sincerely tried to see what the medical missionary work is really doing. [Cf: 1888 Mtl. p. 1751 para. 03] p. 478, Para. 2, [1900MS].

Medical missionary work, ministering to the sick and suffering, can not be separated from the gospel. God help those whose attention has been aroused on this subject to have the mind of Christ, the sympathy of Christ. God help you to remember that Christ was a worker, that he went from place to place healing the sick. If we were as closely

connected with Christ as were his disciples, God could work through us to heal many who are suffering. [Cf: 1888 Mtl. p. 1751 para. 04] p. 478, Para. 3, [1900MS].

The Lord bless his people, and enable them to come to a right understanding of his will. [Cf: 1888 Mtl. p. 1751 para. 05] p. 478, Para. 4, [1900MS].

Talk to Ministers by Mrs. E. G. White--April 15, 1901. There is much that must be considered, which can not be touched this morning, and I hardly know what to bring before you, because there is so much to say. The light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our Conferences in such a weak, feeble condition. We can not afford this. Those ministers who place a low estimate on the work intrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our Conferences. [Cf: 1888 Mtl. p. 1752 para. 01] p. 478, Para. 5, [1900MS].

We can not, as a people, allow things to go on in this way. Those who are placed in charge of Conferences should be men who understand the movements of the Spirit of God upon the human heart, so that when the Spirit is absent they will know that something is wrong. Before they give the word of God to the people, they are to understand what it means to talk with God. [Cf: 1888 Mtl. p. 1752 para. 02] p. 478, Para. 6, [1900MS].

In many minds principles have become so confused that it is difficult for them to grasp correct principles. So great is the dullness of conception that many know scarcely anything of what it means to be witnesses for Christ in these last days. If they only knew, if they only understood, if they could only see what might be in comparison with what is, there would be such an awakening, such a breaking down before God as we have never seen before. [Cf: 1888 Mtl. p. 1752 para. 03] p. 478, Para. 7, [1900MS].

There is a great necessity for individual examination. You may very intelligently examine your brother-ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them. God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for every one; just as soon as you see that you must be a complete man because he has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings. [Cf: 1888 Mtl. p. 1752 para. 04] p. 479, Para. 1, [1900MS].

I am not going to specify any one in particular as being in the wrong. There should be a general reformation, a closer examination of self. Ask yourselves the question, "What should I be?" Christ says, "Without

me ye can do nothing." [Cf: 1888 Mtl. p. 1752 para. 05] p. 479, Para. 2, [1900MS].

My heart has been filled with sadness as I have looked over the field and seen the barren places. What does this mean? Who are standing as representatives of Jesus Christ? Who feels a burden for the souls who can not receive the truth till it is brought to them. Our ministers are hovering over the churches, as though the angel of mercy was not making efforts to save souls. [Cf: 1888 Mtl. p. 1752 para. 06] p. 479, Para. 3, [1900MS].

God holds these ministers responsible for the souls of those who are in darkness. He does not call you to go into fields that need no physician. Establish your churches with the understanding that they need not expect the minister to wait upon them and to be continually feeding them. They have the truth; they know what truth is. They should have root in themselves. These should strike down deeply, that they may reach up higher and still higher. They must be rooted and grounded in the faith. [Cf: 1888 Mtl. p. 1752 para. 07] p. 479, Para. 4, [1900MS].

Very many will get up some test that is not given in the word of God. We have our test in the Bible,--the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God and have the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God. [Cf: 1888 Mtl. p. 1752 para. 08] p. 479, Para. 5, [1900MS].

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe. [Cf: 1888 Mtl. p. 1752 para. 09] p. 479, Para. 6, [1900MS].

But the saddest thing is that principles become perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord." [Cf: 1888 Mtl. p. 1752 para. 10] p. 479, Para. 7, [1900MS].

God wants those who have come to this Conference to wake up, that they may not be sleeping on the walls of Zion. There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to him just as we are, throw our helpless souls upon Jesus Christ, and be born again. [Cf: 1888 Mtl. p. 1752 para. 11] p. 480, Para. 1, [1900MS].

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to

grow up. This is why I am speaking so often to fathers and mothers about realizing the great responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away. [Cf: 1888 Mtl. p. 1752 para. 12] p. 480, Para. 2, [1900MS].

Words are a talent, and you have no right to use God's talents in any way but for his glory, for the benefit of every one around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory. [Cf: 1888 Mtl. p. 1753 para. 01] p. 480, Para. 3, [1900MS].

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God. [Cf: 1888 Mtl. p. 1753 para. 02] p. 480, Para. 4, [1900MS].

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in him, or whether I shall be found wanting. [Cf: 1888 Mtl. p. 1753 para. 03] p. 480, Para. 5, [1900MS].

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see him, they are not changed from glory to glory, from character to character. [Cf: 1888 Mtl. p. 1753 para. 04] p. 480, Para. 6, [1900MS].

God wants us to look to Jesus. But we are not Bible-keepers. We do not obey the commandments of God. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Knowing what was in the mind of the lawyer, Christ placed upon him the burden of the answer. "What is written in the law?" he asked. "How readest thou?" I wonder whether you do not need your attention called to this. "How readest thou?" [Cf: 1888 Mtl. p. 1753 para. 05] p. 481, Para. 1, [1900MS].

The question asked by the lawyer is a decided one, and with the answer comes sounding down along the line to our time. 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." This includes the whole man. The powers of the body as well as of the mind are to be used in the work of God. The whole being is to be consecrated to the service of the Master. [Cf: 1888 Mtl. p. 1753 para. 06] p. 481, Para. 2, [1900MS].

There are many things I wish to say which I shall touch at another time. I want now to say to you, Look unto Jesus, and see in him what you should be. In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Saviour has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see. [Cf: 1888 Mtl. p. 1753 para. 07] p. 481, Para. 3, [1900MS].

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I can not understand it. If you are connected with him who gave his life to save the world, how can you see the purchase of his blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance." We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till some one thinks he must bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given. Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit. [Cf: 1888 Mtl. p. 1753 para. 08] p. 481, Para. 4, [1900MS].

The truth is to be borne to those who know it not. Labor for souls as they who must give account to God. Every one of you will be called to account for what you ought to have done and did not do. God wants you to be faithful stewards. He wants you to seek for the lost sheep of the house of Israel, he wants you to be hunters and fishers for souls. He wants to see manifested in you the living faith which knows how to labor for souls. He will use men who will seek earnestly for sinners, who will get down on their knees and pray with them. God wants you to make more earnest efforts than ever before to go into the regions beyond, then when the next Conference is held, it will be found that churches have been established in many places. Angels of God are waiting for an opportunity to work with you. [Cf: 1888 Mtl. p. 1753 para. 09] p. 481, Para. 5, [1900MS].

Christ came to save that which was lost, and he calls you to go forth to labor for those who know not the truth, instead of only sermonizing

and doing a little work for the churches. You would then do fifty times as much in encouraging the churches and setting them a right example. God wants you to know how to wrestle, to know what it is to labor for souls, and to carry the burden of souls on your heart. When you are educating them, Christ is educating you. When you are giving them lessons, Christ is giving you his lessons, and these are of the greatest value. To those who have placed stumbling-blocks in the way of their brethren, who have felt it their solemn duty to hold back men who have the truth, and who could give the trumpet a certain sound, I would say, Take your hands off quickly. Feel that you have a work to do for your own souls, and that it is best for you to be about it, lest you lose the chance of so growing up into Christ and be complete in him. [Cf: 1888 Mtl. p. 1753 para. 10] p. 482, Para. 1, [1900MS].

This is all I feel it my duty to say this morning. This is all you can work upon at present. I have other things to say later on. I will only add, Let us seek the Lord, and let us confess our sins. [Cf: 1888 Mtl. p. 1754 para. 01] p. 482, Para. 2, [1900MS].

-June 30, 1901-6--J-64-1901--Elder A. T. Jones, Dear brother,--I attended a meeting of the conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our teachers, and the managers of our institutions. The meekness of Christ must be revealed. [Cf: 1888 Mtl. p. 1755 para. 01] p. 482, Para. 3, [1900MS].

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and your self are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour. [Cf: 1888 Mtl. p. 1755 para. 02] p. 482, Para. 4, [1900MS].

It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if your life testifies to your close relation to Christ. [Cf: 1888 Mtl. p. 1756 para. 01] p. 482, Para. 5, [1900MS].

There is no use of putting harshness into the voice. "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. Let us not be desirous of vainglory, provoking one another, envying one another."

[Cf: 1888 Mtl. p. 1756 para. 02] p. 483, Para. 1, [1900MS].

"I feel myself so condemned before God that I repented, and in contrition of spirit asked him to forgive me for every word I had spoken which, though truth, it would have been better not to speak."
[Cf: 1888 Mtl. p. 1756 para. 03] p. 483, Para. 2, [1900MS].

-Aug. 25, 1901-6--H-116-1901--Los Angeles, Cal., Aug. 21, 1901. Elder Healey, Dear brother,--I cannot sleep after one o'clock. I have words to speak to you. For many years I have been instructed that you are in danger of looking at things in a wrong light. This places you where you are not a wise counsellor. You have traits of character which need to be entirely changed, else you will be a hindrance to the work, leading some to entertain suspicions, and to strike out in independent lines of action. Such a course of action is surely a mistake, and if followed will bring difficulties not easily managed. [Cf: 1888 Mtl. p. 1757 para. 01] p. 483, Para. 3, [1900MS].

It is not according to the light which the Lord has given for you to link up with our institutions. There is work for you to do in new fields. When you act as a supervisor, you hinder the work, placing the stone in front of the wheel, instead of behind. Your ideas are not always after the order of God. Should they be carried out, precedents would be established which would bring in a state of things difficult to manage. Difficulties would arise which would be charged to the separation of this Conference from the Conference in the northern part of the State. This separation is right, and it will be a great blessing if unwise minds do not create suspicion, saying, "But," and "Suppose," bringing up this and that danger, making a mountain out of a molehill. [Cf: 1888 Mtl. p. 1757 para. 02] p. 483, Para. 4, [1900MS].

If you seek the Lord with the whole heart, he will abide with you. But your temperament is such that it is hard for you to work in Christian union with your brethren. You have a great variety of negatives of your own creating, which, introduced into other minds, set in operation a train of thought opposed to the Lord's plan. Be careful how you drop into the hearts of your brethren the seeds of suspicion and questioning. It is not profitable to keep questions and suppositions as a stock in trade. Do not by your criticisms throw a mist over the path in which God desires to lead his people. [Cf: 1888 Mtl. p. 1758 para. 01] p. 483, Para. 5, [1900MS].

This is the drawback in your make-up. Your mould must not be placed on the work. The Sanitarium must be under the supervision of men of far-seeing judgment. [Cf: 1888 Mtl. p. 1758 para. 02] p. 484, Para. 1, [1900MS].

When you drop in other minds your seeds of suspicion, these seeds, springing up, bear fruit of a very objectionable character. O that you could see the necessity of separating from all suspicion. There is nothing in it which advances the work. If you would stand apart from it, you would be far better fitted to handle responsibilities. You have often stood on the negative side, and you will continue to stand there as long as you think that you must invent something of a different order from the work of your brethren. If you would drink from the foundation of living water, this would quench the thirst to have your wisdom regarded as superior. [Cf: 1888 Mtl. p. 1758 para. 03] p. 484,

Para. 2, [1900MS].

It is not in accordance with the mind of the Lord to encourage suspicion, jealousy, envy, and evil surmising. The Lord desires his people to unite and to look constantly to Jesus. They are to work in sympathy and love, with entire confidence in one another. Christ declares, "All ye are brethren." [Cf: 1888 Mtl. p. 1759 para. 01] p. 484, Para. 3, [1900MS].

My brother, the Lord desires you to come into line. Learn to place yourself not in the negative side. Unless your plans are followed, it is as natural for you to do this as to breathe. [Cf: 1888 Mtl. p. 1759 para. 02] p. 484, Para. 4, [1900MS].

Your suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect. Your letters to Elder Butler, to warn him against something, were entirely misleading. He burned these letters, so that no one should learn the source of his light. These letters resulted in retarding the work of God for years, and brought severe and taxing labor upon me. [Cf: 1888 Mtl. p. 1759 para. 03] p. 484, Para. 5, [1900MS].

One such experience as that we had in Minneapolis, as a result of your unwise letters, is sufficient. This experience has left its impress for time and for eternity. O my brother, I beg of you for Christ's sake to be careful how you plant in other minds the seeds of unbelief, to bring forth results as sad as those we have seen in the past. [Cf: 1888 Mtl. p. 1760 para. 01] p. 484, Para. 6, [1900MS].

The Lord desires this Conference to sustain the same relation to the California medical missionary association as the northern Conference sustains to it. Inspired with one purpose, it is to be in perfect unity with the other parts of the work. [Cf: 1888 Mtl. p. 1760 para. 02] p. 484, Para. 7, [1900MS].

There has come into the California Conference a spirit of judgment, an inclination to draw apart. There are some who unless things appear right to their human judgment, draw apart from their ministering brethren. Thus God is dishonored. You think you see danger that may be at some time, and you speak words of criticism, sowing seeds which like mustard seeds become great trees. Give your mind up to unifying rather than to drawing apart. God desires this criticism, which produces tares resembling wheat, to be entirely done away. [Cf: 1888 Mtl. p. 1760 para. 03] p. 485, Para. 1, [1900MS].

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." [Cf: 1888 Mtl. p. 1761 para. 01] p. 485, Para. 2, [1900MS].

Let every soul note the importance of having a supply of oil. Fill your lamps with holy oil from the two olive trees. This oil is the symbol of the Holy Spirit, which is poured into the minds of believers,

that they may be co-workers with heavenly agencies. The wise virgins, the waiting ones, had their faith and love and patience nourished by the oil of the Spirit of God. Thus it must be with each one who is saved. It is by the Spirit, the gracious agency of heaven, that the lamp is kept from flickering. [Cf: 1888 Mtl. p. 1761 para. 02] p. 485, Para. 3, [1900MS].

Believers must shine as lights in the world, in readiness for the Lord's coming. Readiness for the Lord's appearing is now to be earnestly sought for. The church of the living God is to put on her beautiful garments,--the white robe of Christ's righteousness,--that she may be ready and waiting for the summons. [Cf: 1888 Mtl. p. 1761 para. 03] p. 485, Para. 4, [1900MS].

[Extracts from writings of Mrs. E. G. White.] "Small children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be the only teachers of their children until they have reached eight or ten years of age." [Cf: The Advocate 02-01-00 para. 01] p. 485, Para. 5, [1900MS].

"The first lessons are of great importance. It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. . . . This course is not wise. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well-developed. [Cf: The Advocate 02-01-00 para. 02] p. 485, Para. 6, [1900MS].

"The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry." [Cf: The Advocate 02-01-00 para. 03] p. 486, Para. 1, [1900MS].

"It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill-ventilated school-rooms, to sit upon poorly constructed benches; and the young and tender frames have, through sitting in wrong positions, become deformed." [Cf: The Advocate 02-01-00 para. 04] p. 486, Para. 2, [1900MS].

False incentives. "In our institutions of learning there is to be exerted an influence that will counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this is to be discouraged in our schools." [Cf: The Advocate 02-01-00 para. 05] p. 486, Para. 3, [1900MS].

Avoid Continual Application to Books. "Children are in great need of proper education, in order that their lives should be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few, for the reason that false influences have checked the development of the

intellect. The supposition of parents and teachers that *continual study* would strengthen the intellect has proved erroneous; for it has had in many cases the opposite effect." [Cf: The Advocate 02-01-00 para. 06] p. 486, Para. 4, [1900MS].

"In order for children and youth to have health, happiness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school, and confined to books, cannot have sound physical constitutions. The exercise of the brain in study without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor." [Cf: The Advocate 02-01-00 para. 07] p. 486, Para. 5, [1900MS].

"Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works." [Cf: The Advocate 02-01-00 para. 08] p. 486, Para. 6, [1900MS].

Evening Work. "Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. . . . Let parents devote the evenings to their families. Lay off care and perplexity with the labors of the day. . . . As a rule, the labor of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evenings is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this, often lose much more than they gain, for their energies are exhausted, and they labor on nervous excitement." [Cf: The Advocate 02-01-00 para. 09] p. 486, Para. 7, [1900MS].

For the Child's Sake. "All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiarized that he may secure for himself that life which measures with the life of God. And as he learns of these, his mind will strengthen and expand as did the mind of Christ and John the Baptist. . . . But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled." [Cf: The Advocate 02-01-00 para. 10] p. 487, Para. 1, [1900MS].

The Essentials. 1. *Bible and Nature.* "Parents can associate God with all his created works. The only school-room for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery. And their only text-book should be the treasures of nature. These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of nature, will not soon be forgotten." [Cf: The Advocate 02-01-00 para. 11] p. 487, Para. 2, [1900MS].

"The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational

system. . . . Used as a textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy." "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." "It is well that *physiology* is introduced into the common schools as a branch of education. *All children* should study it. It should be regarded as *the basis of all educational effort.*" [Cf: The Advocate 02-01-00 para. 12] p. 487, Para. 3, [1900MS].

2. *Common Branches.* "Children should be educated to read, write, to understand figures, to keep their own accounts when very young." [Cf: The Advocate 02-01-00 para. 13] p. 487, Para. 4, [1900MS].

3. *Physical Education.* "Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will so balance the mind that it shall not be overworked." "In connection with the schools should be agricultural and manufacturing establishments. There should be teachers of household labor." "Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life." Mrs. E. G. White. [Cf: The Advocate 02-01-00 para. 14] p. 487, Para. 5, [1900MS].

[Extracts from the writings of Mrs. E. G. White.] *Mental Work Alone Injurious.* To Children.--Many children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers, in forcing the young intellect while neglecting the physical nature. The children were too young to be in a schoolroom. Their minds were taxed with lessons when they should have been left untaxed until the physical strength was sufficient to support mental efforts. Small children should be as free as lambs to run out of doors. They should be allowed the most favorable opportunity to lay the foundation for a sound constitution. [Cf: The Advocate 03-01-00 para. 01] p. 487, Para. 6, [1900MS].

In order for children and youth to have health, happiness, vivacity, and well-developed muscle and brain, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, can not have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping were in accordance with physical law, they could obtain an education without sacrificing physical and mental health. [Cf: The Advocate 03-01-00 para. 02] p. 488, Para. 1, [1900MS].

To Youth. --Youth who are kept in school and confined to close study, can not have sound health. The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained. Students should not be permitted to take so many studies that they will have no time for physical training. The health can not be preserved unless some portion of each day is given to muscular exertion in the open air.

Stated hours should be devoted to manual labor of some kind,--anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character. [Cf: The Advocate 03-01-00 para. 03] p. 488, Para. 2, [1900MS].

To Teachers. --The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept exert a right influence upon their pupils. The teacher should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and can not do justice to himself or to his pupils. [Cf: The Advocate 03-01-00 para. 04] p. 488, Para. 3, [1900MS].

Physical Culture. Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction. Our students should have thorough training, that they may enter upon active life with an intelligent knowledge of the habitation which God has given them. Teach them that they must be learners as long as they live. [Cf: The Advocate 03-01-00 para. 05] p. 488, Para. 4, [1900MS].

Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools. [Cf: The Advocate 03-01-00 para. 06] p. 488, Para. 5, [1900MS].

The place for physical training to begin is in the home, with the little child. Parents should lay the foundation for a healthy, happy life. The work of physical training, begun in the home, should be carried on in the school. [Cf: The Advocate 03-01-00 para. 07] p. 489, Para. 1, [1900MS].

Manual Training. An Aid to Temperance. Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labor that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food, and the youth who is properly employed will not rise from the table grumbling because he does not see before him a platter of meat and various dainties to tempt his appetite. [Cf: The Advocate 03-01-00 para. 08] p. 489, Para. 2, [1900MS].

Work for Children. Jesus, the Son of God, in laboring with his hands

at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to his parents and contributed his share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly. [Cf: The Advocate 03-01-00 para. 09] p. 489, Para. 3, [1900MS].

It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. [Cf: The Advocate 03-01-00 para. 10] p. 489, Para. 4, [1900MS].

The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives. Children trained to the practical duties of life, will go out from the home to be useful members of society. Their education is far superior to that gained by close confinement in the schoolroom at an early age, when neither the mind nor the body is strong enough to endure the strain. [Cf: The Advocate 03-01-00 para. 11] p. 489, Para. 5, [1900MS].

Kinds of Work. The industrial 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 03-01-00 para. 12] p. 489, Para. 6, [1900MS].

Cottages and buildings essential to the school are to be erected by the students themselves. . . . All these things can not be accomplished at once, but we are to begin to work in faith. [Cf: The Advocate 03-01-00 para. 13] p. 489, Para. 7, [1900MS].

If there had been agricultural and manufacturing establishments in connection with our schools, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental development, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have an influence in moulding society. The youth who would graduate at such institutions would many of them come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles. . . . For young men there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. [Cf: The Advocate 03-01-00 para. 14] p. 489, Para. 8, [1900MS].

Your means could not be used to better advantage than in providing a workshop with tools for your boys and equal facilities for your girls. [Cf: The Advocate 03-01-00 para. 15] p. 490, Para. 1, [1900MS].

Students should be prepared to teach others how to build, how to cultivate the soil, and how to care for orchards. [Cf: The Advocate 03-01-00 para. 16] p. 490, Para. 2, [1900MS].

There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil. [Cf: The Advocate 03-01-00 para. 17] p. 490, Para. 3, [1900MS].

Farmers should not think that agriculture is a business that is not elevated enough for their sons. Agriculture should be advanced by scientific knowledge. [Cf: The Advocate 03-01-00 para. 18] p. 490, Para. 4, [1900MS].

Let teachers in out schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. [Cf: The Advocate 03-01-00 para. 19] p. 490, Para. 5, [1900MS].

Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons. [Cf: The Advocate 03-01-00 para. 20] p. 490, Para. 6, [1900MS].

[Extracts from an article by Mrs. E. G. White, Jan. 23, 1900.] I have not been able to sleep since one o'clock. I am troubled in regard to the debt on Battle Creek College. . . . In the night season I seemed to see several looking over the account books of the Review and Herald. In these books were recorded the interest on the money loaned to the school. [Cf: The Advocate 04-01-00 para. 01] p. 490, Para. 7, [1900MS].

Notwithstanding the light given by God, ten thousand dollars were called for, and double that amount was used in building an addition to the school. The managers of the Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the College debt; for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest. Neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for the sister institution. The work done in one is as much the Lord's work as the work done in the other. The time has come when the Lord will have all the powers of his people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book, "The Parables of Jesus." I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the conference should stand before the people in a better light than it has hitherto done. We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master. [Cf:

The Advocate 04-01-00 para. 02] p. 490, Para. 8, [1900MS].

Individual Responsibility. A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been helped by the school; then let the church refund the tuition money. Let those who have had success in canvassing come up to the help of the Lord. As they handle this book, let them in the name of the Lord work in faith. The movement I have suggested *will result in reconciliation. It will unify the churches. . . .* [Cf: The Advocate 04-01-00 para. 03] p. 491, Para. 1, [1900MS].

The Promise. The schools must be helped. Let all lift harmoniously, and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders. [Cf: The Advocate 04-01-00 para. 04] p. 491, Para. 2, [1900MS].

The Minister's Need. Let our ministers consecrate themselves to God. We need so much, O so much! humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow-men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and congregations. [Cf: The Advocate 04-01-00 para. 05] p. 491, Para. 3, [1900MS].

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be; it would not be if our young ministers were led by the Spirit of God. [Cf: The Advocate 04-01-00 para. 06] p. 491, Para. 4, [1900MS].

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work?

How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender. [Cf: The Advocate 04-01-00 para. 07] p. 491, Para. 5, [1900MS].

Canvassing. Should not our ministers study this question? Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they impart to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. [Cf: The Advocate 04-01-00 para. 08] p. 492, Para. 1, [1900MS].

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic administration; for he has an important work to do, a work that he can not do in his own strength. [Cf: The Advocate 04-01-00 para. 09] p. 492, Para. 2, [1900MS].

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of truth, rightly interpreting its meaning. "For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." By doing this work, the converted, consecrated canvasser is sowing the seeds of truth. [Cf: The Advocate 04-01-00 para. 10] p. 492, Para. 3, [1900MS].

This work must be done without delay; for we have but a short time in which to work. Everything that can be done to reach the people must be done. Speak to them in the way that will win their confidence. Pray for the sick; ask the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." . . . [Cf: The Advocate 04-01-00 para. 11] p. 492, Para. 4, [1900MS].

God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is to-day. One thing must be done: the truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause. [Cf: The Advocate 04-01-00 para. 12] p. 492, Para. 5, [1900MS].

Establish Schools. 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. [Cf: The Advocate 05-01-00 para. 01] p. 492, Para. 6, [1900MS].

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: The Advocate 05-01-00 para. 02] p. 492, Para. 7, [1900MS].

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: The Advocate 05-01-00 para. 03] p. 493, Para. 1, [1900MS].

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. . . . 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.-- *U.T., "The Need of Church Schools."* Mrs. E. G. White. [Cf: The Advocate 05-01-00 para. 04] p. 493, Para. 2, [1900MS].

[Extracts from the writings of Mrs. E. G. White, read at the Teachers' Conference.] "Shall 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?" [Cf: The Advocate 07-01-00 para. 01] p. 493, Para. 3, [1900MS].

"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? . . . There is a work to receive the light of truth, and workers must be educated. Schools which will provide for the education of the children must be opened in places where they are so much needed." [Cf: The Advocate 07-01-00 para. 02] p. 493, Para. 4, [1900MS].

Gather the Children. "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 crowd who are voicing the words of Satan, who are disobeying the commandments of God. . . . 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 07-01-00 para. 03] p. 493, Para. 5, [1900MS].

"Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. . . . 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 07-01-00 para. 04] p. 493, Para. 6, [1900MS].

"Fathers and mothers, make haste! Your children are to be objects of your solicitude. Principles are to be kept before your children that will exert a heavenly influence over life and character. By every means at your command you are to teach them that they are not to pattern after the worldly plan of education, but the truth must be impressed upon their hearts and minds. The truths that Satan has concealed by his hellish shadow, the truths he has misinterpreted and misapplied and disconnected from the Lord of glory, are to be received, opened, and explained, and made to appear in their heavenly beauty, to be seen as truths that shall stand fast forever. They are to be reestablished in the minds of men by the living agents whom God has appointed, and error is to be revealed in its true character by the light of truth." [Cf: The Advocate 07-01-00 para. 05] p. 493, Para. 7, [1900MS].

Converted Teachers. "I would that the teachers in our schools could be of God's selection and appointment. Souls will be lost because of the careless work of professedly Christian teachers, who need to be taught by God day by day, else they are unfit for the position of trust. Teachers are needed who will strive to weed out their inherited and cultivated tendencies to wrong, who will come into line, wearing themselves the yoke of obedience, and thus giving an example to the students. The sense of duty to their God and to their fellow beings with whom they associate, will lead such teachers to become doers of the Word, and to heed counsel as to how they should conduct themselves." [Cf: The Advocate 07-01-00 para. 06] p. 494, Para. 1, [1900MS].

"Every teacher should be under the full control of the Holy Spirit. If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with it in working for their students. Every teacher should know and welcome this Heavenly Guest." [Cf: The Advocate 07-01-00 para. 07] p. 494, Para. 2, [1900MS].

"Special talent should be given to the education of the youth. . . . Educators of youth should be Christians who are themselves under the discipline of God." [Cf: The Advocate 07-01-00 para. 08] p. 494, Para. 3, [1900MS].

Progressive Teachers. "Those teachers who have not a progressive religious experience, who have not learned daily lessons in the school of Christ, that they may be ensamples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn, position they occupy." [Cf: The Advocate 07-01-00 para. 09] p. 494, Para. 4, [1900MS].

"The truth is life 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 07-01-00 para. 10] p. 494, Para. 5, [1900MS].

"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 partaking of the fruit of the tree of life?" [Cf: The Advocate 07-01-00 para. 11] p. 494, Para. 6, [1900MS].

"Many teachers are leading their students over the same track that they themselves have trod. They think this is the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know." [Cf: The Advocate 07-01-00 para. 12] p. 494, Para. 7, [1900MS].

Efficiency Required. "God wants the teachers in our schools to be efficient. 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. This will make them not only good, practical Christians, but will enable them to educate the youth, and at the same time they will have heavenly wisdom to lead them to the fountain of living water." [Cf: The Advocate 07-01-00 para. 13] p. 494, Para. 8, [1900MS].

No Cheap Cast of Mind. "The teachers for our schools should be selected from the very best class. They should be experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in preaching the Word. They can prepare the soil that the truth may have effect upon human hearts. . . . [Cf: The Advocate 07-01-00 para. 14] p. 495, Para. 1, [1900MS].

"No cheap cast of mind should be placed in our church schools. The very best is required in educating and molding the human mind. . . . I dwell upon this, because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed." [Cf: The Advocate 07-01-00 para. 15] p. 495, Para. 2, [1900MS].

No Haphazard Work. "Teachers themselves should be what they wish the students to become. They should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits. and should have that true Christian courtesy that wins confidence and respect." [Cf: The Advocate 07-01-00 para. 16] p. 495, Para. 3, [1900MS].

"No haphazard work must be done in the appointment of teachers. Those who have devoted years to study, and yet have not gained the education essential to fit them to teach others in the lines the Lord has marked out, should not be connected with our schools as educators. They need to be taught the first principles of true, all-round education." [Cf: The Advocate 07-01-00 para. 17] p. 495, Para. 4, [1900MS].

[Extracts from writings of Mrs. E. G. White.] The question may be asked, How can he get wisdom that holdeth the plow, and driveth oxen?-- By seeking her as silver, and searching for her as for hid treasures. 'For his God doth instruct him to discretion and doth teach him.' [Cf: The Advocate 08-01-00 para. 01] p. 495, Para. 5, [1900MS].

"He who taught Adam and Eve in Eden how to tend the garden, would

instruct men to-day. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer temptations. The children who are with parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children. [Cf: The Advocate 08-01-00 para. 02] p. 495, Para. 6, [1900MS].

"The earth is to be made to give forth its strength. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens. [Cf: The Advocate 08-01-00 para. 03] p. 495, Para. 7, [1900MS].

"Many farmers have failed to secure adequate returns from their lands because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families. All they can discern is the brand of servitude. Their orchards are neglected, the crops are not put in at the right season, and a mere surface work is done in cultivating the soil. [Cf: The Advocate 08-01-00 para. 04] p. 496, Para. 1, [1900MS].

"Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yield its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. [Cf: The Advocate 08-01-00 para. 05] p. 496, Para. 2, [1900MS].

"To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the action of brain and muscle is equalized. We should so train the youth that they will love to work upon the land, and delight in improving it. . . . [Cf: The Advocate 08-01-00 para. 06] p. 496, Para. 3, [1900MS].

"Men take you to their orchards, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers; they have not the hope and courage to educate them to till the soil. [Cf: The Advocate 08-01-00 para. 07] p. 496, Para. 4, [1900MS].

"What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. . . . [Cf: The Advocate 08-01-00 para. 08] p. 496, Para. 5, [1900MS].

"This country needs educated farmers. . . . The occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and sunshine, and train one set of facilities, while other organs are becoming weak from inaction. Men carry on their work, perfect their business, and soon lie down in the grave. [Cf: The Advocate 08-01-00 para. 09] p. 496, Para. 6, [1900MS].

"Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work. To those who can live outside of the cities and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them; for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as an evidence of his love." [Cf: The Advocate 08-01-00 para. 10] p. 496, Para. 7, [1900MS].

"Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery." [Cf: The Advocate 08-01-00 para. 11] p. 496, Para. 8, [1900MS].

"We need schools in this country to educate children and youth that they may be *masters* of labor, and not *slaves* of labor." [Cf: The Advocate 08-01-00 para. 12] p. 497, Para. 1, [1900MS].

"A return to simple methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined." [Cf: The Advocate 08-01-00 para. 13] p. 497, Para. 2, [1900MS].

"We feel to the depth of the soul the peril that surrounds the youth in these last days; and shall not those who come to us for an education, and the families that are attracted to our schools, be withdrawn, as far as possible, from these seductive and demoralizing influences [of the city]?" [Cf: The Advocate 08-01-00 para. 14] p. 497, Para. 3, [1900MS].

"The altar and the plow are the experiences for all who seek eternal life." [Cf: The Advocate 08-01-00 para. 15] p. 497, Para. 4, [1900MS].

"I have been shown that study in agricultural lines should be the A, B, and C of the educational work of our school. . . . The youth are to learn how to work interestedly and intelligently, that wherever they are, they may be respected because they have a knowledge of those arts which are so essential for practical life. In place of being day laborers under an overseer; they are to strive to be *masters* of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work." [Cf: The Advocate 08-01-00 para. 16] p. 497, Para. 5, [1900MS].

[Extracts from the writings of Mrs. E. G. White.] "How many can truthfully answer this question, What is the essential education for

this time? Education means much more than many suppose. . . . [Cf: The Advocate 10-01-00 para. 01] p. 497, Para. 6, [1900MS].

"The youth are in need of educators who shall keep the Word of God ever before them in living principles. If they will keep Bible precepts ever as their text-book, they will have greater influence over the youth; for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest, growing faith in their behalf in the blood of Jesus, and the power and efficiency of the grace of our Lord Jesus Christ to keep them from falling, because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety. The teachers see and feel that they must labor not to dwarf and taint the minds of their associates with a sickly, half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the Source of all wisdom, all efficiency, and all power, leaving them the sport of Satan's arch-deceiving power. A pure education for youth in our schools, *undiluted with heathen philosophy*, is a positive necessity in literary lines. [Cf: The Advocate 10-01-00 para. 02] p. 497, Para. 7, [1900MS].

"The well-being, the happiness, of the religious life in the families with which they are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that the youth have received in our schools." [Cf: The Advocate 10-01-00 para. 03] p. 498, Para. 1, [1900MS].

"Why, then, should not the Scriptures be ennobled and exalted in every school in our land? . . . The Bible should ever have been made the great, grand book of study. [Cf: The Advocate 10-01-00 para. 04] p. 498, Para. 2, [1900MS].

"Should that book which tells us what we must do in order to be saved, be set aside in the corner, and human productions be exalted as the great wisdom in education? . . . The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guide-book; we shall receive from it the truth. We need to present the Bible as the great lesson book to be placed in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged. The Word contains promises, warnings, encouragement, and assurances of the love of God to all who accept him as their Saviour. Then place the Holy Word in their hands. Encourage them to search the Word, and they will, in so doing, find hidden treasures of inestimable value to them in this present life, and in receiving Christ as the bread of life they have the promise of eternal life. [Cf: The Advocate 10-01-00 para. 05] p. 498, Para. 3, [1900MS].

"What book can begin to compare with the Bible? It is essential for every child, for youth, and for those of mature age to understand; for

it is the Word of God, the word to guide all the human family to heaven. Then why does not the word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson books--books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced in the schools which should never have been placed there. These books do not in any sense voice the words of John, 'Behold the lamb of God, which taketh away the sin of the world.' The whole line of study in our schools should be to prepare a people for the future, immortal life. [Cf: The Advocate 10-01-00 para. 06] p. 498, Para. 4, [1900MS].

"The teachers in our schools should have respect for authors and books that are current in most of our educational institutions. [Cf: The Advocate 10-01-00 para. 07] p. 498, Para. 5, [1900MS].

Popular Authors. 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 the 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 10-01-00 para. 08] p. 498, Para. 6, [1900MS].

"These popular authors have not pointed to the students the way that leads to eternal life. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.' John 17:3. The authors of the books current in our schools are recommended and exalted as learned men: their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth. [Cf: The Advocate 10-01-00 para. 09] p. 499, Para. 1, [1900MS].

What should Replace Popular Authors? "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 students a preparation for the future life should be kept ever before them." [Cf: The Advocate 10-01-00 para. 10] p. 499, Para. 2, [1900MS].

"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 Thus 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. . . . 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." . . . [Cf: The Advocate 10-01-00 para. 11] p. 499, Para. 3, [1900MS].

"The question has been asked, 'Shall we 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. . . . 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. 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 minds, that they may comprehend the forty-fifth chapter of Isaiah. *Such chapters as this should be placed in form, and brought into our schools as valuable studies.*" [Cf: The Advocate 10-01-00 para. 12] p. 499, Para. 4, [1900MS].

"It is high time for Sabbath-keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study. If authors have the knowledge and temperament to enter some of these open fields as educators, they can by so doing, inscribe the truth on the tablets of the soul." [Cf: The Advocate 10-01-00 para. 13] p. 499, Para. 5, [1900MS].

[Extracts from the writings of Mrs. E. G. White.] "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."-- *Christian Schools*. [Cf: The Advocate 11-01-00 para. 01] p. 500, Para. 1, [1900MS].

Now is the Time to work. "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 danger of traveling over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given."-- *Idem*. [Cf: The Advocate 11-01-00 para. 02] p. 500, Para. 2, [1900MS].

"Sound an alarm through the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned." [Cf: The Advocate 11-01-00 para. 03] p. 500, Para. 3, [1900MS].

"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. [Cf: The Advocate 11-01-00 para. 04] p. 500, Para. 4, [1900MS].

"Many more workers ought to be in the field. There should be one

hundred where now there is only one." [Cf: The Advocate 11-01-00 para. 05] p. 500, Para. 5, [1900MS].

"If our churches were awake, they would multiply their resources; they would send men and women to our schools, *not to go through a long course of study*, but to learn quickly, and go out into the field. 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. Let workers enter the field without going through many preliminaries. [Cf: The Advocate 11-01-00 para. 06] p. 500, Para. 6, [1900MS].

A Brief Preparation Needed. "Means is needed to give young men a short course of study in our schools, to prepare them for efficient work in the ministry and in different branches of the cause. We are not coming up to our privilege in this matter. *All schools among us will soon be closed up.*" -- *Testimony No. 31, p. 152.* [Cf: The Advocate 11-01-00 para. 07] p. 500, Para. 7, [1900MS].

A Work for Educated Young People to Do. "Those belonging to the higher ranks of society are to be sought out with tender affection and brotherly regard. This class has been too much neglected. It is the Lord's will that men to whom he has entrusted many talents shall hear the truth in a manner different from the way in which they have heard it in the past. Men in business, in positions of trust, men with large inventive faculties and scientific insight, men of genius, are to be among the first to hear the gospel call. [Cf: The Advocate 11-01-00 para. 08] p. 500, Para. 8, [1900MS].

"There are men of the world who have God-given powers of organization, which are needed in the carrying forward of the work for these last days. All are not preachers; but men are needed who can take the management of the institutions where industrial work is carried on, men who in our conferences can act as leaders and educators. God needs men who can look ahead, and see what needs to be done, men who can act as faithful financiers, men who will stand as solid as a rock to principle in the present crisis and in the future perils that may arise. [Cf: The Advocate 11-01-00 para. 09] p. 500, Para. 9, [1900MS].

"We need and have needed talent that it was the Lord's purpose we should have. But so much selfishness has been woven into our institutions that the Lord has not wrought to connect with the work those who should be connected with it, because he has seen that they would not be recognized or appreciated. [Cf: The Advocate 11-01-00 para. 10] p. 501, Para. 1, [1900MS].

"There are conscientious men who have not yet seen the light of truth, who need to be taught. Those who have labored in the temperance cause, and who in their work have had the Lord behind them, should have had far more labor put forth in their behalf. We need to feel our responsibility in this work. Do not go to those in the higher ranks of life, and call them in such a disrespectful manner that they will not listen. [Cf: The Advocate 11-01-00 para. 11] p. 501, Para. 2, [1900MS].

"The teachers, the leading men among the people, must be called. To them the invitation must be given. They must be dealt with personally

and earnestly; for if one teacher is won to the truth, he will be able to communicate to many others the light received. More work should have been done for those in high places. Those who give the last message of mercy to a fallen world are not to pass by the ministers. God's servants are to approach them as those who have a deep interest in their welfare, and then plead for them in prayer. If they refuse to accept the invitation, tell the Master about it, and then your duty is done."-- *Review and Herald, May 8, 1900*. [Cf: The Advocate 11-01-00 para. 12] p. 501, Para. 3, [1900MS].

Children May Become Workers. "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 a most precious experience. They may have hearts that are tender, and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and 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. [Cf: The Advocate 11-01-00 para. 13] p. 501, Para. 4, [1900MS].

"Small as well as older children will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; he will suggest to them lines of thought which the teachers themselves did not have. The children who are properly instructed will be witnesses for the truth." [Cf: The Advocate 11-01-00 para. 14] p. 501, Para. 5, [1900MS].

"Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life." *Christian Schools*. [Cf: The Advocate 11-01-00 para. 15] p. 501, Para. 6, [1900MS].

"A teacher should be employed who will educate the children in the truths of the word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God." *Idem*. [Cf: The Advocate 11-01-00 para. 16] p. 501, Para. 7, [1900MS].

Calamities, earthquakes, floods, disasters by land and by sea, will increase. God is looking upon the world to-day as he looked upon it in Noah's time. He is sending his message to people to-day as he sent it in the days of Noah. There is in this age of the world a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things which were entirely contrary to the mind and will of God. [Cf: The Advocate 12-01-00 para. 01] p. 502, Para. 1, [1900MS].

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing his people and

institutions in this thing, to see if they will work together, and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching in the name of the Lord. Let God's plan be vindicated. Let his proposition be fully carried out, and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart his Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: The Advocate 12-01-00 para. 02] p. 502, Para. 2, [1900MS].

Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. [Cf: The Advocate 12-01-00 para. 03] p. 502, Para. 3, [1900MS].

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. [Cf: The Advocate 12-01-00 para. 04] p. 502, Para. 4, [1900MS].

"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." [Cf: The Advocate 12-01-00 para. 05] p. 502, Para. 5, [1900MS].

We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. There are in the providence of God particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. *Let the children act a part.* Let every member of the family do something. *Educate, educate.* This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to render to him your offering, to carry out his specified will, and thus make this an occasion for witnessing for him and his truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book, "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily, as unto the Lord. [Cf: The Advocate 12-01-00 para. 06] p. 502, Para. 6, [1900MS].

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every

talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of the rational mind. This is the result that will surely come if you fulfil the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify him, regarding his service as the chief end of our existence. The work that God calls you to do he will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things, my spirit rejoices in God. [Cf: The Advocate 12-01-00 para. 07] p. 503, Para. 1, [1900MS].

I could not sleep past two o'clock this morning. During the night I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children, Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. [Cf: The Advocate 12-01-00 para. 08] p. 503, Para. 2, [1900MS].

Hear the voice of God through the apostle Paul, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. [Cf: The Advocate 12-01-00 para. 09] p. 503, Para. 3, [1900MS].

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires his people to be vitalized for work as they have never been before, for their good and for the upbuilding of his cause. Ministering angels will be round about. p. 503, Para. 4, [1900MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our Conferences awaken. Then he will tell you what to do next. By Mrs. E. G. White. [Cf: The Advocate 12-01-00 para. 11] p. 503, Para. 5, [1900MS].

To our brethren and sisters throughout Australasia:-- [Cf: Australasian Union Conference Record 01-01-00 para. 01] p. 503, Para. 6, [1900MS].

The records of our work for 1899 are almost completed. Our work for the new year will soon begin. The work of our Conferences and institutions has advanced rapidly, and the field of operations is still broadening. This is a time for all to inquire, "What can I do to

advance the cause of present truth?" [Cf: Australasian Union Conference Record 01-01-00 para. 02] p. 503, Para. 7, [1900MS].

I appeal to all who believe the truth, to all who can assist us in any line. Give us your help to advance the work just now. We need workers, and we need money; for there is a close relation between money and missions. You know something of what has already been accomplished in the different lines of our work. We have moved out by faith and have made large advancement, because we saw what needed to be done, what God was calling upon us to do, and we dared not hesitate. But we have not done the half of that which should be done. We are not yet on vantage-ground. There is a great work before us. All about us are souls longing for light and truth, and how are they to be reached? [Cf: Australasian Union Conference Record 01-01-00 para. 03] p. 504, Para. 1, [1900MS].

God works through heavenly instrumentalities that those who know the truth may be brought in connection with souls who need light and knowledge. Read the tenth chapter of Acts. The God of Heaven beheld the devotion and piety of Cornelius. He witnessed his prayers and his almsgiving, and marked the power of his influence. He desired to give him light in regard to Christ's mission and to connect him with His work. The Lord sent His angel to signify this to Cornelius, and to place him in connection with the Apostle Peter. The angel told Cornelius just where Peter lived, and assured him, "He shall tell thee what thou oughtest to do." Then an angel was sent to Peter to remove his doubt as to the propriety of working for the Gentiles. "What God has cleansed, that call not thou common." While Peter was pondering in regard to the mysterious revelation that had been given him, the Spirit said unto him, "Behold, three men seek thee. Arise, therefore, and go with them, doubting nothing; for I have sent them." [Cf: Australasian Union Conference Record 01-01-00 para. 04] p. 504, Para. 2, [1900MS].

What a history is this to show that Heaven is in close connection with our world. On the ladder that Jacob saw, angels of God are ascending and descending. God is above the ladder, and beams of light and glory are shining the whole length from heaven to earth. This line of communication is still open. [Cf: Australasian Union Conference Record 01-01-00 para. 05] p. 504, Para. 3, [1900MS].

And what was the outcome of God's dealing with Cornelius? Read the precious history, and learn, and praise God; for its lesson is for us. Finding Cornelius and his friends gathered to hear the word of God, "Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, speaking peace by Jesus Christ. (He is Lord of all); that word, I say, ye know: . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And ye are witnesses of all things which He did." And God "commanded us to preach unto the people, and testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." [Cf: Australasian Union Conference Record 01-01-00 para. 06] p. 504, Para. 4, [1900MS].

As Peter spoke these things, the Holy Spirit fell upon the assembly,

and they were baptised in the name of the Lord. Thus in Caesarea a company of Christian believers was established to hold up the light of truth. [Cf: Australasian Union Conference Record 01-01-00 para. 07] p. 504, Para. 5, [1900MS].

This is the work to be done to day. We have a message to give to the people, "The bread of God is He which cometh down from heaven, and giveth life unto the world." Christ declares, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out." [Cf: Australasian Union Conference Record 01-01-00 para. 08] p. 505, Para. 1, [1900MS].

My brethren and sisters in Australasia, there is in every city and every suburb a work to be done in presenting the last message of mercy to a fallen world. And while we are trying to work these destitute fields, the cry comes from far-off lands, "Come over and help us." These are not so easily reached, and perhaps not so ready for the harvest as the fields within our sight, but they must not be neglected. We want to push the triumphs of the Cross. Our watchword is to be, Onward, ever onward. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord. [Cf: Australasian Union Conference Record 01-01-00 para. 09] p. 505, Para. 2, [1900MS].

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry it forward? And how shall they be sustained? [Cf: Australasian Union Conference Record 01-01-00 para. 10] p. 505, Para. 3, [1900MS].

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore, our special anxiety is for our school in Avondale. We must here provide suitable facilities for educating workers in different lines. We see young men possessing qualifications that, if they can be rightly educated, will enable them to become labourers together with God. We must give them the opportunity. Some are placing students in our school, and are assisting them in defraying their expenses, that they may become workers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our workers shall send from the islands to be trained as missionaries. [Cf: Australasian Union Conference Record 01-01-00 para. 11] p. 505, Para. 4, [1900MS].

In the future, more than in the past, our school must be an active missionary agency, as the Lord has specified. Men and women of different nationalities must be brought in. There will be no "color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twenty-fold greater numbers, to supply the need in both the home and the foreign field. Therefore, the Avondale School must not be restricted in its facilities. [Cf: Australasian Union Conference Record 01-01-00 para. 12] p. 505, Para. 5, [1900MS].

We must open to our students the Book of all books, the living oracles of God. Here true wisdom is to be found. In all matters that pertain to

our present duty to God, and to our future, eternal interests, we may here receive divine instruction. And we are to learn from nature. We thank the Lord that we are located just where we are. The land we are cultivating as the school farm is testifying to all that false witness has been borne against it. We are making this land an educating book for the students. From it they are to learn the meaning of the words, "We are labourers together with God; ye are God's husbandry; ye are God's building." [Cf: Australasian Union Conference Record 01-01-00 para. 13] p. 505, Para. 6, [1900MS].

There are other interests in Avondale closely associated with our school. Indeed, they are really a part of our educational work, and they also require help. The healthfood business is in need of means and of the active co-operation of our people, that it may accomplish the work it ought to do. Its purpose is to supply the people with food which will take the place of flesh-meat, and also milk and butter, which, on account of the diseases of cattle, are becoming more and more objectionable. [Cf: Australasian Union Conference Record 01-01-00 para. 14] p. 506, Para. 1, [1900MS].

Our Health Retreat, which is ready for use, has a debt on the building already erected, and we need means to properly furnish it for the reception of patients. And not only these enterprises in Avondale, but the Helping Hand Mission in Melbourne and the Christchurch Health Home, need financial assistance. [Cf: Australasian Union Conference Record 01-01-00 para. 15] p. 506, Para. 2, [1900MS].

I have freely used my own means to meet some of the many necessities of the work. Of all that has come into my hands, which I can call my own, I have withheld nothing. It is all the Lord's, and is freely spent in His service. And when we have come to a crisis, after using all we had in hand, I have borrowed money, to the amount of several hundred pounds, at a low rate of interest. We have also received several hundred pounds from our people without interest. When the necessity arises, I feel no hesitation about receiving these loans, either with or without interest. [Cf: Australasian Union Conference Record 01-01-00 para. 16] p. 506, Para. 3, [1900MS].

Some may ask, Are you not afraid that you will be unable to meet these obligations? No, I am not afraid. Money is a talent which the Lord desires to have put to use in His service. I see the necessities of the work, and I am determined to do all in my power, that the last merciful message of warning to our world may not be hindered. One soul is of such value that in comparison with it, the whole world sinks into insignificance. [Cf: Australasian Union Conference Record 01-01-00 para. 17] p. 506, Para. 4, [1900MS].

Now we call upon all who will, to help us in the work. Of what use is it to lay up worldly treasure? Read the words of the apostle James, "Go to now, ye rich men, weep and howl for your misery which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." We certainly do not want to be of the class who have heaped together treasure for the last days, to eat our flesh as it were fire. In that fearful time all men will understand their misuse of God's money. Those who have squandered His

gifts will see how their means has been buried up in banks and stocks and mines and other enterprises where it could be of no benefit to the cause of God. They will see how their money might have been used to advance the cause of God and win souls for Him, and how through their misapplication of God's talent they have suffered eternal loss. [Cf: Australasian Union Conference Record 01-01-00 para. 18] p. 506, Para. 5, [1900MS].

In all financial dealings with our fellow-men we feel under obligation to observe strict integrity. We must be faithful in paying all that we owe. But, my brethren, are you dealing honestly with God? Do you consider that all the means you possess and your own selves also belong to Him? How are you meeting His claims? [Cf: Australasian Union Conference Record 01-01-00 para. 19] p. 506, Para. 6, [1900MS].

Do you profess to be looking for the soon coming of Christ in the clouds of Heaven? Do you profess to believe that the last warning is now being given to the world? Do you pray that God's kingdom may come, and His will be done on earth as it is in Heaven? The sincerity of your profession of faith and of your prayers will be shown by your works. [Cf: Australasian Union Conference Record 01-01-00 para. 20] p. 507, Para. 1, [1900MS].

We want your prayers for the advancement of the work. We need them. But we ask that with you as with Cornelius, prayer and giving may be united. Let your prayers and your alms come up for a memorial before God. [Cf: Australasian Union Conference Record 01-01-00 para. 21] p. 507, Para. 2, [1900MS].

You ask God to bring souls into the truth; then do you labour with all your God-given ability in harmony with your prayers? Do you bring every trait of your character into subordination to God, to be used according to the laws of His own kingdom, that you may be labourers together with Him? Are you, with faith and diligence and wideawake earnestness, working to advance God's kingdom in the world? Bear in mind that faith without works is dead, and that without faith it is impossible to please God. While we pray, we are to give all that is possible, both of our labour and our means, for the fulfilment of our prayers. [Cf: Australasian Union Conference Record 01-01-00 para. 22] p. 507, Para. 3, [1900MS].

When we pray for God to make the missionary work successful, we are not to bind up our means in worldly enterprises, and let the work for which we pray become a failure. [Cf: Australasian Union Conference Record 01-01-00 para. 23] p. 507, Para. 4, [1900MS].

If we act out our faith, we shall not be forgotten by God. He marks every deed of love and self-denial. He will open ways whereby we may show our faith by our works. [Cf: Australasian Union Conference Record 01-01-00 para. 24] p. 507, Para. 5, [1900MS].

Let us carefully consider the solemn, prophetic warnings, let us receive the encouragement of God's rich promises. Let us work determinedly, with heart willingness, with gladness of soul, in the spirit of humble obedience rendering back to God His own. We can pray with faith for God's power to unite with our efforts when we can come before Him saying, "Of thine own we freely give thee." [Cf:

Australasian Union Conference Record 01-01-00 para. 25] p. 507, Para. 6, [1900MS].

When the heart is made a temple for the indwelling of the Holy Spirit, no man will imperil his own temporal or spiritual prosperity by robbing God's treasury, withholding the means that should be at hand for His work. [Cf: Australasian Union Conference Record 01-01-00 para. 26] p. 507, Para. 7, [1900MS].

The Lord desires us to be living channels of light. He has made it our privilege to co-operate with Him as partners in His great firm, to act our part in promoting the prosperity of His cause. [Cf: Australasian Union Conference Record 01-01-00 para. 27] p. 507, Para. 8, [1900MS].

We have been doing all in our power to advance the work, and we have rejoiced to see it go forward. Its demands are now beyond our ability to supply. We are in debt, and yet there is special need of pushing the work just now. We are not discouraged at the outlook. The word of God strengthens and sustains us. But we must have financial help to do that which is essential to be done. We appeal to you, our brethren and sisters in Australasia, to come to our assistance. [Cf: Australasian Union Conference Record 01-01-00 para. 28] p. 507, Para. 9, [1900MS].

The fields are white for the harvest. Shall we not have means for gathering in the precious grain? Will those who know the truth see what they can do to help us just now? Will everyone cut off all needless expenditures. See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given duty. [Cf: Australasian Union Conference Record 01-01-00 para. 29] p. 508, Para. 1, [1900MS].

Our brethren may say: We are being drawn upon continually for means. Will there be no end of these calls? We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to Him. [Cf: Australasian Union Conference Record 01-01-00 para. 30] p. 508, Para. 2, [1900MS].

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people upon the earth who have not forgotten that He has a law, binding upon all human intelligences. In all the churches, there are souls who know not that the seventh and not the first day of the week is the Sabbath, and that it is to be observed because God Himself has given the command. [Cf: Australasian Union Conference Record 01-01-00 para. 31] p. 508, Para. 3, [1900MS].

Brethren and sisters, this work demands your help. Will you give it? To those who have means which they are not putting to use for God we appeal in Christ's name. Let no talent be hidden in the earth. Undo your napkin, and put your treasure into active service for God. [Cf: Australasian Union Conference Record 01-01-00 para. 32] p. 508, Para. 4, [1900MS].

"Be not deceived; God is not mocked; for whatsoever a man soweth, that

shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith." Dec. 17, 1899. E. G. White. [Cf: Australasian Union Conference Record 01-01-00 para. 33] p. 508, Para. 5, [1900MS].

Sabbath, P.M., June 2. True love is not merely a sentiment or an emotion. It is a living principle, a principle that is manifest in action. True love, wherever it exists, will control the life. Thus it is with the love of God. "God is love;" and in all His works, in all His dealings with mankind, His character is revealed. [Cf: Australasian Union Conference Record 06-01-00 para. 01] p. 508, Para. 6, [1900MS].

God manifested His love in the work of creation. When the earth was created, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in perfect harmony with the voice of God. [Cf: Australasian Union Conference Record 06-01-00 para. 02] p. 508, Para. 7, [1900MS].

The things of nature, upon which we look to-day, give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the love of God. Even now "the earth is full of the goodness of the Lord." It still reveals the working of the great Master-Artist. It declares that One omnipotent in power, great in goodness and mercy, has created all things. [Cf: Australasian Union Conference Record 06-01-00 para. 03] p. 509, Para. 1, [1900MS].

The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn silence of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness to His wonder-working power. Not a drop of rain falls, not a ray of light is shed upon our unthankful world, but it testifies to God's long forbearance and His great love. [Cf: Australasian Union Conference Record 06-01-00 para. 04] p. 509, Para. 2, [1900MS].

Through tempting man to sin, Satan hoped to counteract the tide of divine love flowing to the human race; but, instead of this, his work resulted in calling forth new and deeper manifestations of God's mercy and His goodness. [Cf: Australasian Union Conference Record 06-01-00 para. 05] p. 509, Para. 3, [1900MS].

In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable. "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: Australasian Union Conference Record 06-01-00 para. 06] p. 509, Para. 4, [1900MS].

When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this.

Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone, and flesh of our flesh. "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." Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men. [Cf: Australasian Union Conference Record 06-01-00 para. 07] p. 509, Para. 5, [1900MS].

The gift of God to man is beyond computation. Nothing was withheld. God would not permit it to be said that He could have done more, or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. [Cf: Australasian Union Conference Record 06-01-00 para. 08] p. 509, Para. 6, [1900MS].

The Highest, who was with the Father before the world was, submitted to humiliation that He might uplift humanity. Prophecy withdraws the veil, that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world to suffer, to be lacerated with stripes, and bruised for our iniquities. "The chastisement of our peace was upon Him; and with His stripes we are healed." Before the heavenly universe the Lord of Glory suffered in human form that sin might be pardoned, and sinners redeemed. He died that the love of God, as a mighty helper, might flow to all suffering human beings. [Cf: Australasian Union Conference Record 06-01-00 para. 09] p. 509, Para. 7, [1900MS].

Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness and filled with Christ-like love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of the God of love. [Cf: Australasian Union Conference Record 06-01-00 para. 10] p. 510, Para. 1, [1900MS].

That this redemption might be ours, God withheld not even the sacrifice of Himself. He gave Himself in His Son. The Father suffered with Christ in all His humiliation and agony. He suffered as He saw the Son of His love despised and rejected by those whom He came to elevate, ennoble, and save. He saw Him hanging upon the cross, mocked and jeered by the passers-by, and He hid as it were His face from Him. He saw Christ bearing the sin of the world, the dying in the sinner's stead. The human heart knows the love of a parent for his child. We know what a mother's love will do and suffer for her beloved one. But never can the heart of man fathom the depths of God's self-sacrifice. [Cf: Australasian Union Conference Record 06-01-00 para. 11] p. 510, Para. 2, [1900MS].

O, the cross, the cross! It is set up that we may know the only true God, and Jesus Christ whom He has sent. Only the cross can measure the length and breadth, the depth and height, of infinite love, the greatness of the Father's sacrifice for lost humanity. [Cf: Australasian Union Conference Record 06-01-00 para. 12] p. 510, Para. 3, [1900MS].

And the Lord Jehovah did not deem the plan of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, Christ's office-work is to introduce us to God as His sons and daughters. [Cf: Australasian Union Conference Record 06-01-00 para. 13] p. 510, Para. 4, [1900MS].

Christ 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. In heaven His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own 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. [Cf: Australasian Union Conference Record 06-01-00 para. 14] p. 510, Para. 5, [1900MS].

This is the mystery of godliness. 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 honour exceeding that conferred upon the angels,--this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart. [Cf: Australasian Union Conference Record 06-01-00 para. 15] p. 510, Para. 6, [1900MS].

And God has manifested His love in ministry. In Him all unselfish ministry has its origin. Our Father in heaven is constantly engaged in upholding the things which He has created. Every leaf grows, every flower blooms, every fruit develops, by the power of God. In Him "we live, and move, and have our being." Each heart-beat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I AM. The great and infinite God lives not unto Himself, but for the benefit and blessing of every being and every object of His creation. [Cf: Australasian Union Conference Record 06-01-00 para. 16] p. 511, Para. 1, [1900MS].

Satan's principle is self-serving. This principle he attributed to God, misrepresenting His character to the world. And he led man to accept the principle of selfishness. He caused him to believe that in serving himself he would find happiness. By the Son of God this principle was to be demonstrated as false. By Him the Father was to be rightly represented. The ideal of true ministry God committed to His Son, and bade Him work it out in humanity. [Cf: Australasian Union Conference Record 06-01-00 para. 17] p. 511, Para. 2, [1900MS].

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set an example of true service. His whole life on earth was spent in ministering to others. [Cf: Australasian Union Conference Record 06-01-00 para. 18] p. 511, Para. 3, [1900MS].

In all the afflictions of humanity He was afflicted. He saw the work of Satan revealed in all their woe, and He made every case of need and sorrow His own. With a power that never quailed, He cast out the evil spirits that possessed both mind and body. The power of love was in all His healing, and of the suffering multitudes that were brought to Him, it was said, "He healed them all." [Cf: Australasian Union Conference Record 06-01-00 para. 19] p. 511, Para. 4, [1900MS].

The Saviour saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. The sufferings of the body excited His pity, but He was moved to still greater pity by the need of the soul. [Cf: Australasian Union Conference Record 06-01-00 para. 20] p. 511, Para. 5, [1900MS].

With a love that never faltered, Christ spoke to men the words of eternal life. The word of God, which the teachers of Israel had obscured with their traditions and man-made commandments, Christ opened to the people in its purity and divine beauty. Men marvelled at His teaching, and said, "Never man spake like this man." To the weary and sin-burdened He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He invited them, "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: Australasian Union Conference Record 06-01-00 para. 21] p. 511, Para. 6, [1900MS].

Before men and angels, by His life of obedience and ministry, Christ represented the character of God. "God was in Christ, reconciling the world unto Himself." [Cf: Australasian Union Conference Record 06-01-00 para. 22] p. 511, Para. 7, [1900MS].

In His work on earth, Christ lifts the veil that conceals the invisible world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued after His ascension to heaven. Through His representative, the Holy Spirit, God in Christ still ministers to the children of men. [Cf: Australasian Union Conference Record 06-01-00 para. 23] p. 511, Para. 8, [1900MS].

Before He ascended to heaven, Christ gave His disciples the promise, "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 cannot 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 orphans: I will come to you." [Cf: Australasian Union Conference Record 06-01-00 para. 24] p. 512, Para. 1, [1900MS].

To those who in faith claimed this promise it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand; for it had to be an

individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, whose influence came with copiousness and power, as if it had been held in restraint for ages. What was the result? Thousands were converted in a day. The sword of the Spirit seemed new-edged with power, piercing to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places that had been barren and desolate sounded forth His praise. [Cf: Australasian Union Conference Record 06-01-00 para. 25] p. 512, Para. 2, [1900MS].

The church became a vitalizing power. Believers, themselves re-converted, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God. Every one converted saw in his 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 in kindly helpfulness, in kindly looks, and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. [Cf: Australasian Union Conference Record 06-01-00 para. 26] p. 512, Para. 3, [1900MS].

This ministry is the great need of the church to-day. And in Christ's promise we are included. To us is offered the great and measureless gift of the Holy Spirit. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with the Spirit. When God's people will believe, when they will turn their attention to that which is true, and living and real, the Holy Spirit, in strong, heavenly currents, will be poured upon the church. [Cf: Australasian Union Conference Record 06-01-00 para. 27] p. 512, Para. 4, [1900MS].

All the principalities and powers of the heavenly world are enlisted in the work of ministering for fallen man. Angels are actively engaged in executing God's plans to bring man back from rebellion to reconciliation with God. With intense earnestness they are co-operating with God to bring to man moral efficiency, that in Christ he may be more than conqueror. [Cf: Australasian Union Conference Record 06-01-00 para. 28] p. 512, Para. 5, [1900MS].

Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength,--"ten thousand times ten thousand, and thousands of thousands,--stand at His right hand, "all ministering spirits sent forth to minister for them who shall be heirs of salvation." [Cf: Australasian Union Conference Record 06-01-00 para. 29] p. 512, Para. 6, [1900MS].

God has manifested His love to men by making them partners with Himself in the work of salvation. All to whom the heavenly inspiration has come are put in trust with the Gospel. "We are labourers together with God," called to represent Him as ambassadors of love. We are to co-operate with the work of the delegates of heaven. And to us is

committed a work which even the angels cannot do. Man must be the channel to communicate with man. [Cf: Australasian Union Conference Record 06-01-00 para. 30] p. 513, Para. 1, [1900MS].

Through the ministration of angels God sends light to His people, and through His people the light is to be given to the world. Man is to be connected with his fellow-men, and as God's instrumentality work in their behalf. [Cf: Australasian Union Conference Record 06-01-00 para. 31] p. 513, Para. 2, [1900MS].

To us, in a sense that angels cannot know, it is given to unite with God in his travail for the salvation of humanity. To us it is given to swell the tide of His joy, and to bring honour and praise to his exalted name. [Cf: Australasian Union Conference Record 06-01-00 para. 32] p. 513, Para. 3, [1900MS].

In creation and in redemption, by gift and sacrifice and service, God has manifested His love to us. And He invites us to show our love for Him. [Cf: Australasian Union Conference Record 06-01-00 para. 33] p. 513, Para. 4, [1900MS].

He says, "Whoso offereth praise glorifieth Me." He desires us to appreciate the great plan of redemption, to realize our high privilege as the people of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because we have access to the mercy-seat, the throne of grace, because our names are written in the Lamb's book of life, because we may cast all our care on Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of His saints, because we have the blessed hope of the soon-coming of our Saviour. [Cf: Australasian Union Conference Record 06-01-00 para. 34] p. 513, Para. 5, [1900MS].

To praise God in fulness and sincerity of heart is as much a duty as is prayer. We are to show to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fulness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service will be greatly increased by recounting His goodness and His wonderful works in behalf of His children. [Cf: Australasian Union Conference Record 06-01-00 para. 35] p. 513, Para. 6, [1900MS].

Such a testimony will have an influence upon others. No more effective means can we employ for winning souls to Christ. [Cf: Australasian Union Conference Record 06-01-00 para. 36] p. 513, Para. 7, [1900MS].

And our love is to be shown, not only in words, but in deeds, in personal ministry and sacrifice. Christ says, "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." In His prayer to His father He said of His disciples, "As thou hast sent Me into the world, even so have I also sent them into the world." In the commission which He gave to His disciples He included all who should believe in Him to the end of time. "Go ye into all the world," He said, "and

preach the Gospel to every creature." "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." [Cf: Australasian Union Conference Record 06-01-00 para. 37] p. 513, Para. 8, [1900MS].

And by the Holy Spirit, through the apostle Peter, we are admonished, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." [Cf: Australasian Union Conference Record 06-01-00 para. 38] p. 514, Para. 1, [1900MS].

Thus it is that God desires to fulfil for us His purpose of grace. By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion, through eternal ages, of God and Christ and the holy angels. Heaven will triumph; for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord. E. G. White. [Cf: Australasian Union Conference Record 06-01-00 para. 39] p. 514, Para. 2, [1900MS].

Reading for Sunday, P.M., June 3. In preparing a people for the Lord's second coming a great work is to be done through the promulgation of health principles. We are to relieve suffering by the use of the natural agencies that God has provided. We should teach the people how to prevent sickness by obedience to the laws of life, and while we work for the healing of the body we should seize every opportunity to work for the healing of the soul. [Cf: Australasian Union Conference Record 06-01-00 para. 01] p. 514, Para. 3, [1900MS].

This was Christ's method. He worked to restore both the physical and moral image of God in man. Both physical and moral health is to be communicated from the mighty Healer. [Cf: Australasian Union Conference Record 06-01-00 para. 02] p. 514, Para. 4, [1900MS].

The medical missionary work God has set in operation as a practical illustration of the Gospel. He has signified that this work shall be closely united with the ministry of the Word. [Cf: Australasian Union Conference Record 06-01-00 para. 03] p. 514, Para. 5, [1900MS].

Every physician, nurse, and medical missionary may through faith in Christ, have in his possession a cure of the highest value,--a remedy for the sin-sick soul. Countless are the opportunities of the physician and his helpers for warning the impenitent, cheering the disconsolate and hopeless, and prescribing for the health of mind and body. Thus they are acting their part in the great work of making ready a people prepared for the Lord. Many who, through their care and teaching, regain health, will be led to accept the special truths for this time. And in their turn they will aid in spreading the light. [Cf: Australasian Union Conference Record 06-01-00 para. 04] p. 514, Para. 6, [1900MS].

Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a newer and nobler life. Thus every true reform has its place in the work of the third angel's message. It demands our attention and support. Especially should prominence be given to temperance reform. We should call attention to this work, and make it a living issue. We should present

to the people the principles of true temperance, and call for signers to the temperance pledge. [Cf: Australasian Union Conference Record 06-01-00 para. 05] p. 514, Para. 7, [1900MS].

In other churches there are Christians who are standing in defence of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great good men to aid us in our Christian Endeavour work. They should be invited to second our efforts in seeking to save that which is lost. [Cf: Australasian Union Conference Record 06-01-00 para. 06] p. 514, Para. 8, [1900MS].

But in coming in contact with those not of our faith, none should feel that they must conceal the peculiar characteristics which sanctification through the truth gives them. Those who unite with the work of God are to co-operate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of His commandment-keeping people. Those who, in their human wisdom, try to conceal the peculiar characteristics that distinguish God's people from the world, will lose their spiritual life, and will no longer be upheld by His power. [Cf: Australasian Union Conference Record 06-01-00 para. 07] p. 515, Para. 1, [1900MS].

Never let the idea be entertained that it is essential to make an appearance of being wealthy. Let none suppose that expensive buildings, dress, or furniture, is needed to give character to the work. We are to give character to the work not by display, but by being ourselves living stones in God's building. All the beauty of art cannot bear comparison with the beauty of temper and character that is to be revealed in those who have to do with sacred things. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savour of life unto life, and enables God to bless his work. [Cf: Australasian Union Conference Record 06-01-00 para. 08] p. 515, Para. 2, [1900MS].

The Lord requires that those who are engaged in His service shall keep their minds ever directed to Him. We are to put to the stretch every faculty in order to bring saving truth to the attention of perishing human beings. This work must be carried on in connection with the ministry to the sick. Then the work will stand before the world in the strength which God designed it to have. [Cf: Australasian Union Conference Record 06-01-00 para. 09] p. 515, Para. 3, [1900MS].

Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin there is a possibility of saving them. Many can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of our unselfish love, it will be easier for them to believe in the love of Christ. [Cf: Australasian Union Conference Record 06-01-00 para. 10] p. 515, Para. 4, [1900MS].

This is a work which concerns all our churches. It is not to be done by expensive institutions. We are not called to centre all our interest and all our means in working in the slums of great cities. The last message of warning must be given to the whole world, and ministry to the poor and neglected is but one part of the great work. This we are

to do individually, working for individuals as God gives us opportunity. He who created all cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity. [Cf: Australasian Union Conference Record 06-01-00 para. 11] p. 515, Para. 5, [1900MS].

God delights to take apparently hopeless material, those through whom Satan has worked, and make them subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. [Cf: Australasian Union Conference Record 06-01-00 para. 12] p. 515, Para. 6, [1900MS].

John Bunyan was redeemed from profanity and reveling; John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men to-day. There are those who have had very meagre opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. Many will come from the grossest error and sin, and will take the place of those who have had privileges and opportunities but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His Kingdom they will stand next His throne. E. G. White. [Cf: Australasian Union Conference Record 06-01-00 para. 13] p. 515, Para. 7, [1900MS].

Reading for Monday, June 4. After Christ's ascension to heaven and the descent of the Holy Spirit, His disciples called to mind His lessons which they had before been unable to comprehend. The words of Christ found an entrance into their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily communion with the Majesty of heaven. Scene after scene of His wonderful life passed before them. As they meditated upon His words and deeds, they felt that these could never be recorded as they really were. No human language could express their beauty. The disciples must in their lives bear witness to the loveliness of Christ's character. [Cf: Australasian Union Conference Record 06-01-00 para. 01] p. 516, Para. 1, [1900MS].

And this they did. The Saviour by His spirit was abiding in their hearts, and His love, and light, and power shone out through them. Men, beholding, marvelled, and they took knowledge of them that they had been with Jesus. And as the disciples witnessed to the mission of Christ, they bore witness also of the Father; for Christ had said, "He that hath seen me hath seen the Father." [Cf: Australasian Union Conference Record 06-01-00 para. 02] p. 516, Para. 2, [1900MS].

This is the work of God's people today. God designs to manifest through them the principles of His kingdom. Through them the attributes of God are to be unfolded, and the truths of His word, in all their glory and excellence, will be made to appear more vivid. [Cf: Australasian Union Conference Record 06-01-00 para. 03] p. 516, Para. 3, [1900MS].

The great final crisis is just before us, when the destiny of every human being will be forever decided. A great work is to be done in setting before men the saving truths of the Gospel. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. [Cf: Australasian Union

Conference Record 06-01-00 para. 04] p. 516, Para. 4, [1900MS].

All the light of the past, which shines unto the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it. But the glory of this light, which is the very glory of the character of Christ, can never be expressed in words. Human language is inadequate to reveal it. It must be made manifest in the life. It is to be manifest in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the Gospel. They are agencies in the fulfilment of God's great purpose for the human race. [Cf: Australasian Union Conference Record 06-01-00 para. 05] p. 516, Para. 5, [1900MS].

Ministry in the Home.--As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this. [Cf: Australasian Union Conference Record 06-01-00 para. 06] p. 516, Para. 6, [1900MS].

God designs that the families of earth shall be a symbol of the family of heaven. Christian homes, established and conducted in accordance with His plan, are among His most effective agencies for the formation of Christian character. [Cf: Australasian Union Conference Record 06-01-00 para. 07] p. 516, Para. 7, [1900MS].

In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life. Church duties are to begin in the home. [Cf: Australasian Union Conference Record 06-01-00 para. 08] p. 517, Para. 1, [1900MS].

Christ died to save the children, and he is ready to do a great work for them if parents will co-operate with Him by training and educating them according to His instruction. While parents should be firm in requiring respect and obedience, they should make the religion of Christ attractive by their cheerfulness, their Christian courtesy, their tender, compassionate sympathy. [Cf: Australasian Union Conference Record 06-01-00 para. 09] p. 517, Para. 2, [1900MS].

Christ was once a little child. For His sake honour the children. Look upon them as a sacred charge, not to be petted and idolized but to be taught to live pure, noble lives. They are God's property. He loves them, and He calls upon you to co-operate with Him in teaching them to form perfect characters. The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. Fathers and mothers especially need to understand the best methods of training children that they may co-operate with God. [Cf: Australasian Union Conference Record 06-01-00 para. 10] p. 517, Para. 3, [1900MS].

Submission and surrender to Christ are the most effective lessons that children and youth can learn. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessing will rest upon those parents who administer His law in their homes, and it will rest upon those children by whom this law is obeyed. [Cf: Australasian Union Conference Record 06-01-00 para. 11]

p. 517, Para. 4, [1900MS].

Children should be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for, and they should respond to their many mercies by bearing their share of the family burdens, and bringing into the home all the happiness possible. By the law of mutual dependence they are to be taught dependence upon the great Head of the Church. [Cf: Australasian Union Conference Record 06-01-00 para. 12] p. 517, Para. 5, [1900MS].

And God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life. Children must be taught to make a right use of the things of this life, and to avoid the use of everything that would injure the powers of mind or body. They should be taught that every organ of the body and every faculty of the mind is the gift of a good and wise God, and is to be used to His Glory. [Cf: Australasian Union Conference Record 06-01-00 para. 13] p. 517, Para. 6, [1900MS].

In the home the Saviour is to be uplifted, thought of, talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for Jesus. This love will be expressed in prayer and praise. Words of discouragement and hopelessness will not be spoken. [Cf: Australasian Union Conference Record 06-01-00 para. 14] p. 517, Para. 7, [1900MS].

Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both at morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe takes notice of every praying household. [Cf: Australasian Union Conference Record 06-01-00 para. 15] p. 517, Para. 8, [1900MS].

Let parents teach their little ones the truth as it is in Jesus. The children in their simplicity will repeat to their associates that which they have learned. In Christ's day the children sang in the temple courts, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." So in these days children's voices will be raised in giving the last warning to a perishing world. By them God's message will be made known, and His saving health to all nations. [Cf: Australasian Union Conference Record 06-01-00 para. 16] p. 518, Para. 1, [1900MS].

The children can take a part in medical missionary work. They can do many things to help the sick and suffering, and by their offerings they can aid in carrying forward the work. By the efforts of children and youth many souls will be won to the truth. And the children themselves will be forming characters after Christ's similitude, in preparation to dwell forever in His presence. [Cf: Australasian Union Conference Record 06-01-00 para. 17] p. 518, Para. 2, [1900MS].

The Ministry of the Word.--The third angel's message is to be given with power. In the Revelation John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his

glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . 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 For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: Australasian Union Conference Record 06-01-00 para. 18] p. 518, Para. 3, [1900MS].

The whole of the Gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God; that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world. [Cf: Australasian Union Conference Record 06-01-00 para. 19] p. 518, Para. 4, [1900MS].

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching. [Cf: Australasian Union Conference Record 06-01-00 para. 20] p. 518, Para. 5, [1900MS].

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. [Cf: Australasian Union Conference Record 06-01-00 para. 21] p. 519, Para. 1, [1900MS].

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. [Cf: Australasian Union Conference Record 06-01-00 para. 22] p. 519, Para. 2, [1900MS].

Personal Effort.--Public effort alone will not suffice for the work that is to be done. By personal, house to-house labor, we should seek to reach the people where they are. Laborers for God should visit the

families of the church, coming close to their hearts as one touched with the feeling of their infirmities. Give each one some work to do for others. Show them that as receivers of the grace of God all are under obligation to work for Him. [Cf: Australasian Union Conference Record 06-01-00 para. 23] p. 519, Para. 3, [1900MS].

All should be taught how to work. Especially should those who are newly come to the faith be educated to become labourers together with God. If this duty is neglected, the work of the minister is incomplete. [Cf: Australasian Union Conference Record 06-01-00 para. 24] p. 519, Para. 4, [1900MS].

But God does not want His people to hang their weight upon the ministers. As a steward of the grace of God, every church member should feel an individual responsibility to have life and root in himself. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. He who loves God supremely and his neighbor as himself, cannot rest content with doing nothing. [Cf: Australasian Union Conference Record 06-01-00 para. 25] p. 519, Para. 5, [1900MS].

Did the professed believers in the truth live the truth, they would to-day all be missionaries. Some would be working in the islands of the sea, some in the different countries of the world. Some would be serving Christ as home missionaries. Not all are called upon to go abroad. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings. [Cf: Australasian Union Conference Record 06-01-00 para. 26] p. 519, Para. 6, [1900MS].

Though you are not called to public labour for Christ, you may still do a most precious work by giving of your means to sustain His work. The following incident has a good suggestion for those who cannot go in person to foreign missionary fields:-- [Cf: Australasian Union Conference Record 06-01-00 para. 27] p. 519, Para. 7, [1900MS].

An American business man who was an earnest Christian, being in conversation with a fellow-believer, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. I am working for Christ all day. And at night, while I sleep, I have a man working for Him in China." [Cf: Australasian Union Conference Record 06-01-00 para. 28] p. 520, Para. 1, [1900MS].

In explanation he added, "In my youth I determined to go as a missionary to the heathen. But on the death of my father I had to take up his business in order to provide for the family. Now, instead of going myself, I support a missionary. In such a town of such a province in China, my worker is stationed, and so, even while I sleep, I am, through my representative, still working for Christ." [Cf: Australasian Union Conference Record 06-01-00 para. 29] p. 520, Para. 2, [1900MS].

Are there no Seventh-Day Adventists who will do likewise? If you cannot yourself go as a missionary to foreign fields, select some

earnest, promising youth, and educate him for the work. [Cf: Australasian Union Conference Record 06-01-00 para. 30] p. 520, Para. 3, [1900MS].

Upon our churches rests a solemn responsibility in this line. The youth who wish to become workers for God should be given an opportunity to obtain a knowledge of Bible truth. Many workers are needed in home missions as well as in foreign fields. They are needed as Bible workers, as canvassers, nurses, teachers in church schools, and in many other lines. Will you not aid them in gaining a preparation for the work? Through the teacher your money has prepared for the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown. [Cf: Australasian Union Conference Record 06-01-00 para. 31] p. 520, Para. 4, [1900MS].

In the Highways and Hedges.--The command of Christ to His people is, "Go out in to the highways and hedges, and compel them to come in, that my house may be filled." [Cf: Australasian Union Conference Record 06-01-00 para. 32] p. 520, Para. 5, [1900MS].

The call to the Gospel feast is first to be given "in the highways."--to those who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? [Cf: Australasian Union Conference Record 06-01-00 para. 33] p. 520, Para. 6, [1900MS].

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf? [Cf: Australasian Union Conference Record 06-01-00 para. 34] p. 520, Para. 7, [1900MS].

Some will ask, "Can we not reach them with publications?" No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ. [Cf: Australasian Union Conference Record 06-01-00 para. 35] p. 520, Para. 8, [1900MS].

From the light given me I know that a plain, "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted. God will use them in His cause. [Cf: Australasian Union Conference Record 06-01-00 para. 36] p. 521, Para. 1, [1900MS].

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock. [Cf: Australasian Union Conference Record 06-01-00 para. 37] p. 521, Para. 2, [1900MS].

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of this work, and will qualify themselves to labour successfully for these classes? [Cf: Australasian Union Conference Record 06-01-00 para. 38] p. 521, Para. 3, [1900MS].

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully. [Cf: Australasian Union Conference Record 06-01-00 para. 39] p. 521, Para. 4, [1900MS].

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. They are spending their money for that which is not bread, and their labour for that which satisfieth not. [Cf: Australasian Union Conference Record 06-01-00 para. 40] p. 521, Para. 5, [1900MS].

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. When God's people give themselves to Him, and work in His lines, they will see of His salvation. The truth will be magnified. It will go forth as a lamp that burneth. [Cf: Australasian Union Conference Record 06-01-00 para. 41] p. 521, Para. 6, [1900MS].

In obedience to the commands of God, we shall receive the best of everything. His richest blessings will be received when heart and mind and soul are consecrated to His service. Only thus can our service for Him be complete,--a perfect ministry. [Cf: Australasian Union Conference Record 06-01-00 para. 42] p. 521, Para. 7, [1900MS].

This is an individual work. The labourer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord commands, and then obey. [Cf: Australasian Union Conference Record 06-01-00 para. 43] p. 521, Para. 8, [1900MS].

The purpose which God seeks to accomplish through His people to-day is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the Church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and serve God above every other people on the face of the earth. The Lord has His eye upon every one of His people, He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God to-day, as well as to ancient Israel, belong the words written by Moses through the Spirit of inspiration in Deut. 7:6, and 4:5-8. [Cf: Australasian Union Conference Record 06-01-00 para. 44] p. 521, Para.

9, [1900MS].

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only, but to the universe are we to make manifest the principles of His kingdom. [Cf: Australasian Union Conference Record 06-01-00 para. 45] p. 522, Para. 1, [1900MS].

The apostle Paul, writing by the Holy Spirit says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be (made) known by the church the manifold wisdom of God." Eph. 3:8-10. [Cf: Australasian Union Conference Record 06-01-00 para. 46] p. 522, Para. 2, [1900MS].

All to be Channels. God's people are to be channels for the outworking of the highest influence in the universe. In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light, and love, and power, is imparted to His people, that they may impart to others life and joy and refreshing. They are to become channels through which divine and human instrumentalities co-operate in communicating to the world the tide of God's love. [Cf: Australasian Union Conference Record 06-01-00 para. 47] p. 522, Para. 3, [1900MS].

When the grace of God reigns in the heart, there is purity, freedom from sin. The glory, the completeness, the fulness of the Gospel plan is fulfilled in the life. When self is submerged in Christ, true love springs forth spontaneously. The impulse to help and bless others springs constantly from within. Toil for others' good is not regarded as drudgery. It is a cheerful work, done with a glad heart. Sympathy with Christ, participation in His joy, sweetens all toil. It braces the will. It nerves the spirit for whatever may befall. The soul is surrounded with an atmosphere of faith and courage and Christ-like love, an atmosphere invigorating to the spiritual life of all who inhale it. [Cf: Australasian Union Conference Record 06-01-00 para. 48] p. 522, Para. 4, [1900MS].

As the light of Christ is received into the soul, the spirit is softened. The gentleness of Christ is expressed in the life. The personal influence of the humble, consecrated soul, like the fragrance of a flower, extends far beyond himself. There is something about him that does not consist in display. It is a spiritual power which he receives from the two anointed ones that stand before the Lord of the whole earth. The Holy Spirit, coming from God to the instrumentality He employs, flows forth into other lives, making others labourers together with God. [Cf: Australasian Union Conference Record 06-01-00 para. 49] p. 522, Para. 5, [1900MS].

Did this spiritual power pervade the lives of all who profess to be Christians, what a work might be accomplished! Thousands who now reject

the message of salvation would accept Christ if they could see reflected in His followers the beauty of His character. E. G. White. [Cf: Australasian Union Conference Record 06-01-00 para. 50] p. 522, Para. 6, [1900MS].

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house; and seek diligently till she find it?" [Cf: Australasian Union Conference Record 07-01-00 para. 01] p. 523, Para. 1, [1900MS].

In the East the houses of the poor usually consisted of but one room, often windowless and dark. The room was rarely swept, and a piece of money falling on the floor would be speedily covered by the dust and rubbish. In order that it might be found, even in the daytime, a candle must be lighted, and the house must be swept diligently. [Cf: Australasian Union Conference Record 07-01-00 para. 02] p. 523, Para. 2, [1900MS].

The wife's marriage portion usually consisted of pieces of money, which she carefully preserved as her most cherished possession, to be transmitted to her own daughters. The loss of one of these pieces would be regarded as a serious calamity, and its recovery would cause great rejoicing, in which the neighboring women would readily share. "When she hath found it," Christ said, "she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." [Cf: Australasian Union Conference Record 07-01-00 para. 03] p. 523, Para. 3, [1900MS].

The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God, are the objects of His pitying love. They are to be sought for, that they may be brought back to God. [Cf: Australasian Union Conference Record 07-01-00 para. 04] p. 523, Para. 4, [1900MS].

The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search. [Cf: Australasian Union Conference Record 07-01-00 para. 05] p. 523, Para. 5, [1900MS].

This parable has a lesson for families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts. [Cf: Australasian Union Conference Record 07-01-00 para. 06] p. 523, Para. 6, [1900MS].

The coin, though lying among the dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, traces of this inscription remain upon every soul. God desires to recover that soul,

and to retrace upon it His own image in righteousness and holiness. [Cf: Australasian Union Conference Record 07-01-00 para. 07] p. 523, Para. 7, [1900MS].

The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let here be diligent, careful self-examination. Let the life-practice be investigated. See it there is not some mistake, some error in management, by which that soul is confirmed in impenitence. [Cf: Australasian Union Conference Record 07-01-00 para. 08] p. 523, Para. 8, [1900MS].

If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property. [Cf: Australasian Union Conference Record 07-01-00 para. 09] p. 524, Para. 1, [1900MS].

There are fathers and mothers who long to labor in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to Christ and His love. The work of winning their children for Christ many parents trust to the minister or the Sabbath-school teacher; but in doing this they are neglecting their own highest privilege and most sacred responsibility. What human heart can feel for the children a love deeper or more tender than that of the father or the mother? Who is so well acquainted with their needs and their dangers? Who is so well fitted to point the children to Christ as their sin-pardoning Saviour? This is the work to which God has appointed them. [Cf: Australasian Union Conference Record 07-01-00 para. 10] p. 524, Para. 2, [1900MS].

With their own hearts warm with the love of Christ, let parents speak to their children of His love. Let them work and pray for these souls for whom Christ has died. [Cf: Australasian Union Conference Record 07-01-00 para. 11] p. 524, Para. 3, [1900MS].

The lesson of persevering faith and labor Christ himself has taught us. In the parable of the lost sheep He has presented to our imagination no picture of a *sorrowful shepherd returning without the sheep*. The shepherd's search ceases not until the lost is brought back to the fold. The woman whose coin is lost *searches till she finds it*. These parables do not speak of failure but of success and joy in the recovery of the lost. Here is the divine guarantee that not one lost soul is overlooked, not one is left unsuccored. With all our efforts in seeking for the lost, Christ will co-operate. Then with love and faith and prayer, let parents work for their households, until with joy they can come to God saying, "Behold, I and the children whom the Lord hath given me." Mrs. E. G. White. [Cf: Australasian Union Conference Record 07-01-00 para. 12] p. 524, Para. 4, [1900MS].

Let us be guarded. Let us refuse to allow the criticisms of anyone to

imprint objections on our minds. Let criticisers live by their trade of criticism. They cannot speak in favour of the very best of blessings without attaching a criticism to cast a shadow of reproach. [Cf: Australasian Union Conference Record 08-01-00 para. 01] p. 524, Para. 5, [1900MS].

Let us educate ourselves to praise that which is good when others criticise. Murmurers will always pick flaws, but let us not be saddened by the accusing element. Let us not consider it a virtue to make and suggest difficulties, which one mind and another will bring in to harass and perplex. Keep the atmosphere of the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make the soul happy. Let us bring all the pleasantness possible into our lives. [Cf: Australasian Union Conference Record 08-01-00 para. 02] p. 524, Para. 6, [1900MS].

When others begin to question and criticise, let us be determined, either by silence or by turning the conversation into another channel, to cut off the words which would not be spoken in wisdom. We are to continue to wait upon the Lord by humble prayer and supplication, making every effort to keep the door of our lips, so that we shall not utter one foolish word savouring of unbelief. [Cf: Australasian Union Conference Record 08-01-00 para. 03] p. 524, Para. 7, [1900MS].

We are to talk faith, practising the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God which worketh in us, both to will and to do of His good pleasure. The finite and the Infinite are to unite in accomplishing the work that needs to be done. God has pledged Himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in Him, the word that would cast a shadow over others is left unsaid. [Cf: Australasian Union Conference Record 08-01-00 para. 04] p. 525, Para. 1, [1900MS].

Let us remember that every one has some dark spot in his experience. Let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them! In turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realize that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe to God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind. [Cf: Australasian Union Conference Record 08-01-00 para. 05] p. 525, Para. 2, [1900MS].

By faith we may claim the promise, "Ask, and ye shall receive; seek, and ye shall find." Yes, we shall find the answers to our prayers; for God will "do exceeding abundantly" above our highest expectation. What precious witness we shall then bear for God! What an honour we shall be to the truth of His word! We shall be able to say, "I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." [Cf: Australasian Union Conference Record 08-01-00 para. 06] p. 525,

Para. 3, [1900MS].

Doleful, discouraging words will do no good. When Christ abides in us, we shall not even repeat the false statements we hear. We shall not retaliate or bring railing accusation against any, because this would wound our souls deeply, and make us forget our resting place of confidence and peace in Christ. [Cf: Australasian Union Conference Record 08-01-00 para. 07] p. 525, Para. 4, [1900MS].

The enemy stirs up persons whose hearts are not stayed upon God, who are admitting into their hearts unpleasant and disagreeable things to ponder over, and then pass along the unsavoury dish as a repast for other minds and hearts. This is feeding upon Satan's garbage, and makes the soul impoverished. [Cf: Australasian Union Conference Record 08-01-00 para. 08] p. 525, Para. 5, [1900MS].

When Christ was assailed in this way, his melodious voice was heard in beautiful songs, "Many, O Lord, my God, are Thy wonderful works which Thou has done, and Thy thoughts which are to usward. They cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation. Withhold not Thou Thy tender mercies from me, O Lord; let Thy lovingkindness and Thy truth continually preserve me." [Cf: Australasian Union Conference Record 08-01-00 para. 09] p. 525, Para. 6, [1900MS].

When unadvised words were spoken, our Lord Jesus in His childhood and youth and manhood, often corrected the evil speaker, for the passionate speech, for the unbelieving speech, for the accusing speech, with the spirited, sweet melody of song. Mrs. E. G. White. [Cf: Australasian Union Conference Record 08-01-00 para. 10] p. 526, Para. 1, [1900MS].

We are permitted to use the following article, taken from unpublished manuscript recently written: -- [Cf: Australasian Union Conference Record 09-01-00 para. 01] p. 526, Para. 2, [1900MS].

I am awakened to the necessities of the canvassing work. In this work there is need of strong, well-educated, experienced men. It is not a work that every man can do intelligently; and in order to succeed, workers must have proper instruction and training. The Lord desires men to engage in this work who are capable of educating others; and those who have gained an experience in the work have a special duty to do in this line. An interest in the canvassing work should be awakened in promising, consecrated youth, leading them to take up the work, and to conduct it as it should be conducted. [Cf: Australasian Union Conference Record 09-01-00 para. 02] p. 526, Para. 3, [1900MS].

The ministers have their appointed work. The importance of the ministry is to be understood and appreciated. The preaching of the word is one of the means by which the Lord has ordained that his warning message shall be given to the people; but He has other means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward

the gospel. With these he enlightens and confirms men and women, thus strengthening the gospel ministry in every way. [Cf: Australasian Union Conference Record 09-01-00 para. 03] p. 526, Para. 4, [1900MS].

By the work of the canvasser the silent messengers of truth are placed in the homes of the people. The canvassing work, properly conducted, is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people those books which are necessary to their spiritual education and enlightenment. [Cf: Australasian Union Conference Record 09-01-00 para. 04] p. 526, Para. 5, [1900MS].

Those who thus present to the people the claims of God's law will meet with opposition; but while we are not to despise the transgressors of God's law, neither are we to fear them, because they are arrayed against the truth of God. Putting our trust in God, we are to go forward in faith, nothing doubting. [Cf: Australasian Union Conference Record 09-01-00 para. 05] p. 526, Para. 6, [1900MS].

We are not to sit still in indifference. We are to work diligently while the day lasts, for the night cometh wherein no man can work. We are to advance in humble dependence upon God, believing His word, and committing ourselves without reserve to His guidance. [Cf: Australasian Union Conference Record 09-01-00 para. 06] p. 526, Para. 7, [1900MS].

Let canvassing evangelists give themselves, without reserve, to be worked by the Holy Spirit. Let them, by persevering prayer, take hold of the power which comes from God, trusting in Him by living faith. His great and effectual influence will be with every true, faithful worker. [Cf: Australasian Union Conference Record 09-01-00 para. 07] p. 526, Para. 8, [1900MS].

He who takes up the work of canvassing as he should, must be both an educator and a student. While he tries to teach others, he must learn to do the work of an evangelist. If he meets with trials and temptations, let him profit by them, learning to lean more decidedly upon God. He should feel his dependence every moment. No complaint should be cherished in his heart, or uttered by his lips. The angels of God are with him both in the time of encouragement and in the time of discouragement. When he is successful, he should take no glory to himself. He should acknowledge the goodness of the Lord, praising Him with sincerity of heart. [Cf: Australasian Union Conference Record 09-01-00 para. 08] p. 527, Para. 1, [1900MS].

A great and good work may be done by evangelistic canvassing. The Lord has given men tact and capabilities; and those who use these entrusted talents to His glory, weaving Bible principles into the work, will be given success. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvassers. Angels will prepare the way before them. They are to work and pray, putting their trust in Him who will never fail. Mrs. E. G. White. [Cf: Australasian Union Conference Record 09-01-00 para. 09] p. 527, Para. 2, [1900MS].

"Yesterday when I spoke to the congregation, all the time I felt my heart welling up with gratitude to God. Now we have but little time, and I want to say that I do not go to America because I feel driven to go on account of the burdens I have been carrying here. I feel that God

has assisted me in the work here. I leave all the churches and the brethren and sisters with the most pleasant feelings. It means very much to me to know that our hearts are united, that we are one in the body of Jesus Christ, one in faith, one in hope. [Cf: Australasian Union Conference Record 10-01-00 para. 02] p. 527, Para. 3, [1900MS].

"Do you talk of the work now flagging or being bound up? I expect you will press the battle to the gate. I expect you will each act your part and close up the ranks, that you may realize that the power of God has come upon you. You can pray for us, and we will pray for you. [Cf: Australasian Union Conference Record 10-01-00 para. 03] p. 527, Para. 4, [1900MS].

"I expect angels of God will go with us on our journey. I never like the sea. I never want to be on the sea; but when the Lord seems to make it my duty, I can go on the sea and trust Him every moment, and that is how I go at this time. I have not a tear to shed. I am only changing my work under the same General, and I go to another part of the field where they are calling earnestly for our help: [Cf: Australasian Union Conference Record 10-01-00 para. 04] p. 527, Para. 5, [1900MS].

"I did not want to come here when I came, but they were determined that we should come, and they sent us to stay two years. It will be nine years when we return to them. We praise God as we see the work that has been accomplished. O, I thank the Lord with heart and soul and voice, and we want to keep all the tokens of His love and hang them in memory's hall. We want to see advancement step by step, and how God has helped us out of our difficulties, and how He has given us His power and His spirit. [Cf: Australasian Union Conference Record 10-01-00 para. 05] p. 527, Para. 6, [1900MS].

"Do you say that you will be weakened by our separation? Close up the ranks, brethren, and every one look to Jesus Christ. He is your wisdom, your life, your strength, the Bread of Life. To eat of that bread is eternal life to you. You must disappoint all who say, 'Now when Mr. and Mrs. White leave it will be a closure.' Closure of what? It will be a closure of the ranks. Every one must stand shoulder to shoulder, and you will advance from strength to greater strength. By beholding Jesus you will be changed from glory to glory, and from character to character, advancing all the time. [Cf: Australasian Union Conference Record 10-01-00 para. 06] p. 527, Para. 7, [1900MS].

"I thank you for this token of your kind regard and remembrance. I shall esteem it highly. I shall bear in mind those I have met here, and our prayers will ascend that the blessing of the Holy Spirit shall be upon these believers who live in my heart that they may advance from character to character, till in the heavenly courts it shall be said of them, 'Ye are complete in Him.' [Cf: Australasian Union Conference Record 10-01-00 para. 07] p. 528, Para. 1, [1900MS].

"I have not strength to take you all by the hand to say, Farewell, but my heart is with you and I will say Farewell in the name of the Lord." Mrs. E. G. White. [Cf: Australasian Union Conference Record 10-01-00 para. 08] p. 528, Para. 2, [1900MS].

Steamer Moana, Sept. 6, 1900. Dear Friends in Australasia:--If everything is favourable we shall arrive in Samoa about seven o'clock

Friday morning. We have had a very smooth sea. It has been a little rough, but not bad. The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when the journey is completed. [Cf: Australasian Union Conference Record 11-01-00 para. 01] p. 528, Para. 3, [1900MS].

We feel deeply our need of God and our need of wisdom. We believe; and the *faith* that *works by love* purifies the soul. I do not wish to devote time to writing of the objectionable part of our journey. We have no time for that. God is good. He is full of loving kindness and tender mercy, and I praise Him because He is good. My heart is drawn out after God. He is of tender kindness always. Now let us be like Jesus, and it will save us much trouble. Let everything be done in order and harmony, and this can only be where self is hid with Christ in God. This fact must be established, that every faculty is to be cultivated and brought into most earnest exercise, and then we shall increase our talents by using them. May God help His people to learn of Him meekness and lowliness of heart. [Cf: Australasian Union Conference Record 11-01-00 para. 02] p. 528, Para. 4, [1900MS].

My heart is with you in Australia. As I looked into the memorial you gave me (the autograph album) I felt to thank you with much pleasure. It is a beautiful reminder of my friends, and it came so unexpectedly. I appreciate it more than anything else they could have given me. It is so beautifully gotten up, there is such a variety, and it exhibits so much skill and taste and beauty. I have not looked through mine yet and have still considerable before me. May the Lord bless those who have had a chance to give expression to their feelings, and I know there are many dear souls who would have said something but they lacked opportunity. The matter is so arranged that many have expressed themselves as whole churches. I cannot express to you how much this memorial has been appreciated. I thank all who have so freely bound up their hearts with my heart. I receive your words of appreciation of our labours with a heart filled with tenderness and love. May the Lord abundantly bless you all. I love you all in Christ Jesus. Let nothing come between us to separate our hearts; but may they blend in sweet harmony and Christian fellowship. [Cf: Australasian Union Conference Record 11-01-00 para. 03] p. 528, Para. 5, [1900MS].

We are all of good courage in the Lord. Ella commenced to have a school for her twin brothers, other children joined, and now there is quite a school. Brother Leonard Paap takes the older children, and Ella the younger ones. I think this movement will work out well and it will leave a good impression on minds. Those in the second cabin have singing quite often, and this will leave an impression on minds. One of the officers asked them to sing "Abide with me," and said it was his favourite hymn. [Cf: Australasian Union Conference Record 11-01-00 para. 04] p. 528, Para. 6, [1900MS].

Two of the passengers leave the boat at Samoa. The lady saw *Desire of Ages*, and expressed her admiration for the book so I made her a present of it, and also gave her the little book *Christian Education*. She said when she took it up she could not lay it down, and she never saw words in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*, and he says it is a wonderful book, and both

seem very thankful for the books. They expected to leave Samoa to go to other islands. We mean to sow beside all waters. Some fruit may come of the seed sown. I prayed that the Lord would open the way that I might find some one interested in *Desire of Ages*. This opportunity soon came and it will keep me in touch with these island workers. [Cf: Australasian Union Conference Record 11-01-00 para. 05] p. 529, Para. 1, [1900MS].

May the blessing of the Lord rest upon you all, and draw all our hearts together in the closest bonds of unity and love in Christ Jesus. This is my daily prayer. E. G. White. [Cf: Australasian Union Conference Record 11-01-00 para. 06] p. 529, Para. 2, [1900MS].

Dear Brethren in Australia:--I address a letter to you this morning. I have an earnest desire that the work in Australia shall move solidly, and that in the erection of a Sanitarium every one who has ability and who is consecrated to God shall reveal the fact by doing all in his power. Time has passed into eternity that should have been improved by our people. If hindrances had not been placed in the way, the Sanitarium would have been erected long ago, and would now be doing its work. Now, though only a portion of the means has come in, we venture to go forward with this work. The plan of the building drawn up by Brother M. G. Kellogg has been accepted, and the time has come for us to arise and build. All who can should now feel it a privilege not only to do something, but to do all that they can for our Sanitarium. Let every believer in Australia act a part in the erection of this building so long delayed for want of means. [Cf: Australasian Union Conference Record 12-01-00 para. 01] p. 529, Para. 3, [1900MS].

Let no one at this time say, "We will hold our means in reserve that we may do what will need to be done in our own vicinity." You may not be prepared to erect buildings, be they ever so humble, while we in this locality are prepared to arise and build. Indeed, we must do this. The owners of the present Sanitarium building have kindly extended our time of occupation to accommodate our real necessities; but the building must soon be vacated, and we must have a place in which to carry on the work now in progress. Then let each without delay first make their donations, and then loan their money without requiring interest. Let the mind and purpose of God be seen in the faith and good works, the self-denial and self-sacrifice of God's believing people. [Cf: Australasian Union Conference Record 12-01-00 para. 02] p. 529, Para. 4, [1900MS].

The present time is presenting opportunities for doing God service. Let nothing stand in your way. Make use of the present to do liberally. God calls upon each to do his best in giving donations; for unless this is done the profits which should be spent in providing facilities and putting the institution into running order, will be consumed in the payment of interest money. Then will not my brethren to whom these words shall come make their donations as large as possible, that there may be no delay? There are some who cannot give sums of money. These can make their donations in time, by working extra hours. And let them work these hours faithfully as in the sight of all the heavenly universe. Others can help the cause by reducing their price of labour; and thus each day small sums will be sent in by the different workmen. Brethren, let us practise self-denial at this special time, which calls for all, old and young, to help. There must be no failure to meet the

demand, that the building may advance. Let those who engage in the work remember that they are to render to God their powers each day. Lay your business before God, and have faith to believe that He will create openings. God will accept your willing service. [Cf: Australasian Union Conference Record 12-01-00 para. 03] p. 529, Para. 5, [1900MS].

My brethren, the Lord has need of your co-operation now. Do not disappoint Him, but be forward in bringing your gifts and offerings. There are many channels through which help may come. Prayer, special prayer is needed, and living faith must be revealed. God will strengthen the workers far beyond their expectations. God, the living God, is the source of our power. He is the source of all our facilities and blessings. He wants you now to set His own goods flowing into His service. [Cf: Australasian Union Conference Record 12-01-00 para. 04] p. 530, Para. 1, [1900MS].

God wants us to bring our lives into closer relationship to Him, who owns all we possess, and who sustains us by His power. All we have is Christ's. By our reception of the truth we are linked to God in Jesus Christ--linked up with God to meet our opportunities with the very life principles which make this union a possibility, the principles of self-denial and self-sacrifice. Men and women who believe the truth are to awake and face their responsibilities, and show themselves willing and ready to co-operate with God. The money and houses and lands which He has given them in trust, they can trade upon and bring into active service. There is a work to be done in the world in the blessing of humanity by giving them an opportunity to prepare for the future eternal life. Each day bears with it responsibilities. Each day brings its opportunities, and these must be discerned by the workmen and made use of without delay. Personal agencies are required to make men laborers together with God to exalt the power of truth in a world of darkness and ignorance and sin. Then let us put forth consecrated efforts, feeling that we are working under the influence of heavenly agencies. [Cf: Australasian Union Conference Record 12-01-00 para. 05] p. 530, Para. 2, [1900MS].

As you labor to erect this building, keep before the mind, by pleasant and instructive words, the responsibility laid upon you to use your God-given talents, that you may obtain a full reward when the Master shall reckon with His servants. Let this be an educating school which shall advance every laborer in a knowledge of how to work unselfishly, in a fuller understanding of the blessings of the principles by which the work is done. By faithful, cheerful, self-denying service, increase the talents that have been entrusted to you. Then in all your future life experience you will work with increased knowledge and skill. [Cf: Australasian Union Conference Record 12-01-00 para. 06] p. 530, Para. 3, [1900MS].

There are lessons to be learned in regard to business tact. When men live close to God they will see the need of working in just the right lines. They will bring the reality of spiritual things into their work and into the church. In every religious and temporal transaction man may make his influence felt in the right direction. A great deal of energy of character is expended in worldly business transactions. This energy of character put to use in God's cause, advances the worker. Its influence tells for all time to the very best account. Energized by the belief that they are co-operating with unseen agencies, men will put

every moment to use; and there will be no waste as far as spiritual results are concerned. [Cf: Australasian Union Conference Record 12-01-00 para. 07] p. 530, Para. 4, [1900MS].

All heaven approves of active, well-spent energy. All our powers and talents are God's gifts, and they are to be consecrated to Him understandingly. Then men will exert an influence with their God-given tact and skill. God is honored by them. It is these faithful workers, who do all things with an eye single to the glory of God, who will take the leading part in the best and highest interests of Christ's kingdom. The day of final reckoning will reveal that thousands more, by improving their God-given talents, might have increased their knowledge in temporal and religious lines. [Cf: Australasian Union Conference Record 12-01-00 para. 08] p. 530, Para. 5, [1900MS].

This use of our talents applies to all phases of the work, from the leading workers to those who are under their orders. Those who feel that they have but little influence may increase this gift, by applying to their own daily conduct the rule, "Not slothful in business, fervent in spirit, serving the Lord." Apply this rule in your work for the Sanitarium. Use every jot of influence you have. Then you will have great satisfaction as you apply the rule to spiritual things. Trade diligently on that which you have, and you will increase your facilities and influence. Having well laid out your entrusted little, your desire and holy determination to increase by imparting will increase. [Cf: Australasian Union Conference Record 12-01-00 para. 09] p. 531, Para. 1, [1900MS].

Every man and woman may become a worker of sharp discernment, conscious of the possession of sacred gifts. Yet we must be guarded lest we place the good work accomplished to the credit of our own smartness and capability, and lose sight of the words of Christ, "Without me ye can do nothing." It is the privilege of all to rejoice in God for the influence they possess, and to give God thanks for the increased bestowment of the gift. Let songs of joy ascend because of the accomplishment of the work. And angels of God will be present to administer that peace and grace and love and energy that should characterize the work. [Cf: Australasian Union Conference Record 12-01-00 para. 10] p. 531, Para. 2, [1900MS].

Let the churches awaken, and take a solemn view of the opportunities now presented before them, and exert a decided influence for God. They are to use their facilities for the glory of God. "Sell that ye have, and give alms," God says. "Lay up for yourselves treasures in heaven." Has not the time come for those who have houses and lands to sell and give alms? Will they not do this? That land which is benefiting no one, dispose of it, and help to create an institution which will stand as a memorial for God. Sanctified ambition is called for. Let the means now bound up in houses and lands do the work for which God has given it. Let every person who has named the name of Christ avoid the first thread of selfishness in the use of their talents; for God has given these talents for the working of His vineyard. [Cf: Australasian Union Conference Record 12-01-00 para. 11] p. 531, Para. 3, [1900MS].

Be careful lest you spoil the figure of the web. Avoid every unworthy or even questionable method of trading upon the Lord's goods. There is a platform where all can work unselfishly,--a platform so wide that

none need hinder his fellow-worker. Then beware lest you tear down the work which your brother is doing that you may appropriate credit to yourself. God calls for undivided hearts, for generous, noble, elevated principles that will stand the test and proving of God. [Cf: Australasian Union Conference Record 12-01-00 para. 12] p. 531, Para. 4, [1900MS].

Look at these matters seriously, my brethren, and inquire, am I doing my whole duty in the work of advancing the cause of God? or have I bound up my talents in a napkin, and thus hid the treasure which the Lord would have me put to use in saving souls? Let there be no slothful servants. Let all wake up to do something, and to do it now, and the blessing of the Lord will surely follow. [Cf: Australasian Union Conference Record 12-01-00 para. 13] p. 531, Para. 5, [1900MS].

There are those among us who have a surplus of means, but they think they need it to sustain themselves. Let matters be arranged that these persons shall have interest on their money as long as they shall live, and let them donate the principal to the cause and work of God. Thus they will return to the Lord that which is His own. Carefulness should be manifested in this respect. Christians should not be negligent to place in the Lord's treasury the means which should carry forward His work while time shall last. His entrusted goods should reach the highest accumulation, for the kingdom of God is to be extended, and the interests of His kingdom increased by a wise disposition of His means to make known the unsearchable riches of Christ. [Cf: Australasian Union Conference Record 12-01-00 para. 14] p. 531, Para. 6, [1900MS].

Again, there is work to be done by those who have money in banks. These should place their money in the trust of God's servants, and the money should be loaned without interest to carry forward the work of God in the world. The last great message, the gospel of mercy, is to press its way to every nation and kindred and tongue and people. Let the stewards of means wake up, and put into circulation the means that is now doing no good in the cause of God. Advance work must be done in the vineyard of the Lord. Opportunities are constantly arising for opening the work in new fields and carrying forward aggressive warfare in places where there are souls to be saved while probation lasts, in places where men and women will be influenced to come to a knowledge of the truth. Let all who believe the truth for this time work out their own salvation with fear and trembling; "for it is God which worketh in you, to will and to do of His good pleasure." There is no time to be lost. [Cf: Australasian Union Conference Record 12-01-00 para. 15] p. 532, Para. 1, [1900MS].

I plead for this object of our interest,--the Sanitarium. Send in your offerings without delay. We do not want a heavy debt on our institution. With a Christlike spirit, in earnest, courteous terms, ask those who have means to give to the cause of God in this emergency. Deny self. Take up your cross, and follow Jesus. Let your work of self-denial bear witness to the influence of the truth in human hearts. You who have donations to make, make them now. Read the eighth and ninth chapters of second Corinthians, and follow the example of the Macedonian church. Loan your money, and make a donation of the interest, and you will receive a blessing. [Cf: Australasian Union Conference Record 12-01-00 para. 16] p. 532, Para. 2, [1900MS].

May Christ awaken in your hearts a response to this appeal. May the grace of God come into every heart, and prepare you to do the work that needs to be done. Mrs. E. G. White. *Summer Hill, N. S. W., August 29, 1900*. [Cf: Australasian Union Conference Record 12-01-00 para. 17] p. 532, Para. 3, [1900MS].

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. Already nation is rising against nation, and kingdom against kingdom. But there is not now a general engagement. As yet the four winds are held until the servants of God are sealed in their foreheads. Then the powers of earth will marshall their forces for the last great battle. [Cf: Australasian Union Conference Record 01-01-01 para. 01] p. 532, Para. 4, [1900MS].

The Creation Beautiful--Sin's Defilement--Universal Wrong--Hope of a Redeemer--The True Light.--When this earth was created by Christ, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 01] p. 532, Para. 5, [1900MS].

But a change has come. Sin has brought decay, deformity, and death. Today the whole world is tainted, corrupted, stricken with a mortal disease. The earth groans under the continual transgression of the inhabitants thereof. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 02] p. 532, Para. 6, [1900MS].

Human beings have degenerated. One after another they fall under the curse, because sin has entered the world, and death by sin. The truth is not made precious by practice. It does not sanctify the soul. It fades from the mind because the heart does not appreciate its value. In consequence the mind becomes more and more darkened by the atmosphere which is malarious because of the perpetuating of Adam's sin. The conscience has lost its sensitiveness. Through a repetition of sin, the impression made on the conscience by sin has no longer force enough to arrest the transgressor, diseased, depraved, and dying. The voice no longer echoes the voice of God, or gives expression to the music of a soul sanctified through the truth. The heart, in which God should be enthroned, is a place from which come forth all kinds of abominations. How has the fine gold become dim?--Man has lost the reflection of God's character. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 03] p. 533, Para. 1, [1900MS].

This calamity is well-nigh universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled. The curse is increasing as transgression increases. The earth is preparing for purification by fire. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 04] p. 533, Para. 2, [1900MS].

Satan has come down with great power to work with the children of men. Their senses are perverted by his schemes. He lends enchantment to the

view which he presents to them, covering transgression with great desirableness. As he tempted Adam and Eve, saying, "Ye shall be as gods," made wise by partaking of the fruit which God has forbidden you to eat, so he tempts men and women today. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 05] p. 533, Para. 3, [1900MS].

But a hope has been set before every sinner. The instant Adam yielded to Satan's temptation, and did the very thing which God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. Give him another trial." Transgression placed the whole world under the death sentence. But in heaven there was heard a voice saying, "I have found a ransom." He who knew no sin was made sin for fallen man. "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 laid off His royal robe and kingly crown, and gave up His command over all heaven. He clothed His divinity with humanity, that He might bear all the infirmities and endure all the temptations of humanity. He was a Man of Sorrows, and acquainted with grief. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. For us He left the adoration of the angels for the insults and execrations of a mob lashed to madness by the priests and rulers. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 06] p. 533, Para. 4, [1900MS].

The words in the first chapter of John are full of meaning:-- [Cf: Bible Echo & Signs of the Times 05-21-00 para. 07] p. 533, Para. 5, [1900MS].

"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. . . . The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of His fulness have all we received, and grace for grace." [Cf: Bible Echo & Signs of the Times 05-21-00 para. 08] p. 533, Para. 6, [1900MS].

All that God could do has been done to save sinners. The Saviour invites all,--"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." But those who refuse to yoke up with Christ, who will not learn of the great Teacher, cannot receive God's protection. If they are determined to walk in the path of disobedience, Satan will exercise his power over them, after deceiving, to destroy. We may choose God's way, and live; we may choose our own way, and know that sin has entered into the world, and death by sin. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 09] p. 534, Para. 1, [1900MS].

Christ is the true light. Shall this light shine in darkness and the darkness comprehend it not?--God forbid. The word of God comes to us as a cure for diseased souls and bodies. It is life for those who are dead in trespasses and sins. He who knew no sin was made sin for us, that we

might be made the righteousness of God in Him. On Him the iniquities of us all were laid. He lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord," we shall have done nothing worthy of life. Jesus the sinless died, having done nothing deserving of death. The sinner is saved without having done anything worthy of salvation. He is wholly without merit. But clothed with the spotless robe of Christ's righteousness, he is accepted by God. The living way has been laid open. Life and immortality have been purchased by Christ. Through obedience to God's commands, sinners may find pardon and peace. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-21-00 para. 10] p. 534, Para. 2, [1900MS].

Christ the true Light--Heavenly Reflectors--Witnesses for God.--God desires us to shine as lights in the world. Darkness has covered the earth, and gross darkness the people; and Christ says to His followers, "Let your light so shine before man, that they may see your good works, and glorify your Father which is in heaven." We are to give the light of truth to others, ever asking, ever receiving ever imparting, working in all simplicity through the sanctification of the Spirit. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 01] p. 534, Para. 3, [1900MS].

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." From the members of the church there is to go forth an influence which shall enlighten others. The Lightgiver arranges the lamps so that all in His house (the world) may be enlightened. He has an inexhaustible supply of light, and He places those who truly believe in Him where they will shine brighter and brighter. Constantly our light is to increase in brightness because we are constantly receiving light from the Source of all light. Beholding Christ, we are to become changed into His image, reflecting His light to the world. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 02] p. 534, Para. 4, [1900MS].

Every True Christian A Light Bearer.--Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting his light shine forth in clear, bright rays. We are held responsible by God if we do not let light shine to those who are in darkness. God has given each member of His church the work of giving light to the world, and those who faithfully act their part in this work, will receive an increasing supply of light to impart. By His Spirit the Lord will mould and fashion the human agent, quickening his energies, and giving him light wherewith to enlighten others. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 03] p. 534, Para. 5, [1900MS].

Life always shows itself in action. If the heart is living, it will send the lifeblood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. The divine life will flow forth from them in rich currents of grace. As they pray, and as they speak, God is glorified. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 04] p. 535, Para. 1, [1900MS].

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom; but His people must do their part in carrying forward this work. "Ask, and it shall be given you,"

is the promise. Our part is to rest on the word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadows of the enemy. When a questioning doubt arises, go to Christ, and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who need help. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 05] p. 535, Para. 2, [1900MS].

God Glorified in Human Life.--It is the Saviour's delight to see His followers co-labourers with God, receiving bountifully all the means of fruit bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the same result. Receiving and imparting, His workers will produce much fruit. "Hitherto," Christ said to His disciples, "ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full." [Cf: Bible Echo & Signs of the Times 06-11-00 para. 06] p. 535, Para. 3, [1900MS].

The God of providence still walks among us, though His footsteps are not seen, though His positive and direct workings are not recognized or understood. The world in its human wisdom knows not God. The Lord designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God as first, and last, and best in everything. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 07] p. 535, Para. 4, [1900MS].

Christ is drawing sinners to Himself by the cords of love, seeking to unite them to Himself, that they may be labourers together with God, not in pride and self-sufficiency, but in meekness and lowliness. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. These converted ones are a spectacle to the world, to angels, and to men. "Ye are My witnesses," God says. By looking to Me you are to become transformed in character. By the manifestation of Christlike forbearance and love you are to reveal this transformation. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 08] p. 535, Para. 5, [1900MS].

By imparting to others the love and tenderness which God has so abundantly bestowed on us, we are to let our light shine. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His, but we can help the suffering ones around us. We can supply them with the necessities of this life, and at the same time speak to them of the wonderful love of God. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 09] p. 535, Para. 6, [1900MS].

Christ One with the Suffering.--Christ has identified His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love to God than by unselfish, self-sacrificing actions, performed because the grace of God has been received into our hearts. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 10] p. 536, Para. 1,

[1900MS].

There are only two kingdoms in this world,--the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer for His disciples Christ said: [Cf: Bible Echo & Signs of the Times 06-11-00 para. 11] p. 536, Para. 2, [1900MS].

"I pray not that thou shouldst take them out of the world, but that thou shouldst 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." [Cf: Bible Echo & Signs of the Times 06-11-00 para. 12] p. 536, Para. 3, [1900MS].

Not the Monastic Life.--It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation, we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon those in the world. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 13] p. 536, Para. 4, [1900MS].

"This is the victory that overcometh the world, even your faith." The world has become a lazar-house of sin, a mass of corruption. It knows not God's children because it knows Him not. We are not to follow its ways nor imitate its customs. Continually we must resist its principles. Continually we must obey the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-11-00 para. 14] p. 536, Para. 5, [1900MS].

Daniel was a statesman in Babylon. He was engaged in a work that kept idolatrous literature and practices constantly before the people. Yet he did not lose his knowledge of God and his interest in the religion of the Bible. By his faithful service he taught those in Babylon that his God was a living God, not an image such as they worshipped. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 01] p. 536, Para. 6, [1900MS].

It was God's design to show the Babylonians that there was a King above the king of Babylon,--the God whom the Hebrew youth worshipped. These youth exalted God. They knew that they were to carry out the principles of truth, and therefore they refused the meat from the royal table and the wine from the royal cellar. Their abstinence from the prescribed bill of fare made a distinction in every way between their appearance and the appearance of those youth who indulged their appetite. There were plenty to make remarks, but these youth were faithful even in little things. And in physical appearance they were far ahead of the youth who sat at the king's table. Their simple diet kept their minds clear. They were better prepared for their studies; for they never knew the oppression caused by eating luxurious food. They were better prepared physically for taxing labour, for they were never sick. With clear minds, they could think and work vigorously. By obeying God they were doing the very things that will give strength of

thought and memory. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 02] p. 536, Para. 7, [1900MS].

God ordained Daniel and his fellows to be connected with the great men of Babylon, that these men might become acquainted with the religion of the Hebrews, and know that God reigns over all kingdoms. God cooperated with these youth. He gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 03] p. 537, Para. 1, [1900MS].

In like manner the Lord means that His people shall witness for Him. They are not to be hidden away from the world. They are to stand distinct from the world in their manner of dealing. They are to show that they have purity of character, that the world may see that the truth which they conscientiously believe makes them honest in their dealings; that those with whom they are connected may see that believers of truth are sanctified through the truth, and that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, members of the royal family, faithful, true, honest, and upright in the small as well as the great acts of life. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 04] p. 537, Para. 2, [1900MS].

It was Daniel's faithfulness in doing the little things with which he was entrusted that gave complexion to his whole life. Whatever is worth doing is worth doing well. Let us be faithful in the smallest duties, as well as in the work requiring the largest sacrifice. To all who follow Daniel's example, not only professing the truth, but living the truth, acting in accordance with the principles of temperance, the Lord will give encouragement similar to the encouragement He gave Daniel. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 05] p. 537, Para. 3, [1900MS].

The Lord our Creator expends as much care, wisdom, and time upon the tiny flower as upon the great things He created. In the tiniest flower is seen a beauty and perfection that no human art can copy. The delicate tracery of the tinted rose, as well as the stars in the heavens, show the pencilling of the great Master Artist. The Lord would have us cultivate a love for the beautiful in nature. He who created everything that is lovely in our world would have us appreciate His work. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-02-00 para. 06] p. 537, Para. 4, [1900MS].

Christ offered Himself as a willing sacrifice in our behalf. He stooped from His high command in heaven to rescue human beings from the slavery of sin. The Son of God gave up His honour and glory, and tasted the bitterness of death, that man might be a partaker of the divine nature. He died that all might have another trial, another opportunity to choose God as their Leader. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 01] p. 537, Para. 5, [1900MS].

"When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." The star of hope arose upon our world, and its brightness increased as our Saviour increased in wisdom and stature, and in favour with God and man. [Cf: Bible Echo & Signs of the Times

07-23-00 para. 02] p. 537, Para. 6, [1900MS].

Appeal to Appetite.--In the wilderness Christ endured trials which no human being can comprehend. Here He was brought to face to face with Satan, the fallen angel, who tempted Him with a subtle power. The enemy began by disputing Christ's divinity. If you are the Son of God, he said, give me evidence that you are. Here you are in the wilderness, hungry, starving for food. You do not look like a Sovereign. Give me evidence that you are what you claim to be. Command that these stones be made bread. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 03] p. 537, Para. 7, [1900MS].

Struggle for the Mastery.--Well did Satan know who Christ was. When the Saviour went to Gadara, the evil spirits in the two madmen there cried out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" As in the wilderness Christ passed through the test of the second Adam, the beauty of His divine character shone out through His disguise. Satan could see through His humanity the glory and purity of the One with whom he had been associated in the heavenly courts. There rose before the tempter a picture of what he himself then was, a covering cherub, possessing beauty and holiness. Self-exaltation had led him to strive for a place above Christ, but he had failed. Could he not now carry out his design against the Son of God? He knew that if he could induce the Saviour to yield one jot in His allegiance to His Father, he would have the world entirely in his power, and would be able to rule as only he in his changed character could rule. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 04] p. 538, Para. 1, [1900MS].

But the One whom Satan was trying to overcome was the Lord of heaven, and all the tempter's efforts were without avail. Though Jesus was physically weak from His long fast, He would not yield one inch to the wily foe. His will was anchored in the will of His Father. "It is written," came from His pale quivering lips, as Satan told Him to turn the stones into bread, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 05] p. 538, Para. 2, [1900MS].

Appeal to Presumption.--Satan then took Christ to the pinnacle of the temple, and challenged Him to cast Himself down, saying, "If Thou be the Son of God, 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." Thus Satan tried to lead Christ to commit the sin of presumption. He reminded Him that God had promised to protect Him by angel ministrations. But no temptation could induce the Saviour to accept the challenge. "It is written again," He said, "Thou shalt not tempt the Lord thy God." Christ's time to show His divine power had not yet come. He was fully aware of the glory He had with the Father before the world was. But then He willingly submitted to the Divine will, and He was unchanged now. This was His time of trial and temptation; He must endure the test however cruel and cutting it may be. He saw Himself uplifted on the cross of Calvary, having suffered a shameful rejection at the hands of His own nation. But He knew that by suffering and sorrow and a cruel death He was to bruise the serpent's head. The giving of His life was to be the price of the world's redemption. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 06] p. 538, Para. 3, [1900MS].

Appeal to Ambition.--Satan next took Christ to the top of a high mountain, and there presented before Him all the kingdoms of the world and the glory of them, saying, "All this power will I give Thee, . . . for that is delivered unto me; and to whomsoever I will I give it. If Thou, therefore, wilt worship me, all shall be Thine." Then it was that Divinity flashed through humanity, and the fallen angels saw Christ glorified as He said, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Cf: Bible Echo & Signs of the Times 07-23-00 para. 07] p. 538, Para. 4, [1900MS].

The Second Adam.--The victory was gained. Christ had redeemed Adam's disgraceful failure and fall, and had placed man on vantage ground. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 08] p. 539, Para. 1, [1900MS].

"Then the devil leaveth Him, and, behold, angels came and ministered unto Him." The angels had been watching the contest, but they could do nothing to relieve the Saviour until the last temptation had been resisted. The Commander of heaven, Christ, was accustomed to receive the attendance and adoration of angels. And at any time during His life on this earth He could have called to His Father for the help of the angels. But no bribe, no temptation, could induce Him to deviate from the path of God's appointment. Great cunning was shown in the tactics which Satan followed. He assailed Christ on the point of appetite. He appealed to His trust in God. He presented to Him earth's most captivating scenes. 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 a world to rescue. He had come to seek and save that which was lost. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 09] p. 539, Para. 2, [1900MS].

Christ passed over the ground where Adam fell, overcame in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations which men will meet. He has travelled over the path in which He calls us to walk. "If any man will come after Me," He says, "let him deny himself, and take up his cross, 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 divine power. Every step Christ took was taken in dependence upon God, and not in 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: Bible Echo & Signs of the Times 07-23-00 para. 10] p. 539, Para. 3, [1900MS].

The Greatest Gift.--When God gave Jesus to our world, He gave all heaven. This gift has secured for us our adoption into God's family. The Father'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. The clouds of uncertainty and unbelief rolled back as the Saviour cried out upon the cross, "It is finished." No longer had the enemy power to tempt or annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, and righteousness and peace kissed each other. Jesus had testified that God is true. Faith demands no more. The doubting soul

need not ask, Has God forgotten to be gracious? Has 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." God's word is immutable. Jesus has proclaimed over the rent sepulchre of Joseph. " I am the resurrection and the life." Today He stands in the heavenly courts as our Advocate. He is touched with the feeling of our infirmities; for He was "in all points tempted like as we are, yet without sin." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-23-00 para. 11] p. 539, Para. 4, [1900MS].

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 01] p. 539, Para. 5, [1900MS].

There is no warfare between Satan and his agents, between fallen angels and those who have yielded themselves to evil. Both possess the same attributes; both, through sin, are evil. But between Christ's followers and the powers of darkness there is an unwearied conflict, which is to have no end till Christ shall come the second time without sin unto salvation, to destroy him who has destroyed so many souls through his deceptive power. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 02] p. 540, Para. 1, [1900MS].

This enmity was spoken of in Eden. God declared to Satan, "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." This enmity was revealed as soon as man transgressed God's law. His nature became evil. He formed a confederacy with the enemy of God. Fallen men and fallen angels have united in a desperate companionship against good. Satan does all in his power to lead men to work with him. Christ has pledged Himself to engage in conflict with the prince of darkness, and Christ's soldiers, the chosen of God, war against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 03] p. 540, Para. 2, [1900MS].

Satan tempts men and women in many ways. On the right hand and on the left he works with all deceivableness of unrighteousness. To some he comes in a winning garb, and with a friendly air. To others he comes in garments of darkness, to scatter and slay. By torturing fears he seeks to dishearten and distract. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 04] p. 540, Para. 3, [1900MS].

Again and again he came to the children of Israel, and at no time was he completely repulsed. He always found some soul ready to entertain him. The very men who had seen the glory of God from the mount received him as a welcome guest. Two hundred and fifty princes, men of renown, fell under his subtle power. Members of the priesthood, connected with the sacred work of God, were deluded by his devices, and were found fighting against the Lord. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 05] p. 540, Para. 4, [1900MS].

These men mixed the cup of gall for Moses. They thought they were serving the Hebrew host by opening to them a door of freedom. What a terrible delusion they cherished! How fearfully they were deceived! [Cf: Bible Echo & Signs of the Times 09-03-00 para. 06] p. 540, Para.

5, [1900MS].

The history of the children of Israel was recorded for the benefit of those upon whom the end of the world is come. We are to take warning from their experience, that we may not dishonour God as they dishonoured Him. Satan was continually inciting them to rebellion, but he is even more active today. He attacks first one and then another, and when men are unguarded he succeeds in his purpose. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 07] p. 540, Para. 6, [1900MS].

Christ saw that Satan's power was exercised upon the human family, and that he claimed the whole race as his own. The Saviour pledged His word to give His life in man's behalf. He laid aside His royal robe and clothed His divinity with humanity, that He might clothe humanity with His garment of righteousness. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 08] p. 540, Para. 7, [1900MS].

Jesus came to the world as a human being, that He might become acquainted with human beings, and come close to them in their need. He was born a babe in Bethlehem. He grew up as other children grow. And from youth to manhood, during the whole of His earthly life, He was assailed by Satan's fiercest temptations. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 09] p. 541, Para. 1, [1900MS].

Adam was tempted by the enemy, and he fell. It was not indwelling sin which caused him to yield; for God made him pure and upright, in His own image. He was as faultless as the angels before the throne. There were in him no corrupt principles, no tendencies to evil. But when Christ came to meet the temptations of Satan, He bore "the likeness of sinful flesh." In the wilderness, weakened physically by a fast of forty days, He met the adversary. His dignity was questioned, His authority disputed, His allegiance to His Father assailed by the fallen foe. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 10] p. 541, Para. 2, [1900MS].

All heaven watched the conflict between the Prince of light and the prince of darkness. Angels stood ready to interpose in Christ's behalf should Satan pass the prescribed limit. Oh, what love burned in their hearts as they saw their Commander apparently in the power of His foe. When the last temptation came, when as Satan offered Christ all the world and the glory of it, if He would fall down and worship him, divinity flashed through humanity, and the enemy was resisted, the love of the angels knew no bounds. Their sympathy could no longer be restrained. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 11] p. 541, Para. 3, [1900MS].

Christ overcame Satan on every point. The wily foe could not induce Him to swerve from His allegiance to the Father. "Get thee behind Me, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Captain of our salvation overcame for us; Satan left the field a conquered foe. But the strain upon Christ had left Him as one dead. "And, behold, angels came and ministered unto Him." Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. Divine consolation flowed into His soul. The foe was vanquished. Humanity was placed on vantage ground. Christ had conquered. Those who became partakers of the divine nature would be able to resist the temptations of the enemy. [Cf: Bible

Echo & Signs of the Times 09-03-00 para. 12] p. 541, Para. 4, [1900MS].

Christ lived a human life that He might be man's example in all things. He endured temptation even as every human being must endure. He believed God as we must believe. He learned obedience even as we are required to learn obedience. And He overcame as we must overcome. His path lay through manifold temptations; therefore He knows how to succour those who are tempted. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 13] p. 541, Para. 5, [1900MS].

Wonderful, indeed, is God's work in behalf of man. Let the tempted soul remember that he is a representative of Christ. It is only by coming in contact with obstacles and difficulties and overcoming them that we become strong. Our necessity is God's opportunity. If we will hold fast to Christ, every trial will work out for our good. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 14] p. 541, Para. 6, [1900MS].

"We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "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 succour them that are tempted." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-03-00 para. 15] p. 541, Para. 7, [1900MS].

Christ says to His followers, "Ye are the light of the world." Then let your light shine forth in clear, steady rays. Do not wrap about you a cloud of darkness. Cease to suspect others. By good works represent the character of Christ. When you are tempted to yield to despondency, look to Jesus, and talk with Him. Your Elder Brother will never make a mistake. He will judge righteously. He will guide you aright. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 01] p. 542, Para. 1, [1900MS].

God is not well pleased to see His children wrapped in gloom and sadness. His arm is mighty to save all who will lay hold on Him. He desires us to be cheerful, but not trifling. He says to each one of us, "As He which hath called you is holy, so be ye holy in all manner of conversation." God wants us to be happy. He desires to put a new song in our lips, even praise to our God. He wants us to believe that He forgives our sins, and takes away our unrighteousness. He wants us to make melody in our hearts to Him. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 02] p. 542, Para. 2, [1900MS].

In Christ our hope of eternal life is centered. Of this Paul declares:-- [Cf: Bible Echo & Signs of the Times 09-24-00 para. 03] p. 542, Para. 3, [1900MS].

"God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth unto that within the veil,

whither the forerunner is for us entered." Heb. 6:17-20. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 04] p. 542, Para. 4, [1900MS].

The hope set before us,--what is it?--The hope of eternal life. Nothing short of this will satisfy the Redeemer, and it is our part to lay hold of this hope by living faith in Him. If we are partakers with Him in His sufferings, we shall be partakers with Him in the glory which will be His; for His merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor to the soul, both sure and steadfast. Our trust in this hope, purchased for us by the atonement and intercession of Christ, is to keep us steadfast and unmoveable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his shadow across our pathway, to eclipse our view of the future? [Cf: Bible Echo & Signs of the Times 09-24-00 para. 05] p. 542, Para. 5, [1900MS].

Christ values human beings with a value that is beyond any human computation. Then let us encourage faith. Take your eyes off yourself. Faith and hope are not to be centered in self. They are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ. We are exposed to great moral danger, and if we trust in self, looking no higher we shall make shipwreck of the faith. Do not fail or be discouraged. Hope is an anchor to the soul both sure and steadfast, when it enters into that within the veil. Thus the tempest-tossed soul becomes anchored in Christ. Amid the raging of temptation, he will not be driven upon the rocks or drawn into the whirlpool. His ship will out-ride the storm. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 06] p. 542, Para. 6, [1900MS].

The Lord desires tempted souls to stand firm and unmoveable, always abounding in the work of God. To the sinking Peter Christ said, "Wherefore didst thou doubt?" Often, like Peter, we do honour God by our lack of faith. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 07] p. 542, Para. 7, [1900MS].

The mightiest power is vouchsafed to us that we may stand firm. Looking unto Jesus, it is our privilege to say, boldly and yet humbly, The Lord is my helper; I shall not be moved from my steadfastness. My life is bound up with the life of Christ. Because He lives, I shall live also. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 08] p. 543, Para. 1, [1900MS].

Close the door of the heart to distrust, and throw it open to the heavenly Guest. Put away all fretting and complaining, for this is the snare of the devil. Let us make a pledge before God and the heavenly angels that we will not dishonour our Maker by cherishing darkness and unbelief, by speaking words of discouragement and mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we live faith, we shall talk faith. Think not that Jesus is the Saviour of your brother only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. It is our privilege to triumph in God. It is our privilege to lead others to see that their only hope is in God, and to flee to Him for refuge. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 09] p. 543, Para. 2,

[1900MS].

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Stay your soul upon God. We are saved by faith in Christ. To those who realize this, it is, day by day, a source of infinite comfort. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 10] p. 543, Para. 3, [1900MS].

Every act of consecration to God brings us joy; for as we appreciate the light He has given us, more and greater light will come. We must banish the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace. They work in perfect harmony, and are multiplied in progression. When the hand of faith takes hold of the hand of Christ, the expression of the heart is:-- [Cf: Bible Echo & Signs of the Times 09-24-00 para. 11] p. 543, Para. 4, [1900MS].

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 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. Wherein ye greatly rejoice, though now for a season, if need be, 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 honour and glory at the appearing of Jesus Christ, 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." 1 Pet.1:3-9. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 12] p. 543, Para. 5, [1900MS].

Open the windows of the soul heavenward, and let the rays of the Sun of righteousness in. Do not complain. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all suffering, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness; tell of His power. Sweeten the atmosphere which surrounds your soul. Do not dishonour God by words of repining. Praise Him with heart and soul and voice. Look on the bright side. Praise Him who is the health of your countenance and your God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-24-00 para. 13] p. 543, Para. 6, [1900MS].

We sometimes hear the questions, Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations? [Cf: Bible Echo & Signs of the Times 10-15-00 para. 01] p. 544, Para. 1, [1900MS].

The less you follow natural inclinations the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 02] p. 544, Para. 2, [1900MS].

When the grace of God takes possession of the heart, it is seen that inherited and cultivated tendencies to wrong must be crucified. A new life, under new control, must begin in the soul. All that is done must be done to the glory of God. This work includes the outward as well as the inward man. The entire being,--body, soul, and spirit, must be brought into subjection to God, to be used by Him as an instrument of righteousness. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 03] p. 544, Para. 3, [1900MS].

The natural man is not subject to the law of God, and neither, indeed, of himself, can he be. But by faith he who has been renewed lives day by day the life of Christ. Day by day he shows that he realizes that he is God's property. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 04] p. 544, Para. 4, [1900MS].

Body and soul belong to God. He gave His Son for the redemption of the world, and because of this, we have been granted a new lease of life, a probation in which to develop characters of perfect loyalty. God has redeemed us from the slavery of sin, and has made possible regenerated, transformed lives of service. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 05] p. 544, Para. 5, [1900MS].

God's stamp is upon us. He has bought us, and He desires us to remember that our physical, mental, and moral powers belong to Him. Time and influence, reason, affection, and conscience,--all are God's and are to be used only in harmony with His will. They are not to be used in accordance with the directions of the world; for the world is under a leader who is at enmity with God. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 06] p. 544, Para. 6, [1900MS].

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle is His. In no case are we by neglect or abuse to weaken a single organ. We are to cooperate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, moulding, according to the will of God, every physical and spiritual power. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 07] p. 544, Para. 7, [1900MS].

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 08] p. 544, Para. 8, [1900MS].

The value God places on the work of His hands, the love He has for His children, is revealed by the gift He made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave His only begotten Son to save man. This He did that He might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race, redeeming men and women from the slavery of a cruel tyrant. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 09] p. 545, Para. 1, [1900MS].

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our thoughts? Should not His will control our actions? [Cf: Bible Echo & Signs of the Times 10-15-00 para. 10] p. 545, Para. 2, [1900MS].

You are not your own. Jesus has purchased you with His blood. Do not bury your talents in the earth. Use them for Him. In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, "Here am I, Saviour; what wouldest Thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for He is merciful and longsuffering, not willing that any should perish. He is a loving Redeemer, whose pity survives the neglect and abuse of His mercy, the resistance of His claims. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 11] p. 545, Para. 3, [1900MS].

All we have and are is God's property. We should not regard it as a sacrifice to give Him the affections of our hearts. They should be given to Him as a willing offering. "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." [Cf: Bible Echo & Signs of the Times 10-15-00 para. 12] p. 545, Para. 4, [1900MS].

Impressed with man's great obligation to God, Paul wrote, "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." He urges a recognition of God's claims. "Know ye not," he asks, "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." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-15-00 para. 13] p. 545, Para. 5, [1900MS].

God has recorded many narratives in His inspired word to teach us that the human family is the object of the special care of the heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left in the darkness of midnight without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ten thousand times ten thousand and thousands of thousands of angels are ministering to the needs of the children of men. Voices inspired by God are crying, "This is the way, walk ye in it." If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 01] p. 545, Para. 6, [1900MS].

The experience of Paul shows that all heaven is interested in the believing church of God, and that the Lord will open up ways before those who will put their trust in Him. Paul was on his way to Damascus to persecute the believers in Christ. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record states that he was "exceeding mad" against them. But the Commander of heaven beheld the suffering brought upon His church, and He made His voice heard to arrest the bold persecutor. As Paul journeyed, "suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me?" [Cf: Bible Echo & Signs of the Times 12-10-00 para. 02] p. 545, Para. 7, [1900MS].

Again, in the case of Cornelius, we see the cooperation of heavenly

agencies with human instrumentalities. We are taught that God is interested in every human being; that Christ died to redeem every soul, and that He communicates His will through heavenly intelligences. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 03] p. 546, Para. 1, [1900MS].

Cornelius was following on to know the Lord, and this won for him the salvation of all his house. Inspiration says of this man that he was one that "feared God with all his house, which gave much alms to the people, and prayed to God always." [Cf: Bible Echo & Signs of the Times 12-10-00 para. 04] p. 546, Para. 2, [1900MS].

He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thine alms and thy prayers 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: Bible Echo & Signs of the Times 12-10-00 para. 05] p. 546, Para. 3, [1900MS].

The Lord knows every child of His by name. When we truly believe this, we shall have courage, faith, and patience to work out our own salvation with fear and trembling; for we shall know that it is God who worketh in us, to will and to do of His good pleasure. With fear and trembling we shall cooperate with God. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 06] p. 546, Para. 4, [1900MS].

Heavenly angels watch those who are seeking for enlightenment. They cooperate with those who try to win souls to Christ. Angels minister to those who shall be heirs of salvation. This is shown in the experience of Philip and the Ethiopian. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 07] p. 546, Para. 5, [1900MS].

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed:-- [Cf: Bible Echo & Signs of the Times 12-10-00 para. 08] p. 546, Para. 6, [1900MS].

Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went; and behold, a man of Ethiopia an eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Acts 8:26-28. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 09] p. 546, Para. 7, [1900MS].

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy which he read, and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." This man of high authority was being drawn to the Saviour, and he did not resist the drawing. He did not make his high position an excuse for refusing to accept the crucified One. The evangelist asked him, "Understandest thou what thou readest?" And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the word of God. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 10]

p. 546, Para. 8, [1900MS].

Today, just as much as then, the angels are leading and guiding those who will be led and guided. The angel sent to Philip could himself have done the work for the Ethiopian, but this was not God's way of working. Man must connect with his fellowmen, and as God's instrumentality work in behalf of others. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 11] p. 547, Para. 1, [1900MS].

When God pointed out to Philip his work, the disciple did not say, as many are saying today, "God does not mean that. I will not be too confident, or I shall make a mistake." Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring to the appointed agencies light for those who are in need of it. The heavenly angels do not undertake the work of preaching the gospel. Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 12] p. 547, Para. 2, [1900MS].

While angels from heaven are doing their work, evil angels are seeking to draw the mind to something else. Satan is interposing obstacles, so that the inquiring mind that would understand the word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for their opportunity, when they could press in their falsehoods and divert the Ethiopian from seeking after truth. The Lord's agencies must be wholly consecrated to His service, that they may be quick to understand their work. As wise stewards they must take advantage of every circumstance to draw men to Christ. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 13] p. 547, Para. 3, [1900MS].

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks God has placed in the pathway. It is because evil agencies are striving to eclipse every ray of light that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation. None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrongdoer must repent, and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-10-00 para. 14] p. 547, Para. 4, [1900MS].

"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: General Conference Bulletin 01-01-00 para. 01] p. 547, Para. 5, [1900MS].

"The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angel's messages are bound up with the third. The power of the proclamation of the first and

second messages is to be concentrated in the third. '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.' 'After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, 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 are waxed rich through the abundance of her delicacies. 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. For her sins have reached unto heaven, and God hath remembered her iniquities.' [Cf: General Conference Bulletin 01-01-00 para. 02] p. 547, Para. 6, [1900MS].

"We are in danger of giving this message in so indefinite a manner that it does not impress the people." [Cf: General Conference Bulletin 01-01-00 para. 03] p. 548, Para. 1, [1900MS].

"So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our campmeetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great question, the test for this time. [Cf: General Conference Bulletin 01-01-00 para. 04] p. 548, Para. 2, [1900MS].

"While the churches profess to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, 'Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.' The trumpet is to give a certain sound. [Cf: General Conference Bulletin 01-01-00 para. 05] p. 548, Para. 3, [1900MS].

"At our campmeetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you are paving the way for it. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teachings. [Cf: General Conference Bulletin 01-01-00 para. 06] p. 548, Para. 4, [1900MS].

"Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let there be nothing in any of our institutions that will lessen the force of the truth for this time. Present truth is to be our burden. A great work is to be done. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal

truth. [Cf: General Conference Bulletin 01-01-00 para. 07] p. 548, Para. 5, [1900MS].

"Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul." [Cf: General Conference Bulletin 01-01-00 para. 08] p. 548, Para. 6, [1900MS].

"The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test that they already have. The enemy would be pleased to get up issues now to divert the minds of the people, and get them into controversy." [Cf: General Conference Bulletin 01-01-00 para. 09] p. 548, Para. 7, [1900MS].

"The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people." [Cf: General Conference Bulletin 01-01-00 para. 10] p. 548, Para. 8, [1900MS].

"We have now the most solemn, important test given to us from the Word of God for this special period of time. This test is for the whole world. The Lord does not require that any tests of human inventions shall be brought in to divert the minds of the people or create controversy in any line. . . . God's tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. Nothing should come in to divert our minds from the grand test which is to decide the eternal destiny of a world,--the commandments of God and the faith of Jesus." [Cf: General Conference Bulletin 01-01-00 para. 11] p. 549, Para. 1, [1900MS].

"The Lord has a church upon this earth. He has a people who are working with an undivided interest, a people who are dear to his heart because they are consecrated to him. There are also men whose names are on the church books who are not serving God, who are robbing him by withholding the tithes and offerings which he, as the householder, requires as his portion. But because there are tares among the wheat, shall we demerit the church of God?--Never! We may demerit ourselves, but never demerit those who are striving amid temptation and trial. These are the ones whom God loves." [Cf: General Conference Bulletin 01-01-00 para. 12] p. 549, Para. 2, [1900MS].

"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 gives; but it will then be too late." [Cf: General Conference Bulletin 01-01-00 para. 13] p. 549, Para. 3, [1900MS].

"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. Their trials will not be greater than they can endure."
[Cf: General Conference Bulletin 01-01-00 para. 14] p. 549, Para. 4,
[1900MS].

"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 that love his appearing.' There are many whose gray hairs God honors because they have fought a good fight and kept the faith. . . . We need, in this age of error, of daydreaming and reverie, to learn the first principles of the doctrine of Christ."
[Cf: General Conference Bulletin 01-01-00 para. 15] p. 549, Para. 5,
[1900MS].

"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 connected with this great memorial is to be kept before the people.
[Cf: General Conference Bulletin 01-01-00 para. 16] p. 549, Para. 6,
[1900MS].

"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.' 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: General Conference Bulletin 01-01-00 para. 17] p. 550, Para. 1, [1900MS].

"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 something 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 wrong. 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." [Cf: General Conference Bulletin 01-01-00 para. 18] p. 550, Para. 2,
[1900MS].

"If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice

to see the whole Seventh-day Adventist people engaged in. He desires to use up in this way all the available means, so that there is nothing left to sustain foreign missions or to send the gospel to the world. But God wants his work to go in the very way he has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world." [Cf: General Conference Bulletin 01-01-00 para. 19] p. 550, Para. 3, [1900MS].

"God says, 'Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost.' This is the kind of work that I have ever seen should be done. We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others 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 Bulletin 01-01-00 para. 20] p. 550, Para. 4, [1900MS].

"Satan has a scheme to corrupt through the association, work called rescue work, the sight of the eyes, the hearing of the ears--the association and impressions made by Satanic agencies--that will be used to the very uttermost of Satan's power. Through his deceptive workings, the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, and will under doubts and difficulties need a similar work done for them. They may go beyond remedy. The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world. Any kind of influence, any kind of sympathy, created by pen or voice to gather the facilities of means, as has been done, and invested in this class of work, that the foreign missionary work shall be in the situation it is in today, is not the work of God." [Cf: General Conference Bulletin 01-01-00 para. 21] p. 550, Para. 5, [1900MS].

I understand from the report, that the foreign missionary donations have fallen off the past year upward of \$20,000. My soul is burdened that we as a denomination of people, and as individuals, stand by the work of God today as it has been outlined in the past messages; and that we live so close to him, and so carefully study his word and the experiences of the past, that when these new things come in, these strange things, something devised by some inventive mind, to create sensation or something of that kind, we will be so firmly rooted in the faith that we will not be moved from our moorings, but go straight forward; and instead of letting the enemy come in and getting the church all absorbed in that, may our whole energies be given to the third angel's message,--the commandments of God and the faith of Jesus. Let us lift up the message as it was preached in the early days, and it will be a cleaver to separate the honest from the people of the world, and fit them for translation. We are living in perilous times. If there ever was a time when there should be a voice sounding somewhere, that the poor, deluded sheep that have no shepherd might hear the true voice, that time is now. Brethren, may God help us to preach the message in its purity, that the sound may go to earth's remotest bounds, and souls be gathered out, such as shall finally be saved with us in his eternal kingdom. Mrs. E. G. White. [Cf: General Conference Bulletin 01-01-00 para. 22] p. 551, Para. 1, [1900MS].

"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." The means which the Lord has employed in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, that even as far back as the days of David led him to exclaim, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Cf: General Conference Bulletin 01-01-00 para. 01] p. 551, Para. 2, [1900MS].

O that all might consider before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who by their impenitence under the beams of light that have shone upon them are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "The Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such that "swift destruction cometh upon them," "and they shall not escape." [Cf: General Conference Bulletin 01-01-00 para. 02] p. 551, Para. 3, [1900MS].

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,--those who will not come to the light, who despise the truth because it opposes error and transgression and sin, and as a result, depravity and boldness in transgression is becoming all-pervading. [Cf: General Conference Bulletin 01-01-00 para. 03] p. 551, Para. 4, [1900MS].

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they shall become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because displeased with his requirements. But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void his law, others will come in to fill their place, and take their crown. [Cf: General Conference Bulletin 01-01-00 para. 04] p. 551, Para. 5, [1900MS].

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very

meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them. And the one supposed to be a hardened sinner will be found to have a heart as tender as a child's, because Christ has deigned to notice him. [Cf: General Conference Bulletin 01-01-00 para. 05] p. 552, Para. 1, [1900MS].

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the apostles, will go away and walk no more with him; and others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. He has almost now exceeded the bounds of the longsuffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression. [Cf: General Conference Bulletin 01-01-00 para. 06] p. 552, Para. 2, [1900MS].

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?--No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the one who has been a faithful steward of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them. [Cf: General Conference Bulletin 01-01-00 para. 07] p. 552, Para. 3, [1900MS].

Wicked men and the church harmonize in this hatred of the law of God; and then the crisis comes. Then we see the class specified in Malachi 3:13- 15: "Your words have been stout against me. . . . 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 even delivered." Here are a company of disaffected professed Christians whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to despise in others. [Cf: General Conference Bulletin 01-01-00 para. 08] p. 552, Para. 4, [1900MS].

But while they are murmuring and complaining and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "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: General Conference Bulletin 01-01-00 para. 09] p. 552, Para. 5, [1900MS].

This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God and him that serveth him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting upon a shortsighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the State. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time, Lord, for thee to work: for they have made void thy law." [Cf: General Conference Bulletin 01-01-00 para. 10] p. 553, Para. 1, [1900MS].

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon his work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day, men disregarded the law of God until almost all remembrance of him had passed away from the earth. Their wickedness reached so great a height; violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities. [Cf: General Conference Bulletin 01-01-00 para. 11] p. 553, Para. 2, [1900MS].

From time to time the Lord has made known his manner of working. He is mindful of what is passing upon the earth. And when a crisis has come, he has revealed himself, and has interposed the working of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis, that his interference might become marked. Then he has let the fact be known that there is a God in Israel who would sustain and vindicate his people. [Cf: General Conference Bulletin 01-01-00 para. 12] p. 553, Para. 3, [1900MS].

When the defiance of the law of Jehovah shall be almost universal, when his people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of his people will be answered, for he loves to have his people seek him with all their heart, and depend upon him as their Deliverer. He will be sought unto to do these things for his people, and he will arise as the protector and avenger of his people. The promise is, "The Lord will avenge his own elect, which cry

unto him day and night." [Cf: General Conference Bulletin 01-01-00 para. 13] p. 553, Para. 4, [1900MS].

The Protestant governments will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law of the nation. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise and put an end to the violence and abuse which is practised in our world. More prayer and less talk is what God desires, and would make his people a tower of strength. Mrs. E. G. White. [Cf: General Conference Bulletin 01-01-00 para. 14] p. 553, Para. 5, [1900MS].

"The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, It will not be long before the Jubilee Song of Freedom can be Sung throughout Our Borders." [Cf: General Conference Bulletin 04-01-00 para. 01] p. 554, Para. 1, [1900MS].

I speak to those who are acting as stewards in the cause of God. In your work for the advancement of the cause, act in such a way that the truth will be properly represented in all its lines. The ministry is not to be given an inferior position. Those who disparage the gospel ministry give sure evidence that they have lost their spiritual discernment. They need a better understanding of the claims of God. The Lord's servants are to be given ample room to do their appointed work. As teachers of men, women, and children, they are to see and understand the work for this time. [Cf: General Conference Bulletin 07-01-00 para. 01] p. 554, Para. 2, [1900MS].

We are all workers for the Master. The instruction given in the eighteenth chapter of Matthew shows how his work is to be done. Self is to be kept under the control of the great Teacher. Study your Bibles. I have been charged to tell you all to study your Bibles with an intense interest. Practice its teachings. When this is done, less human wisdom will be seen, and more of the wisdom of God. A large amount of time and strength will be saved. [Cf: General Conference Bulletin 07-01-00 para. 02] p. 554, Para. 3, [1900MS].

The world by wisdom knew not God. The men and women of the world do not realize that they are daily deciding their own destiny, and that it becomes them to walk very softly before God. Immortality--a life that measures with the life of God--is not obtained through human beings, but through Christ, "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." [Cf: General Conference Bulletin 07-01-00 para. 03] p. 554, Para. 4, [1900MS].

Christians will discern Christ in their fellow men. They will not pull apart. Strife for the supremacy is after the working of Satan. Satan was the most beautiful angel in the heavenly courts, the most highly gifted, the most richly endowed. But he fell through jealousy and selfish ambition. Why, I ask, are men not afraid of themselves? Why are they so anxious to do something wonderful, something that will lead people to say, "This is the work of a great man" This is all vanity. Of ourselves we are weak and helpless. If the Lord has intrusted us with capabilities, let us remember that our gifts come from God. They are lent to us by him, that thus he may test and try us. Let those who desire to win God's approval walk humbly before him. Remember that you are only one among the Lord's agents. There are others whom he recognizes, and whose work he indorses. [Cf: General Conference Bulletin 07-01-00 para. 04] p. 554, Para. 5, [1900MS].

Our institutions will be safely conducted only when those who are carrying the responsibilities in them fear their own weakness. Let them not feel highly exalted because they receive praise from men who do not see the truth in the living oracles of God. Those who know the truth should show these commandment-breakers that they regard the law of God as a savor of life unto life. All who know the truth are to honor the truth. God says, Them that honor me I will honor. [Cf: General Conference Bulletin 07-01-00 para. 05] p. 555, Para. 1, [1900MS].

We are to respect God's faithful servants, who preach his Word, and who seek to win souls to the truth. Let us not link up with unbelievers, giving them honor because we suppose that they have great wisdom. Let us not cherish their words of praise in our hearts, while at the same time we show disrespect for the Lord's chosen instruments, regarding their counsel as unworthy of our notice. Association with those who believe not the truth will prove in time of temptation a savor of death unto death. [Cf: General Conference Bulletin 07-01-00 para. 06] p. 555, Para. 2, [1900MS].

Those who claim to believe the truth should obey the Word of God just as it reads, practicing its instruction. Remember that those who love not their brethren, deny the faith. Many, because their brethren do not follow their leading, manifest toward them a spirit of hatred. God has never bidden us follow the leading of any man, and he has said, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes." Can we not see from this what it means to be at variance? [Cf: General Conference Bulletin 07-01-00 para. 07] p. 555, Para. 3, [1900MS].

Christ declares, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." This light is all contained in the great commandment of love. "A new commandment I give unto you," Christ 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 to another." [Cf: General Conference Bulletin 07-01-00 para. 08] p. 555, Para. 4,

[1900MS].

The union between Christ and his people is to be living, true, and unending, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ and with their brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of God's family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship, in spirit, words, and action. [Cf: General Conference Bulletin 07-01-00 para. 09] p. 555, Para. 5, [1900MS].

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as his children will reveal Christlike love for one another. They will live and work for one object,--the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. "By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: General Conference Bulletin 07-01-00 para. 10] p. 555, Para. 6, [1900MS].

In the Old Testament are recorded the laws which God gave for the guidance of his people. He would have his people today study these laws. "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. . . . When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [Cf: General Conference Bulletin 07-01-00 para. 11] p. 556, Para. 1, [1900MS].

Christ is deeply grieved when his professed followers, his disciples, neglect to cultivate Christian love, when they act in a way that causes pain to the hearts of their brethren in the faith. They injure their religious experience, laying stumblingblocks in their own way and in the way of others. They dishonor the truth they claim to believe. By their passionate words and overbearing actions in dealing with their brethren, they show that they are controlled by the spirit of the enemy of all righteousness. They use common fire in the place of the sacred. [Cf: General Conference Bulletin 07-01-00 para. 12] p. 556, Para. 2,

[1900MS].

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. [Cf: General Conference Bulletin 07-01-00 para. 13] p. 556, Para. 3, [1900MS].

In his prayer for his disciples, Christ said, "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." [Cf: General Conference Bulletin 07-01-00 para. 14] p. 556, Para. 4, [1900MS].

Christ brings all true believers into complete oneness with himself, even the oneness which exists between him and his Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. [Cf: General Conference Bulletin 07-01-00 para. 15] p. 556, Para. 5, [1900MS].

"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. 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: General Conference Bulletin 07-01-00 para. 16] p. 556, Para. 6, [1900MS].

These are indeed wonderful words. They need to be thought of, studied, and brought into the practical life. They are to be lived out in the daily experience. Only thus can the result for which Christ prayed be produced. [Cf: General Conference Bulletin 07-01-00 para. 17] p. 557, Para. 1, [1900MS].

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that which Christ prayed, is given to the world. [Cf: General Conference Bulletin 07-01-00 para. 18] p. 557, Para. 2, [1900MS].

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer? Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm done to the cause of God by pulling apart. Instead of cooperating with Christ, instead of laboring together with God, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to his people. [Cf: General Conference Bulletin 07-01-00 para. 19] p. 557, Para. 3, [1900MS].

If God's followers would seek to answer Christ's prayer, revealing by the transformation in their lives the power of the truth, what a wonderful testimony would be borne to the world. How powerfully the character and work of Christ would be made known, and the glory of God made known! [Cf: General Conference Bulletin 07-01-00 para. 20] p. 557, Para. 4, [1900MS].

It is our God-given duty to love one another as Christ has loved us. The performance of this duty brings with it the blessedness of peace and quietude in the Lord and the ennobling and uplifting of the whole being. Those who neglect this duty can never reach perfection. Those who love as Christ loved are born of God, and are "kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: General Conference Bulletin 07-01-00 para. 21] p. 557, Para. 5, [1900MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. 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. . . .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." [Cf: General Conference Bulletin 07-01-00 para. 22] p. 557, Para. 6, [1900MS].

I am instructed to say to our people, "Be ye doers of the word, and not hearers only, deceiving your own selves." There are many who are unprepared to meet Christ. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." [Cf: General Conference Bulletin 07-01-00 para. 23] p. 557, Para. 7, [1900MS].

A sacred relationship exists between Christ our Saviour and the believer. He says, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." "*Thou shalt know.*" Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some can not bear to hear sanctification and the higher attainments spoken about. But the Word says, "Thou shalt know the Lord," and this means holiness and sanctification. [Cf: General Conference Bulletin 07-01-00 para. 24] p. 558, Para. 1, [1900MS].

How may we know God?--By doing his word. We have the assurance of this. Read the first chapter of second Peter. The entire chapter is an assurance to the true believer. "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 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 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." [Cf: General Conference Bulletin 07-01-00 para. 25] p. 558, Para. 2, [1900MS].

We must work upon the plan of addition, adding to our character the graces here mentioned. [Cf: General Conference Bulletin 07-01-00 para. 26] p. 558, Para. 3, [1900MS].

"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 can not see afar off, and hath forgotten that he was purged from his old sins. 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." This is our life insurance policy. [Cf: General Conference Bulletin 07-01-00 para. 27] p. 558, Para. 4, [1900MS].

"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey his word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love for God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ. [Cf: General Conference Bulletin 07-01-00 para. 28] p. 558, Para. 5, [1900MS].

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman: . . . therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me." [Cf: General Conference Bulletin 07-01-00 para. 29] p. 558, Para. 6, [1900MS].

"O Israel, thou hast destroyed thyself; but in me is thine help."
"Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. . . . I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways

of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." [Cf: General Conference Bulletin 07-01-00 para. 30] p. 559, Para. 1, [1900MS].

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to him with humble confession, saying, We will take thy way, O Lord; we will no longer walk in the way of our own counsels. Have mercy on us and save us and those who have erred in following a path not cast up for the ransomed of the Lord. [Cf: General Conference Bulletin 07-01-00 para. 31] p. 559, Para. 2, [1900MS].

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by him, who have faith in his word, and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to him. "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." Mrs. E. G. White. [Cf: General Conference Bulletin 07-01-00 para. 32] p. 559, Para. 3, [1900MS].

The Lord estimates as of supreme value the holiness of his people, and he permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger, and humble their hearts before him in repentance. He will treat his backslidden ones with tenderness. He will speak pardon to them, and clothe them with the garments of Christ's righteousness. He will honor them with his presence. [Cf: General Conference Bulletin 07-01-00 para. 01] p. 559, Para. 4, [1900MS].

In this, the great day of atonement, it is our duty to confess our sins and acknowledge God's mercy and love in pardoning our transgressions. Let us thank the Lord for the warnings he has given to save us from our perverse ways. Let us witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent, and with humility and contrition of heart make confession, the Lord will surely receive them again into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will teach them what constitutes true honor and strength and victory. Those who despise the word of the Lord, who, although they have the oracles of God to reprove wrong and encourage righteousness, continue to walk in their own way, indulging their desire for self-exaltation, and leading those who have confidence in them into wrong paths, will, unless utterly forsaken by God, become weary of themselves. [Cf: General Conference Bulletin 07-01-00 para. 02] p. 559, Para. 5, [1900MS].

God chastens his people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies

to triumph? If so, Lord, have mercy upon thy sinful child, and save me for thy mercy's sake." [Cf: General Conference Bulletin 07-01-00 para. 03] p. 560, Para. 1, [1900MS].

Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you can not be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now traveling over this ground. But is the picture a pleasant one? If, with the experience of others before us, we walk contrary to the way of the Lord, and are punished, whom have we to blame but ourselves? [Cf: General Conference Bulletin 07-01-00 para. 04] p. 560, Para. 2, [1900MS].

O that a deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! [Cf: General Conference Bulletin 07-01-00 para. 05] p. 560, Para. 3, [1900MS].

A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to discourage and to tear down. [Cf: General Conference Bulletin 07-01-00 para. 06] p. 560, Para. 4, [1900MS].

Those who are ignorantly deceived are not to remain in this condition. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "Thou shalt speak my words unto them," God said to the prophet, "whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious [Cf: General Conference Bulletin 07-01-00 para. 07] p. 560, Para. 5, [1900MS].

There are those claiming to be children of God, whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristlike course of action is to be justified. The time is right upon us when persecution will come to those who proclaim the truth. Those who teach the truth, opening the word of God to others, must surrender self entirely to God. To them the truth will bring its own reward, filling the soul with joy. [Cf: General Conference Bulletin 07-01-00 para. 08] p. 560, Para. 6, [1900MS].

Will the people of God now humble their hearts before God, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and come into complete harmony with him? It is not because of a lack of evidence that sinners perish, but because of their unwillingness to appropriate the means whereby God designs they shall learn his will. The ignorance of many is voluntary and inexcusable. [Cf: General Conference Bulletin 07-01-00 para. 09] p. 560, Para. 7, [1900MS].

The outlook is not flattering, but notwithstanding this, let us not give up our efforts to save those ready to perish, for whose ransom the Prince of Heaven offered up his precious life. When one means fails, try another way. Our efforts must not be dead and lifeless. As long as

life is spared let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them, filling them with peace and joy. [Cf: General Conference Bulletin 07-01-00 para. 10] p. 560, Para. 8, [1900MS].

Soon there is to be trouble all over the world. It becomes everyone to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "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." "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." [Cf: General Conference Bulletin 07-01-00 para. 11] p. 561, Para. 1, [1900MS].

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential to her purification, her present and eternal good. He will purify his church even as he purified the temple at the beginning and close of his ministry on earth. All that he brings upon the church in test and trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. [Cf: General Conference Bulletin 07-01-00 para. 12] p. 561, Para. 2, [1900MS].

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. Thus in the righteousness of the members shall the church be established. God's people are to show a faith steadfast and immovable. The Bible is their standard. Rich currents of grace from heaven will produce light in them, which they are to impart to others. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth, will be acknowledged as laborers together with God. [Cf: General Conference Bulletin 07-01-00 para. 13] p. 561, Para. 3, [1900MS].

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed 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." Christ is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, the prayer will go forth from unfeigned lips, "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. . . . The sinners of Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his water shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." [Cf: General Conference Bulletin 07-01-00 para. 14] p. 561, Para. 4, [1900MS].

The Regions Beyond.--Our world is a field of missionary toil. We are to present before the people the love of God, not only as the motive of effort, but as the model of all our plans. We must work in the way he worked. His example is to be our pattern. [Cf: General Conference Bulletin 07-01-00 para. 15] p. 562, Para. 1, [1900MS].

The Lord has given men and women capabilities and tact and skill, to be used to his name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence are required of them by Him who willingly gave himself to save to the uttermost all who come to him. Those who claim to be children of God should throw the whole weight of their influence of the side of Christ, for his sake practicing self-denial and self-sacrifice. There is need of close communion with God and entire conformity to his will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influences of the Satanic force. Church members have not as they should, pressed back the powers of darkness. This is the reason of the deficiency in the church today. The quickening power of God is needed. Men and women who love God supremely and their neighbors as themselves, are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus. [Cf: General Conference Bulletin 07-01-00 para. 16] p. 562, Para. 2, [1900MS].

Church members are to be God's instruments in seeking to save those ready to perish. Be they many or few, they are to confer together, laying before one another their designs and plans, and obtaining the benefit of one another's perception and foresight as to the best plans for securing success in the work. There are to be found no separate parties, who shall supply themselves with all the facilities for ensuring success, at the same time leaving those who should have equal encouragement, and means with which to carry on the work, with nothing with which to do the work which means the adding of new territory to the Lord's kingdom. [Cf: General Conference Bulletin 07-01-00 para. 17]

p. 562, Para. 3, [1900MS].

The many fields in the Lord's vineyard which have not been touched, call upon the places in which institutions are already established, to understand the situation. Let men curtail their ambition to branch out in a field which by God's appointment has already been worked. Let there not be on the part of churches, families, or individuals any withholding of the means needed to furnish God's servants with facilities for doing the work in regions beyond. Let not those in the fields where the work is established think of the great things they can do, and continue to expand self to large proportions, while other portions of the Lord's vineyard are destitute of the advantages by which the work might be properly done. This is a religion of selfishness, and is offensive to God. It is a selfish ambition which leads men to call for more facilities in a field already possessing ample facilities, while missionary fields are in need of the advantages which these worked fields have in abundance. [Cf: General Conference Bulletin 07-01-00 para. 18] p. 562, Para. 4, [1900MS].

The Lord's work in new territories is to be carried forward to a successful accomplishment. In this work God's plan is to be followed, not the inclinations of those who would gather into the section over which they have supervision, every possible advantage, "to give," as they say, "character to the work," while the utter destitution of other parts of the Lord's vineyard is forgotten. Every work will be tested by God. Every thread of selfishness drawn in will be drawn out. [Cf: General Conference Bulletin 07-01-00 para. 19] p. 562, Para. 5, [1900MS].

After nine years of struggling, we begin to see some signs of success in this country. But the advancement has been made under the most trying circumstances. In order to advance the work we have been obliged to borrow thousands of dollars. I tell you in the name of the Lord that this need not have been. If our institutions, our sanitariums and publishing houses, had bound about their desire for more facilities, and had shown an unselfish interest in the work so constantly set before them, the cause in foreign fields would certainly have made much more advancement, and marked success would have attended the business of which they were stewards. The selfish desire which some have shown, to use all the means to enrich one portion of the Lord's vineyard, reveals unfaithful stewardship; and I am charged to make this appeal to God's people. [Cf: General Conference Bulletin 07-01-00 para. 20] p. 563, Para. 1, [1900MS].

The great Head of the church has given talents to the company of believers. He has given his Word to mold the character, and his Spirit to bring all things to their remembrance. He desires his people to bring into their work the true principles of missionary effort. Many of the Lord's servants are numbered with those of whom John wrote, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Those who are left to plant the standard in new places are to have a keen, sanctified interest in every plan which is related, directly or indirectly, to the great work of warning the world. Those who have stood in positions of trust, faithful men who have been led and guided by God, are to thank him for his molding, fashioning power. They are to carry his work onward and upward to perfect accomplishment.

They are to move with careful, prayerful consideration, lest they mar the influence of the work by changing the order which the Lord has said should be followed. As they advance, step by step, they are to mind the same things, to advance in the same lines, that the truth may never be dishonored or lose its sacred, holy influence in the sight of the world. [Cf: General Conference Bulletin 07-01-00 para. 21] p. 563, Para. 2, [1900MS].

As those who took up the work at the beginning of the message have advanced by self-denial and self-sacrifice, God has given them his blessing. They have had much to learn, they have made mistakes, they have needed continual guidance and counsel; but they have had reason for constant gratitude, because the work has gone forward in spite of poverty and a lack of facilities. They strained every nerve to make the work a success, to establish those buildings which were necessary for the proper development of the work; and under all circumstances the Lord guided them. [Cf: General Conference Bulletin 07-01-00 para. 22] p. 563, Para. 3, [1900MS].

Those who enter the work later, to find things ready to their hand, should at least attempt to pay the debt they owe the Lord, and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people. In every country men and women are to be raised up to carry forward the very work begun by those who have been laid away to rest. The memory of those pioneer workers is to be guarded, and from their treasure of experience, the workers of today are to learn to pass from one line of advanced work to another, following the methods declared by the Holy Spirit to be in the order of God, asserting the principles enjoined in the Word, carrying the aggressive warfare into new fields. [Cf: General Conference Bulletin 07-01-00 para. 23] p. 563, Para. 4, [1900MS].

Home and foreign missions are to share equally of God's trust money. In planning for the work, the difficulties to be met in foreign fields are to be considered. Let not those who have every advantage be niggardly in appropriating means for the advancement of the work in mission fields. For Christ's sake, willing support is to be given to the work of the gospel, which is to be carried to all parts of the world. And by the work of the press the work is to be established and confirmed. [Cf: General Conference Bulletin 07-01-00 para. 24] p. 564, Para. 1, [1900MS].

Christ should never again be dishonored, and his cause put to shame by a lack of the true missionary spirit. A great mistake has been made. In their selfishness men have grasped means and advantages for their own field, though knowing the need of help in new fields. They have not supplied that which was necessary for the progress of the work. They have not helped their brethren fight the battle which once had to be fought in the fields they now occupy. [Cf: General Conference Bulletin 07-01-00 para. 25] p. 564, Para. 2, [1900MS].

The work all over the world is to receive consideration. New fields are to be entered. Let those at the heart of the work remember that much means and much hard labor is required to accomplish the work in new fields. Let them be faithful stewards of the Lord's goods. Let them not feel that they are rich and increased with goods and have need of

nothing, but let them practice true, Bible religion, which enjoins self-sacrifice at every step. They are to closely examine the needs of the work, reviewing the needs of all the fields; for they are God's agents set for the extension of the truth, in all parts of the world. They are not excusable if they remain in blindness and ignorance regarding the needs of the work. They are to know the advantages and defects of each field, and then with a true spirit of unselfish interest they are to work for the accomplishment of the work as a whole. [Cf: General Conference Bulletin 07-01-00 para. 26] p. 564, Para. 3, [1900MS].

In this work all the churches which have been established are to act a part, according to their several ability. If difficulties come up in missionary fields, let investigation be made without delay, lest the path of duty be hid or made obscure. As these questions come up before those who are wise in God's wisdom, examination will be united with the exercise of prudence. By using the knowledge God has given them, men will gain a clear, sharp experience. By exercising their God-given ability in helping to plant the standard of truth in new territory, they will receive great blessing. After they have unselfishly tried to gain a right understanding of the situation, they are to approach the mercy seat asking for clear intuition and an unselfish purpose, that they may see the necessities of far-off fields. As they ask the Lord to help them to advance the work in regions beyond, they will receive grace from on high. Never will they seek the Lord in vain. [Cf: General Conference Bulletin 07-01-00 para. 27] p. 564, Para. 4, [1900MS].

But when men close the eyes of their understanding, lest they shall see and the sympathies of their hearts be awakened, lest they shall feel and be obliged to act, they become hardened and selfish, unfitted to serve God in any capacity. [Cf: General Conference Bulletin 07-01-00 para. 28] p. 564, Para. 5, [1900MS].

America was long the field of missionary conflict. God has prospered the work in that country. If those there had cherished the spirit of self-sacrificing missionary effort, fewer unnecessary buildings would have been erected, and the kingdom of Christ would have been extended to many regions. There would have been shown a missionary zeal which has not yet been developed by those whose duty it is to carry the needs of the work on their souls. Much more would have been done to plant the standard in other places besides America. [Cf: General Conference Bulletin 07-01-00 para. 29] p. 564, Para. 6, [1900MS].

But selfishness, so abhorrent to God, came in. The work was neglected, when there was plenty of means to send missionaries abroad to preach the gospel, raise up churches, and erect meeting houses. If men had worked actively on the Lord's plan, laboring earnestly and unselfishly to impart what God had given them, churches would have been established in many places. The standard would have been planted in new fields. Witness would have been borne to the truth in many more cities. God's memorial of creation, the seventh-day Sabbath, would have been honored. [Cf: General Conference Bulletin 07-01-00 para. 30] p. 565, Para. 1, [1900MS].

The great Head of the church permitted a parable to be enacted in your midst at the last General Conference. You were led to expect, from one claiming to be converted, a large donation, pledged to different

branches of the work. Apparently the one who was to have made this donation was as sincere as any man in the Conference, but he disappeared, and all came to nothing. [Cf: General Conference Bulletin 07-01-00 para. 31] p. 565, Para. 2, [1900MS].

Just in this way has God been disappointed in his people, whom he has enriched abundantly with all good things, but who have failed to fulfill his expectations. [Cf: General Conference Bulletin 07-01-00 para. 32] p. 565, Para. 3, [1900MS].

A straightforward plan is to be followed in dealing with believers in home and foreign fields. An unselfish equality is to be maintained among the working forces. Money is to be provided to support missionaries. An agent should be appointed to investigate the situation in foreign countries and to report. Those in the places where the work has been established should bind about their supposed wants, that the work in foreign fields may go forward. In the institutions which have been established there will be a desire to grasp more and still more advantages. But the Lord declares that this should not be. The means in his treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means. Mrs. E. G. White. [Cf: General Conference Bulletin 07-01-00 para. 33] p. 565, Para. 4, [1900MS].

"These chapters are a dead letter to the larger number of those who claim to be Seventh-day Adventists." [Cf: General Conference Bulletin 07-01-00 para. 01] p. 565, Para. 5, [1900MS].

"I am directed to point you to these scriptures and to the seventh chapter of Matthew. You need to study every word as for your life." [Cf: General Conference Bulletin 07-01-00 para. 02] p. 565, Para. 6, [1900MS].

"My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rupture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, 'Teaching them to observe all things whatsoever I have commanded you,' will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Tell our people, Be not anxious to bring in something not revealed in the Word. Keep close to Christ. Remember his words: '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.' He is with us as we teach the words he spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the one also who gave the instruction contained in the Old Testament. The Old and New Testaments are both sacred; for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him." [Cf: General Conference Bulletin 07-01-00 para. 03] p. 565, Para. 7, [1900MS].

"The apostles and prophets and holy men of old did not perfect their characters by miracles, by some wonderful and unusual demonstration; but they used the ability given them by God, trusting alone in the righteousness of Christ. And all who will use the same means may secure the same result." [Cf: General Conference Bulletin 07-01-00 para. 04] p. 566, Para. 1, [1900MS].

"Satan is willing that every transgressor of God's law shall *claim* to be holy. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls." [Cf: General Conference Bulletin 07-01-00 para. 05] p. 566, Para. 2, [1900MS].

"The great day of God which is right upon us, awakens neither alarm nor rejoicing in the heart." [Cf: General Conference Bulletin 07-01-00 para. 06] p. 566, Para. 3, [1900MS].

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon." [Cf: General Conference Bulletin 07-01-00 para. 07] p. 566, Para. 4, [1900MS].

"There are many who are unprepared to meet Christ, because they are not doers of the Word." [Cf: General Conference Bulletin 07-01-00 para. 08] p. 566, Para. 5, [1900MS].

"The standard of the golden rule is the true standard of Christianity. Anything short of it is a deception." [Cf: General Conference Bulletin 07-01-00 para. 09] p. 566, Para. 6, [1900MS].

"When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times." [Cf: General Conference Bulletin 07-01-00 para. 10] p. 566, Para. 7, [1900MS].

We are instructed not to "invest our money in buildings, or in any way tie it up so that it can not be used for the advancement of the work of the Lord in our world. It is too late now to build houses which consume the means which the cause of God needs so much. Put your means where it can be used in the Lord's work. This is what the Lord would have you do."-- *Unpublished MS., Aug. 8, 1899.* [Cf: General Conference Bulletin 07-01-00 para. 01] p. 566, Para. 8, [1900MS].

The following selections are from a private letter written on the camp ground at Maitland, New South Wales, Australia, Nov. 6, 1899: [Cf: The Gospel Herald 01-01-00 para. 01] p. 566, Para. 9, [1900MS].

"How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds. Our earnest cry to God is, 'It is time, O Lord, for thee to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.' We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty, men and women are making void the law of God, and he will punish them for

their iniquity. The earth shall disclose her blood, and shall no more cover her slain.' The Lord is slow to anger and great in power: and will not at all acquit the wicked; the Lord has his way in the whirlwind and in the storm, and the clouds are the dust of his feet.' [Cf: The Gospel Herald 01-01-00 para. 02] p. 566, Para. 10, [1900MS].

"If ever there was a time when those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in their vessels with their lamps, it is now, just now, without a moment's hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of iniquity is gathering to itself the world of professed Christians, what are we about? Are those who know the truth for this time anchored in Bible doctrine? Are our weapons, 'Thus sayeth the Lord: 'It is written?' Is our anchor cast within the veil? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles, loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul. . . [Cf: The Gospel Herald 01-01-00 para. 03] p. 567, Para. 1, [1900MS].

"The world would not be what it now is if professed believers in Christ were receivers of his divine nature. It is the example of men who claim to believe the truth, but who do not practice the truth, that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful. If one thread of selfishness is woven into God's service. He is greatly dishonored. Unless those who have knowledge of the truth are sanctified through the truth, their profession counts for nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places. [Cf: The Gospel Herald 01-01-00 para. 04] p. 567, Para. 2, [1900MS].

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, 'Take my yoke upon you, and learn of Me.' This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul-temple everything that will not harmonize with Christ. His Spirit must

abide in us by faith. We are to keep the heart with all diligence, 'for out of it are the issues of life.' Then pleasant words will be spoken, not withstanding that temptations are pressing in to occupy the soul-temple. The devil is not dead." Mrs. E. G. White. [Cf: The Gospel Herald 01-01-00 para. 05] p. 567, Para. 3, [1900MS].

The Work for this Time. The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angels' messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third. [Cf: The Gospel Herald 03-01-00 para. 01] p. 567, Para. 4, [1900MS].

"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." Rev. 14:9, 10. [Cf: The Gospel Herald 03-01-00 para. 02] p. 568, Para. 1, [1900MS].

"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, 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 are waxed rich through the abundance of her delicacies. 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. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:1-5. [Cf: The Gospel Herald 03-01-00 para. 03] p. 568, Para. 2, [1900MS].

We are in danger of giving this message in so indefinite a manner that it does not impress the people. . . . Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. [Cf: The Gospel Herald 03-01-00 para. 04] p. 568, Para. 3, [1900MS].

Work for the Fallen. God is now working for his people; but how many do not recognize between the work of God and a strange work. Drawing aside the veil which conceals the glory of God, it shows Him in his place, high, and holy, and lifted up; not in a state of solitude, but surrounded by ten thousand times ten thousand, and thousands of thousands, of holy, happy beings, every one waiting to hear the message and to do his bidding. All heaven is in active communication with every part of the universe through a variety of channels, and that Holy One is actually stooping, bending from his throne, listening to every sound uttered, observing the movements of every earthly power. It is the highest Being condescending to the lowliest, approving or condemning every action which is developed. He is interested in the oppressed, and sends messengers to engage in the work in connection with the gospel

for the beings who have corrupted their whole mind and thoughts. Thus they are placed in connection with truth and righteousness; but unless they become righteous themselves, they will contaminate others. [Cf: The Gospel Herald 03-01-00 para. 05] p. 568, Para. 4, [1900MS].

There is a work to be done for our world, but if the way of the Lord is not distinctly followed, to put them in the way of life through conversion, there is reason to be afraid lest Satan shall introduce himself to work the abandoned ones that our institutions undertake to help. Satan in playing a game of life for the souls of men and women for whom Christ has died. In our zeal to do a work for the Lord we must be sure we are not going before Christ, in the place of following after Christ. [Cf: The Gospel Herald 03-01-00 para. 06] p. 568, Para. 5, [1900MS].

The Love of God. Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are not our souls 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." O what amazing love. Language can not 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: The Gospel Herald 03-01-00 para. 07] p. 569, Para. 1, [1900MS].

[The following extracts are from private letters recently received by the editor.] [Cf: The Gospel Herald 07-01-00 para. 01] p. 569, Para. 2, [1900MS].

How pleased I am that the work of the Southern field is advancing. My prayer is, Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be a fruitful garden of the Lord. This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in their hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit. [Cf: The Gospel Herald 07-01-00 para. 02] p. 569, Para. 3, [1900MS].

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the whole of the revelation of God, placed in the hands of all nations, tongues, and people. [Cf: The Gospel Herald 07-01-00 para. 03] p. 569, Para. 4, [1900MS].

If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world. [Cf: The Gospel Herald 07-01-00 para. 04] p. 569, Para. 5, [1900MS].

The Bible is becoming more and more an educating lesson book for

children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, *which is the higher education*. [Cf: The Gospel Herald 07-01-00 para. 05] p. 569, Para. 6, [1900MS].

A writer says, "We always refer with delight to the testimony of a deist, who after laboring to disprove Christianity, and bringing the Scriptures into contempt as a forgery, was found instructing his children from the New Testament. When taxed with the inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was morality to be found such as was in the Bible. We thank the deist for the [Cf: The Gospel Herald 07-01-00 para. 06] p. 569, Para. 7, [1900MS].

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character, give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work a positive reformation in the human minds of all who will receive the Word. [Cf: The Gospel Herald 07-01-00 para. 07] p. 569, Para. 8, [1900MS].

Bless the Lord, O my soul, and all that is within me, that *something* is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the Living God. The promises of God can be repeated over and over again and with every repetition light comes to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all, that God stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God. [Cf: The Gospel Herald 07-01-00 para. 08] p. 570, Para. 1, [1900MS].

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from sin to truth, from darkness to light. Ever bear this in mind and teach it to others. [Cf: The Gospel Herald 07-01-00 para. 09] p. 570, Para. 2, [1900MS].

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." Dan. 12: 3, 10. [Cf: The Gospel Herald 07-01-00 para. 10] p. 570, Para. 3, [1900MS].

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make sorry the heart of Christ, by working with all deceivableness of unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct. [Cf: The Gospel Herald 07-01-00 para. 11] p. 570, Para. 4, [1900MS].

A Christian is one who follows Christ through evil as well as good

report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about My Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If into the business connected with the cause and in our dealing with our brethren we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of Him. [Cf: The Gospel Herald 08-01-00 para. 01] p. 570, Para. 5, [1900MS].

We have a most important work to do, the work of obeying Christ and bearing witness of Him. He said to his disciples, "And ye also shall bear witness of Me, because ye have been with Me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We can not be with Christ in person as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [Cf: The Gospel Herald 08-01-00 para. 02] p. 570, Para. 6, [1900MS].

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in Me, and I in you," He says, "ye shall ask what ye will, and it shall be done unto you. 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." [Cf: The Gospel Herald 08-01-00 para. 03] p. 570, Para. 7, [1900MS].

"Ye are My friends, *if ye do whatsoever I command you.*" No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering." [Cf: The Gospel Herald 08-01-00 para. 04] p. 571, Para. 1, [1900MS].

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. "I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles. [Cf: The Gospel Herald 08-01-00 para. 05] p. 571, Para. 2, [1900MS].

God will not endorse one act of selfishness, one unrighteous deed. Men

may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and co-operate with Him, witness is borne of them before the heavenly universe that they are true workers. God's ordinances and work are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not such as He can approve, the workers are not accepted by Him. [Cf: The Gospel Herald 08-01-00 para. 06] p. 571, Para. 3, [1900MS].

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric. [Cf: The Gospel Herald 08-01-00 para. 07] p. 571, Para. 4, [1900MS].

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him. [Cf: The Gospel Herald 08-01-00 para. 08] p. 571, Para. 5, [1900MS].

"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 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." [Cf: The Gospel Herald 08-01-00 para. 09] p. 571, Para. 6, [1900MS].

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others. [Cf: The Gospel Herald 08-01-00 para. 10] p. 571, Para. 7, [1900MS].

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who co-operate with them. Let him who cherishes a spirit which leads him to accuse his fellow-workers, who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet. [Cf: The Gospel Herald 08-01-00 para. 11] p. 572, Para. 1, [1900MS].

God chooses his agents, and gives each an individual trial. He allows His workers to be tempted; thus He proves them to see whether they are building on the right foundation, whether they are doing what they know

Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticism or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love Him and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth. Mrs. E. G. White. [Cf: The Gospel Herald 08-01-00 para. 12] p. 572, Para. 2, [1900MS].

The apostle Paul said, "I determined not to know any thing 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 men, but in the power of God. Howbeit 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 nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." See 1 Cor. 2:2-14. [Cf: The Gospel Herald 09-01-00 para. 01] p. 572, Para. 3, [1900MS].

We have a message to bear to the world. "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of 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." It is for the interest of all to know this great lesson. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who, like ourselves, are waiting and watching. There is work to be done. The piles of rubbish that have been accumulating need to be removed. How? "Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." Cultivate personal piety. God would have us inquire, "Who hath known the mind of the Lord?" that He may instruct us, and that we may be able to say, "We have the mind of Christ." Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly watching and waiting and working, we are to be, "not slothful in business, fervent in spirit serving the Lord." [Cf: The Gospel Herald 09-01-00 para. 02] p. 572, Para. 4, [1900MS].

The church is the one object of Christ's intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure

house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticise. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity. [Cf: The Gospel Herald 09-01-00 para. 03] p. 573, Para. 1, [1900MS].

At this period of the earth's history we cannot afford to weaken one another's influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticise our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor in God. Toil does not hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes so hard. If we become so active that we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart. [Cf: The Gospel Herald 09-01-00 para. 04] p. 573, Para. 2, [1900MS].

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of destruction still going on, and why? Because there has been a national apostasy. The world has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, are to cease. God will not accept the talents of the smartest, the most eloquent man, if the inner lamp of the soul is not trimmed and burning. [Cf: The Gospel Herald 09-01-00 para. 05] p. 573, Para. 3, [1900MS].

There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear his voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us. [Cf: The Gospel Herald 09-01-00 para. 06] p. 573, Para. 4, [1900MS].

How few are willing to suffer reproach and shame for Christ's sake. His word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity and knowledge. We are Christ's witnesses. Then let us not talk of difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith. By beholding Him, studying and talking of Him, we become transformed into His image. Mrs. E. G. White. [Cf: The Gospel Herald 09-01-00 para. 07] p. 573, Para. 5, [1900MS].

"We are not to simply look upon the heavens. We are to consider the works of God. We are to study the works of infinity. And then what? To

love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love and power." [Cf: The Minnesota Worker 03-14-00 para. 01] p. 574, Para. 1, [1900MS].

"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 hands have made, let your proud heart feel its dependence and inferiority. As you consider these things, you will have a view of God's condescension." [Cf: The Minnesota Worker 03-14-00 para. 02] p. 574, Para. 2, [1900MS].

"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: The Minnesota Worker 03-14-00 para. 03] p. 574, Para. 3, [1900MS].

"All true religion is found in His word and in nature." [Cf: The Minnesota Worker 03-14-00 para. 04] p. 574, Para. 4, [1900MS].

You want to buy of Christ gold, white raiment, and eyesalve. Study this message to the Laodicean church, for it applies to many in New York. You need to be zealous and repent. Please consider, *zealous* does not mean a few feeble prayers and half-hearted confessions, it means, a zealous, earnest, determined effort to conquer your worldly, selfish love, and to be consecrated, devoted Christians, shedding a tender warmth and love wherever you are. You must have a waking up, and heart culture, or you will fail of heaven. Christ is coming. Are you ready? Are you waiting? Are you loving his appearing? What a wondrous love Christ has evidenced for us! He has said, "Love one another as I have loved you." We need purity, truth, helpfulness, and the love of Christ that sanctifies our influence. We must be full of Christ and then we shall estimate worldly things in the light of God, and when at work upon your farms, when engaged in your business vocations, you are not separating your souls from God, because you labor with the true purpose and object, recognizing God as the owner of all that you possess and you seeking wisdom to use his goods to advance his glory. You then are ministering, not slothful in business, fervent in spirit, serving the Lord. Then human lives will be blessed through your influence. The mind will be on heavenly things, you will be as in the presence of Jesus, and diffuse light to all around you. A truly Christian life will cost us thoughtfulness, searching of the Scriptures, and most earnest, persevering prayer. It will not be prayer without point and purpose, but it will be the intercession of a heart burdened for poor sinners out of Christ. It will be a heart longing to do service for Jesus in personal effort for the saving of souls of men. Jesus made great sacrifices for these souls. "Ye are laborers together with God." Many of you who have been years in the truth have not advanced in the spiritual and divine life, because worldly business has been exalted above the heavenly. The work of God ever calls for self-sacrificing men, and every soul who has the knowledge of the truth is bound to communicate the light to others, cultivating all the graces of the Spirit to do this precious work to God's acceptance. [Cf: New York Indicator 02-28-00 para. 01] p. 574, Para. 5, [1900MS].

Your lifeless, heartless, frozen-up efforts are not acceptable to God. There is no excuse for you to do so little for Jesus, when he has done so much for you. Does not God behold your works? He says, "I know thy works;" God witnesses the heart service, and God witnesses the mere lip service. We are in perilous times. If you had kept pace with the opening providence of God, and made the most of the light and privileges granted to you, you would to-day be a power in the world. You would not need these words I now write you, you would be all light in the Lord; divine power and glory would be manifested in your gatherings. According to your faith so shall it be unto you. If your faith claims little, you will receive only little. If you by faith see the great work to be done in the harvest field, you would see that there are too few laborers. You would fall upon your knees and pray the Lord of the harvest to send forth laborers in New York. Then you would say to those who would go forth to work in the cities, in the high-ways and hedges, with the compelling message, "I will do the very best in my power to sustain you, and I will work to the very best of my ability to reflect light upon our neighbors and to be a bright and shining light in the church, that our faith and our prayers shall go forth as sharp sickles with the laborers in the harvest field. We have work to do, a solemn work, which must bear the test of the Judgment." Mrs. E. G. White. [Continued.] [Cf: New York Indicator 02-28-00 para. 02] p. 575, Para. 1, [1900MS].

We are called to have a superior faith, because of increased light above the light of God's ancient people. Whosoever will be the friend of the world, is the enemy of God. The times in which we are living call for you who believe, to arouse, to put the armor on. You have not done any too much, but not enough. The natural consequence of works in accordance with your faith is an increased knowledge of truth and experience in heavenly things, a higher degree of consecration of all our powers and all our possessions to God; and the more firmly we walk in the path of faith, the greater will be our separation from the world, and from darkness. We will come closer and still closer to the side of the Great Light of the world. Christ is coming. We shall enter upon the year 1887 before this reaches you. Will you give to God a New Year's offering? Will you consecrate yourselves, soul, body, and spirit to God? Will you lay upon his altar that which belongs to God? Will you cut loose from the world, and will you evidence that you believe the truth? Will you cease to rob God in tithes and in offerings? "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: New York Indicator 03-07-00 para. 01] p. 575, Para. 2, [1900MS].

I was in my dream a few nights since talking with you who were assembled. A large congregation was before me. I talked, I wept, I prayed, and some seemed to be as unimpressible as the granite rocks, but there was a mighty revealing of the Spirit of God. Jesus walked through our midst, he touched one and another, and still another, and how their faces lighted up! They praised God with joyful hearts. Some were passed by. Light was shining, everywhere, but some poor souls Jesus looked upon with pity; they slunk into dark corners, they did not try to come to the light, while others rushed from the darkness, forcing their way, as tho it was life or death with them, and the cry went forth as I never heard it before, "What shall I do to be saved?"

There were confessions of sins; there was rejoicing of sins forgiven. It seemed to me they were reigned up before the Judgment. But all did not participate. They had not been walking in the company of Jesus, but apart from him, and they did not realize his presence. They seemed to think it was not Jesus. Alas! they did not know him! What a solemn impression was left upon minds! I feel that it is time to awake out of sleep, to arise from the dead, and Christ will give you life. Ye are a royal nation, a peculiar people to show forth the praises of Him, who hath called you out of the darkness into his marvelous light. O, we may sit together in heavenly places! The light shineth in darkness, but the darkness comprehendeth it not. God forbid that we should lose the heavenly blessings because we do not comprehend the light. We must be God's peculiar people in good works. [Cf: New York Indicator 03-07-00 para. 02] p. 576, Para. 1, [1900MS].

May the Lord help you to put away darkness, and come to the light. Where there is one man laboring in New York there ought to be one hundred. The Lord has given the light of truth, but men who have means are encouraged in the covetousness which will prove their ruin, by limiting the work of God to meet the selfishness, and worldly-loving spirit of those who claim to believe the truth. Brethren, it is too late in the day for this kind of work. The precious light which has been freely given to us of God was not given to Sodom or Gomorrah, or they would not have perished in their sins. We have superior advantages, and we shall be judged by the light and privileges of the times in which we are living. God will not give judgment in our favor, because like Capernaum we are now exalted to heaven in point of privileges. But what use have we made of God's blessings? Are we walking in the light, working in the light, in accordance with the holy character of truth which we possess? There is a great work to be done in home missions. In laboring in America you do not have the difficulties which we have here in Europe. What is wanted is men sanctified in heart and life, elevated and ennobled by the greatness of the truth. We need men who will have the true enterprising spirit of doing something, who will walk humbly with God, and who will strive to push the triumphs of the cross of Christ. [Cf: New York Indicator 03-07-00 para. 03] p. 576, Para. 2, [1900MS].

May God help you not to do less than you have done, but to do a much greater work in the Lord. The day is far spent, the night is at hand. The watchman must cry, "The morning cometh, and also the night." Mrs. E. G. White. [Concluded.] [Cf: New York Indicator 03-07-00 para. 04] p. 577, Para. 1, [1900MS].

The new building for our Sydney Sanitarium should be erected at once. Up to this time the institution has occupied rented buildings. Though the use of these buildings involves large expense, they do not afford the needed facilities. Nor do they afford room for the rapidly increasing work of the Sanitarium. Every department is crowded. The work is done at great disadvantage because of the lack of facilities and the lack of room. [Cf: Sanitarium Announcement 01-01-00 para. 01] p. 577, Para. 2, [1900MS].

It will not long be possible to accommodate the patients who desire to come to the Sanitarium, and only with the greatest difficulty can proper care and treatment be given to those who do come. Furthermore, the means required for rent on the buildings now occupied, should be

devoted to paying for a building of our own in a healthful location, away from the dust and smoke, the din and confusion of the city. We have secured just such a location, but we have not means sufficient to erect the building, or even to pay for the land. [Cf: Sanitarium Announcement 01-01-00 para. 02] p. 577, Para. 3, [1900MS].

Time is passing, and the work to be accomplished by our Sanitarium is as yet scarcely begun. In our institution we wish to teach health and temperance principles from the Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service. The right balance of the mental and moral powers depends to a great degree upon the right condition and action of the physical system. Through indulgence of perverted appetite man loses his power to resist temptation. The sure effect of narcotics and unnatural stimulants as tea, coffee, tobacco, beer and wine, is to enfeeble and degrade the physical nature, and lower the tone of intellect and morals. Any unnatural excitement of the nervous system affects the brain nerve power. We have a work before us to educate the people, line upon line, and precept upon precept. We must teach them that health and even life is endangered by the use of stimulants which excite the exhausted energies to unnatural, spasmodic action. [Cf: Sanitarium Announcement 01-01-00 para. 03] p. 577, Para. 4, [1900MS].

But apart from divine power no genuine reform can be effected. The deadened moral sensibilities of men and women must be aroused. They must be led to understand the benefits gained by obeying the invitation, "Let Him take hold of My strength, that He may make peace with me, and He shall make peace with Me." They must be led to see their need of a loving, sin-pardoning Saviour. He who is man's Creator and Redeemer will be to all who trust in Him a Restorer. While Satan is the destroyer, Christ is the Restorer. The people must be educated to understand that it is a sin to destroy their physical, mental and spiritual energies. And they must understand how to co-operate with God in their own restoration. Through faith in Christ they can overcome the habit of using health-destroying stimulants and narcotics. [Cf: Sanitarium Announcement 01-01-00 para. 04] p. 578, Para. 1, [1900MS].

The Lord has signified that He has precious souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and the preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given His precious life to heal the maladies of the human family, should not men and women be in earnest to co-operate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment? [Cf: Sanitarium Announcement 01-01-00 para. 05] p. 578, Para. 2, [1900MS].

We are striving to uplift the people to an elevated plane of action. This is the work to be accomplished by our Sanitarium. But we cannot make brick without straw. What we need now is a substantial, economical building, and for this we must have the necessary means. To secure this we ask the help of our brethren and sisters in the faith. [Cf: Sanitarium Announcement 01-01-00 para. 06] p. 578, Para. 3, [1900MS].

To all our brethren scattered abroad I appeal in behalf of the Sydney

Sanitarium. Many of us are poor, but this should not shut us out from the privilege of giving. I ask you to read the eighth chapter of second Corinthians. [Cf: Sanitarium Announcement 01-01-00 para. 07] p. 578, Para. 4, [1900MS].

The Apostle Paul writes: "Moreover, brethren, we make you to know the grace of God, which hath been given to the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." [Cf: Sanitarium Announcement 01-01-00 para. 08] p. 578, Para. 5, [1900MS].

In telling the Corinthians of the liberality of the Macedonian churches, it was the apostle's purpose to awaken in them a desire to do similar deeds of charity, through the Holy Spirit's working upon their minds. [Cf: Sanitarium Announcement 01-01-00 para. 09] p. 579, Para. 1, [1900MS].

The Apostle continues: "For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch 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, and 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: Sanitarium Announcement 01-01-00 para. 10] p. 579, Para. 2, [1900MS].

Now comes the most telling motive, a motive which should stir every soul to self-denial and activity: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you who have begun before, not only to do, but to be forward a year ago. 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." [Cf: Sanitarium Announcement 01-01-00 para. 11] p. 579, Para. 3, [1900MS].

These words of the Apostle are addressed to you who shall receive this appeal. Paul was happily disappointed in the gifts of the Macedonians. He expected only a limited sum, and was greatly surprised at the amount given, and at the whole-hearted, eager manner in which it was bestowed. The Macedonians first made an entire consecration of themselves and all that they had unto the Lord. They kept nothing back. In making their smaller gifts they manifested the same spirit as did David in his larger offering, saying, "Of thine own, O Lord, we freely give thee." When a people have an earnest longing to help where help is needed in advancing the cause of God in any line, the Lord will impart to these consecrated, unselfish ones a heart to give gladly, as if it were a privilege. God moved on these Macedonians in their deep poverty to bestow liberally, that their example might be recorded, thus leading others to exercise the same beneficence. [Cf: Sanitarium Announcement 01-01-00 para. 12] p. 579, Para. 4, [1900MS].

Encouraged by this movement, which showed special working of the Holy

Spirit on the hearts of the believers, Paul requested Titus to visit the Corinthian Church, and finish the collection which they had proposed and had already begun. He was anxious that they should perform that which they had promised through the grace of God working upon their hearts. [Cf: Sanitarium Announcement 01-01-00 para. 13] p. 580, Para. 1, [1900MS].

Lest they should be outstripped in liberality by the comparatively poor Macedonian churches, Paul not only writes to them, but sends Titus to attend to the collection. The Apostle greatly desired to see in the believers symmetry of Christian character. He desired them to give evidence of their love, and prove the sincerity of their faith. As disciples in full belief of the truth, he longed to see in them a lively sense of their obligation and accountability to God for the gospel. He desired that it should work in them as the power of God, and that they should bear testimony to its work by yielding fruit to the honour of God. As Christians under the control of God they were, with all diligence, to discharge every duty. [Cf: Sanitarium Announcement 01-01-00 para. 14] p. 580, Para. 2, [1900MS].

Such was the character revealed by the Macedonians, and it gave Paul great satisfaction. He rejoiced at the gratitude manifested by these souls for the most precious gift of the knowledge of the Lord Jesus Christ. To comply with the requirements of God by their liberality to advance His glory was felt by them to be their highest privilege. [Cf: Sanitarium Announcement 01-01-00 para. 15] p. 580, Para. 3, [1900MS].

So it will be with every converted soul. An appreciation of the rich endowment of the gifts of God to the believer will lead to great benevolence. And the character cannot be complete unless benevolence is expressed in returning to God his due by sustaining every good work. [Cf: Sanitarium Announcement 01-01-00 para. 16] p. 580, Para. 4, [1900MS].

Paul laid no command upon the Corinthian brethren. But he set before them the necessity of the Church at Jerusalem, and showed what others had given who had fewer advantages and less ability than had the Corinthians. He presented the example of others to induce them to give. He showed that everyone who has received the great gift of God is required to reveal the power of the truth in counterworking selfishness and self-indulgence. In this he was presenting to the disciples the true nature of fruit-bearing, and the necessity of making returns to God of the fruit of His vineyard. Their liberality shown in lines that would advance the kingdom of God would be the very best evidence of the sincerity of their faith. Their love would be expressed in deeds-- something tangible. [Cf: Sanitarium Announcement 01-01-00 para. 17] p. 580, Para. 5, [1900MS].

The apostle called upon them to consider the example of Christ. The Commander of heaven gave Himself to a life of humiliation and poverty that He might stand side by side with the fallen race to restore the moral image of God in man. The Lord Jesus was willing to become poor, that through His humiliation and His death on the cross He might pay the ransom for us. [Cf: Sanitarium Announcement 01-01-00 para. 18] p. 581, Para. 1, [1900MS].

Whether rich or poor, we must never forget that the poverty of Christ

was part of His legacy to humanity. It was not alone His betrayal in the garden or His agony upon the cross that constituted the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul. [Cf: Sanitarium Announcement 01-01-00 para. 19] p. 581, Para. 2, [1900MS].

"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." And He was the Prince of Heaven. Yet many of His professed followers are so wrapped up in self-love that they have no sense of His great sacrifice for them. They do not realize their own obligation to use every God-given power in helping the souls for whom Christ died. What shame to them should be the lesson of His humiliation. [Cf: Sanitarium Announcement 01-01-00 para. 20] p. 581, Para. 3, [1900MS].

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Many there are, we know, whose hearts have been touched by the vision of Christ's humiliation and suffering. [Cf: Sanitarium Announcement 01-01-00 para. 21] p. 581, Para. 4, [1900MS].

Again I ask my brethren in Australia and wherever this appeal may go, Will you help us with your gifts in our emergency? Will you help in erecting a memorial for the Lord in Sydney? Such an institution will give character to our work. It will bring the truth before many persons of the higher classes, who might never see the light of truth but for the Lord's agencies in medical missionary lines. Through this instrumentality Jesus the Prince of life will be uplifted before those who are suffering and are subdued by affliction. As their hearts are softened by the grace of God, some will listen to the Gospel, and will see its claims upon them. They will give ear to the last message of mercy to the world, "Come, for all things are now ready." [Cf: Sanitarium Announcement 01-01-00 para. 22] p. 581, Para. 5, [1900MS].

My brethren, what will you do to forward his work? How much will you lay up as treasure in heaven by contributing towards the erection of a Sanitarium? When the building is completed it will give us facilities to educate and train workers who can carry forward the same work in other places, and thus the blessing will be extended. [Cf: Sanitarium Announcement 01-01-00 para. 23] p. 582, Para. 1, [1900MS].

We ask now that everyone will do his best. You may have the same privilege as the Macedonians. You may surprise the Lord's servants by the liberality of your gifts. [Cf: Sanitarium Announcement 01-01-00 para. 24] p. 582, Para. 2, [1900MS].

Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they impart to others the light given them, they would receive more to impart. Let them enter the canvassing field, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which

they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. [Cf: The Southern Review 05-08-00 para. 01] p. 582, Para. 3, [1900MS].

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic administration; for he has an important work to do, a work that he can not do in his own strength. [Cf: The Southern Review 05-08-00 para. 02] p. 582, Para. 4, [1900MS].

In his work the canvasser will be brought in contact with those who are feeble in health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of Truth, rightly interpreting its meaning. "For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ." By doing this work, the converted, consecrated canvasser is sowing the seeds of truth. [Cf: The Southern Review 05-08-00 para. 03] p. 582, Para. 5, [1900MS].

This work must be done without delay; for we have a short time in which to work. Everything that can be done to reach the people, must be done. Speak to them in the way that will win their confidence. Pray for the sick; ask the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." Mrs. E. G. White. [Cf: The Southern Review 05-08-00 para. 04] p. 582, Para. 6, [1900MS].

We have little idea of the strength that would be ours if we would connect with the source of all strength. We fall into sin again and again, and think it must always be so. We cling to our infirmities as if they were something to be proud of. Christ tells us that we must set our faces as a flint if we would overcome. He has borne our sins in his own body on the tree; and through the power he has given us, we may resist the world, the flesh, and the devil. Then let us not talk of our weakness and inefficiency, but of Christ and his strength. When we talk of Satan's strength, the enemy fastens his power more firmly upon us. When we talk of the power of the Mighty One, the enemy is driven back. As we draw near to God, he draws near to us. [Cf: The Youth's Instructor 01-04-00 para. 01] p. 582, Para. 7, [1900MS].

Christ knows all about our trials and temptations; for he was tempted in all points like as we are, yet without sin. Before the heavenly universe he showed that men can keep the commandments of God, and perfect a Christian character. He poured out his petitions to the Father with strong crying and tears. He set his face as a flint to conquer. And he could say, "The prince of this world cometh, and hath nothing in me." In the life and character of Christ there was nothing that the enemy of souls could use to serve his evil purpose. [Cf: The Youth's Instructor 01-04-00 para. 02] p. 583, Para. 1, [1900MS].

Many of us fail to improve our privileges. We make a few feeble efforts to do right, and then go back to our old life of sin. If we ever enter the kingdom of God, we must enter with perfect characters, not having spot, or wrinkle, or any such thing. Satan works with

increased activity as we near the close of time. He lays his snares, unperceived by us, that he may take possession of our minds. In every way he tries to eclipse the glory of God from the soul. It rests with us to decide whether he shall control our hearts and minds; or whether we shall have a place in the new earth, a title to Abraham's farm. [Cf: The Youth's Instructor 01-04-00 para. 03] p. 583, Para. 2, [1900MS].

The power of God, combined with human effort, has wrought out a glorious victory for us. Shall we not appreciate this? All the riches of heaven were given to us in Jesus. God would not have the confederacy of evil say that he could do more than he has done. The worlds that he had created, the angels in heaven, could testify that he could do no more. God has resources of power of which we as yet know nothing, and from these he will supply us in our time of need. But our effort is ever to combine with the divine. Our intellect, our perceptive powers, all the strength of our being, must be called into exercise. We must cooperate with God in this work of salvation. If we will rise to the emergency, and arm ourselves like men who wait for their Lord; if we will work to overcome every defect in our characters, God will give us increased light and strength and help. Mrs. E. G. White. [Cf: The Youth's Instructor 01-04-00 para. 04] p. 583, Para. 3, [1900MS].

Christ bids you bring all of heaven you can into your life. Talk of the great reward that awaits the overcomer. Set your face as a flint heavenward, saying, as you advance, Hear what the Lord has wrought for me. Shall we not come up to the help of the Lord against the mighty? Shall we not work with all the power that God has given us to oppose the work of Satan? An eternal weight of glory awaits the overcomer. If we gain heaven, we gain everything. Shall we not put away sin, and let Christ abide in our hearts by faith? Not until we have the mind of Christ shall we be like him, and see him as he is. When the warfare is ended, and we have gained the crown of immortality, the harp of God, the palm branch of victory, and wear the white robe of Christ's righteousness, we shall say, Heaven is cheap enough. [Cf: The Youth's Instructor 01-11-00 para. 01] p. 583, Para. 4, [1900MS].

By right of inheritance the universe belonged to Christ, but for this world he battled and fought; and by a terrible struggle he obtained the territory. When he yielded up his life on Calvary, he drew back into favor with God this world, which was lost. It is here that the saints of the Most High will reign. When the earth is cleansed by the purifying fires of God, those who have laid hold of the merits of Christ will dwell in the kingdom prepared for them. The disciple John writes: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." [Cf: The Youth's Instructor 01-11-00 para. 02] p. 583, Para. 5, [1900MS].

It is impossible for us to understand the depth of the ruin from which we have been rescued, only as we realize how deep the Son of God has

reached to save us. We may estimate the love of Christ by the chain of mercy let down to lift us up. The disciple John could not find words to express the measureless love of God, and he calls us to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We must accept the provisions of the gospel; we must be reconciled to God through obedience to his law, and faith in Christ. Through repentance, faith, and good works, we may perfect a Christian character; and through the merits of Christ we may claim the privileges of sons and daughters of God. The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we have not dreamed it possible to reach. "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: The Youth's Instructor 01-11-00 para. 03] p. 584, Para. 1, [1900MS].

"When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor." [Cf: The Youth's Instructor 02-01-00 para. 01] p. 584, Para. 2, [1900MS].

The priests and rulers were prepared to place themselves in a false position in order to sustain their charges against Christ. The Jews were bitter opponents of the Roman power, they hated Caesar's rule and supremacy; but to gain their end, they professed to be his loyal subjects. They had no conscience, no pure principles. When it was safe for them to be so, they were most tyrannical in their church requirements: when they aimed to bring about some purpose of cruelty, they exalted the power of Caesar. The world was gone after Christ, they declared, and all men would believe in him if he was permitted to live. [Cf: The Youth's Instructor 02-01-00 para. 02] p. 584, Para. 3, [1900MS].

"They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King." [Cf: The Youth's Instructor 02-01-00 para. 03] p. 584, Para. 4, [1900MS].

These charges were wholly at variance with the appearance of Christ, and Pilate did not believe them. "He knew that for envy they had delivered him." To all their accusations Christ had answered nothing. "Then said Pilate unto him, Hearst thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marveled greatly." The eloquent silence, the patience and serenity maintained by Jesus throughout the condemnation, had a different effect on the several actors. The same meekness and patience that spoke conviction to Pilate, excited satanic hatred in the hearts of the Jews. [Cf: The Youth's Instructor 02-01-00 para. 04] p. 584, Para. 5, [1900MS].

"Art thou the king of the Jews?" Pilate asked. "Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then

would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. [Cf: The Youth's Instructor 02-01-00 para. 05] p. 584, Para. 6, [1900MS].

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them. Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. [Cf: The Youth's Instructor 02-01-00 para. 06] p. 585, Para. 1, [1900MS].

"When Pilate therefore heard that saying, he was the more afraid." He went again into the judgment hall, and said to Jesus, "Whence art thou?" Jesus gave him no answer. "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him." [Cf: The Youth's Instructor 02-01-00 para. 07] p. 585, Para. 2, [1900MS].

"He that delivered me unto thee hath the greater sin." Christ here referred to Caiaphas, who, as high priest, represented the Jewish nation. Caiaphas knew the principles that controlled the Roman authorities. He had had light in the prophecies and in the written word, which testified of Christ; and according to his light, he would be judged. [Cf: The Youth's Instructor 02-01-00 para. 08] p. 585, Para. 3, [1900MS].

The words of Christ filled Pilate with awe. He feared the results of his course of action. He had boasted of his power to crucify Christ or to release him, according to his view of the matter. But when he considered that this man was connected with the highest authority the world ever knew, he was afraid. He thought that he could on his own authority let Christ go forth uncondemned. But the Jews cried out, saying, "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar." [Cf: The Youth's Instructor 02-01-00 para. 09] p. 585, Para. 4, [1900MS].

This threat increased the guilt of the Jewish nation before God. They were determined to accomplish their purpose. To gratify their envy, and

get rid of Jesus, they placed themselves in a false position, professing loyalty to a ruler whom they hated. To have complaint of him go from the priests and rulers to Caesar was more than Pilate dared risk. To have them impeach his course of action might forfeit for him his place and authority. Therefore Pilate yielded up to the will of his enemies the One whom he had pronounced without fault. Christ was again scourged. [Cf: The Youth's Instructor 02-01-00 para. 10] p. 585, Para. 5, [1900MS].

Again Pilate took his place on the judgment seat. He had made his decision. In mockery he presented Jesus to them, saying, "Behold your King." But the mad cry was raised, "Crucify him, crucify him." In a voice that was heard far and near, Pilate asked, "Shall I crucify your King?" But the loud, ringing, awful cry came from profane, blasphemous lips, "We have no king but Caesar." [Cf: The Youth's Instructor 02-01-00 para. 11] p. 585, Para. 6, [1900MS].

Though Pilate had given Christ over to the will of the infuriated mob, he was not willing to take upon himself the responsibility of his act. In an imposing manner he took water, and washed his hands before the people, saying, "I am innocent of the blood of this just person." Priests, scribes, and rulers answered, "His blood be on us and on our children." [Cf: The Youth's Instructor 02-01-00 para. 12] p. 586, Para. 1, [1900MS].

What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their ruler. By worlds unfallen, by the whole heavenly universe, the blasphemous utterance was heard, "We have no king but Caesar." The God of heaven heard their choice. He had given them opportunity to repent, and they would not. Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned, from land to land throughout the world, from century to century, dead, dead in trespasses and sins, without a Saviour! Mrs. E. G. White. [Cf: The Youth's Instructor 02-01-00 para. 13] p. 586, Para. 2, [1900MS].

From Pilate, Christ was hurried to the judgment hall of Herod. Herod had never met Jesus, but he had long desired to see him, and witness his marvelous power. As the Saviour was brought forth, the multitude surged and pressed about him. Herod commanded silence, for he wished to question Christ. He desired to have his curiosity gratified, and thought that Christ would do anything he asked, if he was given a prospect of release. [Cf: The Youth's Instructor 02-08-00 para. 01] p. 586, Para. 3, [1900MS].

Herod ordered the fetters of Christ to be unloosed. He looked with curiosity into the serene face of the world's Redeemer, but he read there only innocence and noble purity. He was satisfied, as Pilate had been, that Christ had been brought there from motives of malice and envy. He urged Jesus to perform one of his wonderful miracles before him. At his command the decrepit and maimed were brought into the

presence of Christ, and he was ordered to prove his claims by demonstrating his power before them. Men say that thou canst heal the sick, Herod said; I am anxious to see that thy widespread fame has not been belied. If thou canst work miracles for others, work them now; and it shall serve thee a good purpose. [Cf: The Youth's Instructor 02-08-00 para. 02] p. 586, Para. 4, [1900MS].

But the Saviour stood before the king as one who neither saw nor heard. Herod felt that he was mocked. Again he commanded Jesus to work a miracle. Show us a sign, he said, that thou hast the power with which rumor hath accredited thee. He promised Christ that if he would perform a miracle in his presence, he would release him. But Christ preserved alike his silence and his godlike majesty. That ear that had ever been open to human woe had no room for Herod's words. Those eyes that had ever rested upon the sinner in pitying, forgiving love, had no look to bestow upon Herod. Those lips that had uttered the most impressive truths, that had ever pleaded in tones of tenderest entreaty, that had ever been ready to speak pardon to the most hardened sinner, were closed to him. [Cf: The Youth's Instructor 02-08-00 para. 03] p. 586, Para. 5, [1900MS].

Some of Christ's accusers had seen with their own eyes the mighty works wrought by his power. Their ears had heard him command the grave to give up its dead. They had seen the grave obey his command, and fear seized them lest Christ should work a miracle and thus defeat their purposes. In great anxiety they raised their voices, declaring, He is a traitor, a blasphemer. He works his miracles through Beelzebub, the prince of the devils. He claims to be the Son of God, the king of Israel. The hall was one scene of confusion, some crying one thing, and some another. [Cf: The Youth's Instructor 02-08-00 para. 04] p. 587, Para. 1, [1900MS].

Herod interpreted the silence of Christ as an insult to himself, a contempt for his power. Turning to him, he said: If you will not work a miracle, if you will give no proof of your claims, I will give you up to the soldiers and the people. They may succeed in making you speak. If you are an impostor, death at their hands is only what you merit; if you are the Son of God, save yourself. [Cf: The Youth's Instructor 02-08-00 para. 05] p. 587, Para. 2, [1900MS].

No sooner were these words spoken than a rush was made for Christ. The Saviour was mocked, and dragged this way and that, Herod making suggestions as to how they could best humiliate him. And all this against a man who had been pronounced faultless. No accusation could be proved against him. He was the victim of the malice and jealousy of the people who had been the chosen of God. [Cf: The Youth's Instructor 02-08-00 para. 06] p. 587, Para. 3, [1900MS].

Satan led the cruel mob in their abuse of the Saviour. It was his purpose to provoke him to retaliation, if possible, or to drive him to perform a miracle to release himself, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test, and the Lamb of God would have been an imperfect offering, and the redemption of man a failure. But he who by a command could bring the heavenly host to his aid, he who could have driven that mob in terror from his sight by one look of divinity, submitted to the coarsest insult and outrage with dignified composure.

The crown of thorns encircling his brow was the symbol of his anointing as the great High Priest. [Cf: The Youth's Instructor 02-08-00 para. 07] p. 587, Para. 4, [1900MS].

As Herod saw Jesus accepting all this indignity in silence, he was moved with a sudden fear that this was no common man before him. He was perplexed by the thought that his prisoner might be a god come down to the earth. He dared not ratify the condemnation of the Jews. He wished to relieve himself of the terrible responsibility, and so sent Jesus back to Pilate. Mrs. E. G. White. [Cf: The Youth's Instructor 02-08-00 para. 08] p. 587, Para. 5, [1900MS].

True prayer, offered in faith, is a power to the petitioner. Prayer, whether offered in the public assembly, at the family altar, or in secret, places man directly in the presence of God. By constant prayer the youth may obtain principles so firm that the most powerful temptations will not draw them from their allegiance to God. [Cf: The Youth's Instructor 02-15-00 para. 01] p. 587, Para. 6, [1900MS].

The child Samuel was surrounded with the most corrupting influences. He saw and heard things that grieved his soul. The sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the very atmosphere that surrounded them. Men and women were daily fascinated with sin and wrong; yet Samuel walked untainted. His robes of character were spotless. He had no fellowship with the sins that filled all Israel with fearful reports. [Cf: The Youth's Instructor 02-15-00 para. 02] p. 587, Para. 7, [1900MS].

In God there is strength; in him there is power. If we would take hold of this strength and power, we must not cease our watchfulness and prayer for a moment. We are safe only when we feel our weakness, and cling with the grasp of faith to our mighty Deliverer. [Cf: The Youth's Instructor 02-15-00 para. 03] p. 588, Para. 1, [1900MS].

The world's Redeemer spent much time in prayer. He loved the solitude of the mountain, where he could hold communion with his Father alone. We read: "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "He went out into a mountain to pray, and continued all night in prayer to God." If Jesus manifested so much earnestness, how much more need for us to wrestle with God, and say, "I will not let thee go, except thou bless me." [Cf: The Youth's Instructor 02-15-00 para. 04] p. 588, Para. 2, [1900MS].

"Which of you shall have a friend," Christ said, "and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given to 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. If a son

shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" [Cf: The Youth's Instructor 02-15-00 para. 05] p. 588, Para. 3, [1900MS].

In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be. The minister of Christ is like other men. True, he bears sacred responsibilities, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction, in order to do his work with success. Those who know how to pray, who know what are the invitations of the gospel of Christ, show dishonor to God when they lay their burdens upon finite men. It is always right to counsel together; it is right to converse together; it is right to make the difficulties that present themselves in any enterprise plain before your brethren and your ministers. But do not depend upon man for wisdom. Seek God for the wisdom that comes from above. Ask your fellow laborers to pray with you; and the Lord will fulfill his word, "Where two or three are gathered together in my name, there am I in the midst." [Cf: The Youth's Instructor 02-15-00 para. 06] p. 588, Para. 4, [1900MS].

The Lord does not say to us: If any man lack wisdom, let him go to his pastor or to his neighbor, and pray to him for help. Lay your burden on finite men, as weak as yourself, and seek their wisdom. He says: "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: The Youth's Instructor 02-15-00 para. 07] p. 588, Para. 5, [1900MS].

The Lord invites us to ask of him. Shall we turn from God's wisdom, to ask of men? We can not obtain from men the help that comes alone from God, in whom is no variableness, neither shadow of turning. They may advise us to do what is best; but unless they receive their light from heaven, they can have no certain light to give us. The Lord is acquainted with our ignorance and darkness, and he bids us come to him, the source of all light and wisdom. "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." [Cf: The Youth's Instructor 02-15-00 para. 08] p. 589, Para. 1, [1900MS].

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises he makes. He is ever mindful of his covenant, and his truth endures to all generations. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." [Cf: The Youth's Instructor 02-15-00 para. 09] p. 589, Para. 2, [1900MS].

The gift of God's dear Son makes the promises ours of a surety. Christ clothed his divinity with humanity, and paid the ransom for man, and he desires that man shall rightly estimate the life thus provided. Man is to understand, by an experimental knowledge, the tender love of God for his creatures. God expressed his love in a wonderful way. He could not make man a partaker of the divine nature, until his only begotten Son, equal with the Father, should stoop to human nature, and reach man where he was. God did not withhold his Son. In Christ humanity touched humanity. In him man becomes a child of God, an heir to all the treasure of heaven. [Cf: The Youth's Instructor 02-15-00 para. 10] p. 589, Para. 3, [1900MS].

The Lord is always the same. He keeps truth forever, and there is no unfaithfulness in him. We have confidence in our fellow men; then why are we so apt to distrust the promises of God? Christ declared that heaven and earth would pass away, but that not one word of God would fail. Why, then, do we not honor the Lord by believing his word, which is not yea and nay, but yea and amen in Christ Jesus? Why do we not come to our Heavenly Father as a little child comes to its earthly parent, and ask him for the things we need? Christ says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" [Cf: The Youth's Instructor 02-15-00 para. 11] p. 589, Para. 4, [1900MS].

Let us not grieve the Spirit of God any more. Let us not show distrust of his word; for he alone is to be depended on. He is "the blessed and only Potentate, the King of kings, and Lord of lords." He has a mighty arm; strong is his hand, and high is his right hand. He is a mighty God, who is able to do exceeding abundantly above all we ask or think. He is wonderful in counsel, the only wise God. If he is for us, who can be against us? "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Mrs. E. G. White. [Cf: The Youth's Instructor 02-15-00 para. 12] p. 589, Para. 5, [1900MS].

The first gospel sermon was preached in Eden, when God said to the serpent, "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." [Cf: The Youth's Instructor 02-22-00 para. 01] p. 590, Para. 1, [1900MS].

In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. "Hath God said, Ye shall not eat of every tree of the garden?" Satan asked. "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. And the serpent said unto the woman, Ye shall not surely 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. [Cf: The Youth's Instructor 02-22-00 para. 02] p. 590, Para. 2, [1900MS].

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,

she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." [Cf: The Youth's Instructor 02-22-00 para. 03] p. 590, Para. 3, [1900MS].

The transgression of Adam plunged the human race in hopeless misery and despair. But God, in his wonderful, pitying love, did not leave men to perish. He could not change his law to meet man in his fallen condition, but he devised a plan whereby he might have hope. He gave his Son to bear the penalty of transgression. [Cf: The Youth's Instructor 02-22-00 para. 04] p. 590, Para. 4, [1900MS].

Christ might have come to earth clothed with the glory of his Father. But he did not do this. He did not even take the form of an angel. "Verily," the apostle says, "he took not on him the nature of angels, but he took on him the seed of Abraham." Divinity took humanity, that humanity might touch humanity. With his human arm Christ encircled the race, while with his divine arm he grasped the throne of the infinite God. The world that was separated by sin from the continent of heaven, he drew back into favor with God. [Cf: The Youth's Instructor 02-22-00 para. 05] p. 590, Para. 5, [1900MS].

Had Christ come in his former glory, humanity could not have endured the sight. When the angel Gabriel came to Daniel to give him skill and understanding, Daniel could not look upon him. The angel had to reveal himself as a man before he could speak with the prophet. Thus we see the wisdom of God in planning that Christ should come as a man. [Cf: The Youth's Instructor 02-22-00 para. 06] p. 590, Para. 6, [1900MS].

Had Christ come as a mighty general of armies to break the yoke of oppression from the Jewish people, and restore to them their kingdom, the nation would have received him. But Christ did not come to rank with the rich and honored. He took his place among the lowly. Though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He was acquainted with the sorrows and temptations of childhood. He experienced the dangers and snares to which the youth are exposed. [Cf: The Youth's Instructor 02-22-00 para. 07] p. 590, Para. 7, [1900MS].

The prophet Isaiah had declared: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he was despised, and we esteemed him not." [Cf: The Youth's Instructor 02-22-00 para. 08] p. 591, Para. 1, [1900MS].

When Moses prayed to God, "Show me thy glory," the Lord said: "I will make all my goodness pass 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, keeping mercy for thousands, forgiving iniquity and transgression and sin." These attributes are the attributes of God. But Satan had represented him to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do. [Cf: The Youth's Instructor 02-22-00 para. 09] p. 591, Para. 2, [1900MS].

Christ came to represent the Father, and to show in what tender relation we stand to him. He showed that humanity can keep the law. "I have kept my Father's commandments," he said. He came to take the prey out of the hands of the enemy. "He hath sent me to heal the brokenhearted," he said, "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Mrs. E. G. White. [Cf: The Youth's Instructor 02-22-00 para. 10] p. 591, Para. 3, [1900MS].

Faith in Christ is the only condition upon which justification can be received; and the gift is bestowed only upon those who realize that they are sinners, and undeserving of mercy. The merits of the blood of Christ must be presented to the Father as the offering for the sins of men. When sinners seek God, and in repentance confess their sin, he pardons their transgressions, remits their punishment, and receives them into fellowship with himself, as if they had never transgressed. He imparts to them the righteousness of Christ. [Cf: The Youth's Instructor 03-01-00 para. 01] p. 591, Para. 4, [1900MS].

The faith that accepts Christ as One who is able to save to the uttermost all who come unto God by him, means perfect belief and trust. To be intelligently convinced is not enough. The apostle James writes: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." Many there are who believe that Christ has died for the sins of the world, but they make no appropriation of this grand truth to their own souls. Their hearts are not enlisted in the service of God, their lives are not reformed. They are not sanctified by the truth they profess to believe. Not having the faith that works by love and purifies the soul, no genuine good appears in their lives. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" asks the apostle. "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." [Cf: The Youth's Instructor 03-01-00 para. 02] p. 591, Para. 5, [1900MS].

The offering of Isaac was designed by God to prefigure the sacrifice of his Son. Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God desired to impress upon Abraham the gospel of salvation to men, and in order to make the truth a reality, and to test his faith, he required Abraham to slay his darling Isaac. All the agony that Abraham endured during that dark and fearful trial was for the purpose of deeply impressing upon his understanding the plan of redemption for fallen man. He was made to understand in his own experience how great was the self-denial of the infinite God in giving his Son to rescue man from ruin. [Cf: The Youth's Instructor 03-01-00 para. 03] p. 591, Para. 6, [1900MS].

To Abraham no mental torture could be equal to that which he endured in obeying the command to sacrifice his son. But he girds up his soul with firmness, ready for the work that God requires him to do. With a breaking heart and unnerved hand, he takes the fire, while Isaac inquires, "Behold the fire and the wood: but where is the lamb for the burnt offering?" But oh, Abraham can not tell him now! Father and son build the altar, and the terrible moment comes for Abraham to make

known to Isaac that which has agonized his soul during all that long journey, that Isaac himself is the victim. [Cf: The Youth's Instructor 03-01-00 para. 04] p. 592, Para. 1, [1900MS].

Isaac is not a lad; he is a full grown young man. He could refuse to submit to his father's design, should he choose to do so; but he does not even seek to change his purpose. He submits. He believes in the love of his father, and that he would not make this terrible sacrifice if God had not bidden him do so. Isaac is bound by the trembling, loving hands of his pitying father, because God has said it. The son submits to the sacrifice because he believes in the integrity of his father. But when everything is ready, when the faith of the father and the submission of the son are fully tested, the angel of God stays the uplifted hand of Abraham, and tells him that it is enough. "Now I know that thou fearest God, seeing that thou has not withheld thy son, thine only son from me." Mrs. E. G. White. [Cf: The Youth's Instructor 03-01-00 para. 05] p. 592, Para. 2, [1900MS].

Abraham's great act of faith is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting they may be; and it teaches children perfect obedience to their parents and to God. By Abraham's obedience we are taught that nothing is too precious for us to give to God. [Cf: The Youth's Instructor 03-08-00 para. 01] p. 592, Para. 3, [1900MS].

But many do not know what self-denial and sacrifice for Christ's sake mean. Should God speak to them as he did to Abraham, saying, Sacrifice your possessions, your temporal benefits, that I have lent you, to advance my cause, they would be astonished, and think that God did not mean what he said. God knew to whom he spoke when he gave the command to Abraham. Abraham knew that One faithful and true had commanded, One whose promises are unfailing. Had God commanded him to offer his gold, silver, or even his own life, he would have done so, knowing that he was only yielding to God his own. God requires no more of man than he in his infinite love has given. [Cf: The Youth's Instructor 03-08-00 para. 02] p. 592, Para. 4, [1900MS].

The grief that Abraham endured during those three days of trial was imposed on him that he might learn the lesson of perfect faith and obedience, and that we might comprehend the self-denial of the Father in giving his Son to die for a guilty race. God surrendered his Son to the agonies of the crucifixion, that guilty man might live. Legions of angels witnessed Christ's sufferings; but they were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son was mocked, and derided, and tortured, till he bowed his head in death. What greater proof of his pity and love could the infinite God have given? "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: The Youth's Instructor 03-08-00 para. 03] p. 592, Para. 5, [1900MS].

The apostle Paul says: "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. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for

the same Lord over all is rich unto all that call upon him." [Cf: The Youth's Instructor 03-08-00 para. 04] p. 593, Para. 1, [1900MS].

God calls for faith in Christ as our atoning sacrifice. His blood is the only remedy for sin. For us he arose from the grave, and ascended to heaven to stand in the presence of God. He was delivered for our offenses, and raised again for our justification. When we take hold of his wonderful truth by faith, we shall say, with Paul, "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." We behold the light of the glory of God in the face of Jesus Christ. Such a view of Christ irradiates with glory the word of God. It lays for our faith a foundation. It sets forth a hope to every believing soul. Well may we bow our souls before the majesty of this precious truth. Mrs. E. G. White. [Cf: The Youth's Instructor 03-08-00 para. 05] p. 593, Para. 2, [1900MS].

We can not by searching find out God: but he has revealed himself in his Son, 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?" [Cf: The Youth's Instructor 03-22-00 para. 01] p. 593, Para. 3, [1900MS].

He who does not seek each day to be more Christlike can not know God. Living a pure life through faith in Christ as a personal Saviour will bring to the believer a clearer, higher conception of God. No man whose character is not Christlike can set forth God in a true light. He may preach Christ, but he does not show his hearers that Christ is an abiding guest in his heart. [Cf: The Youth's Instructor 03-22-00 para. 02] p. 593, Para. 4, [1900MS].

"This do, and thou shalt live," Christ said to the lawyer who had answered his question with 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 these commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. Love for God is demonstrated by love for those for whom Christ has died. [Cf: The Youth's Instructor 03-22-00 para. 03] p. 593, Para. 5, [1900MS].

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 that his chosen people were to observe in their dealings one with another. These principles Christ lived out in his life of humanity. In his teaching he presented the motives that should govern the lives of his followers. "All ye are brethren," he said. Treat the purchase of my blood as I have given you an example. [Cf: The Youth's Instructor 03-22-00 para. 04] p. 593, Para. 6, [1900MS].

God has manifested the most wonderful 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 partake of God'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 others. Thus they become laborers together with Christ. Love for God and for one another unites them to Christ by golden links. Their life is bound up with his life in sanctified, elevated union. True sanctification unites believers to Christ and to one another in bonds of tender sympathy. This union causes rich currents of Christ's love to flow continually into the heart, and then flow forth again in love for others. [Cf: The Youth's Instructor 03-22-00 para. 05] p. 594, Para. 1, [1900MS].

The qualities that it is essential for all to possess in order to know God are those that mark the completeness of Christ's character, his love, his patience, his unselfishness. These attributes are cultivated by doing kind 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 unity that should exist. True Christian love is rare in our churches. This shows that the members do not love God as they claim to. They give evidence that they need to be sanctified. It is the most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren. [Cf: The Youth's Instructor 03-22-00 para. 06] p. 594, Para. 2, [1900MS].

He who loves God and his neighbor is filled with light and love. God is in him and all around him. There is no such thing as a loveless Christian; for "God is love," and "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. . . . A new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." [Cf: The Youth's Instructor 03-22-00 para. 07] p. 594, Para. 3, [1900MS].

Christ declared: "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." Christians will love those around them as precious souls for whom Christ died. Mrs. E. G. White. [Cf: The Youth's Instructor 03-22-00 para. 08] p. 594, Para. 4, [1900MS].

The name of the disciple John is one of the few whose memory clusters round the earthly life of the Son of God. As John studied the life of Christ, he beheld as in a glass the glory of the Lord, and he became changed from glory to glory, from character to character, until he was like him whom he adored. He imitated the life in which he delighted. He knew the Saviour by an experimental knowledge; his Master's lessons were graven on his soul. When he testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. [Cf: The Youth's Instructor 03-29-00 para. 01] p. 594, Para. 5,

[1900MS].

As a witness for Christ, John entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. When insult was put upon Christ, John felt it to the very depths of his being. Christ had humbled himself; he had taken man's nature; but few could see him as John saw him. For John the darkness had passed away. On him the true Light was shining. [Cf: The Youth's Instructor 03-29-00 para. 02] p. 595, Para. 1, [1900MS].

It was John's deep love for Christ that led him always to desire to be close by his side; and this place was always given him. Jesus loves those who represent the Father, and John could talk of God's love as none of the other disciples could. He revealed to his fellow men that which he felt it to be his duty to reveal, representing in his character the character of God. The glory of the Lord was expressed in his face. The beauty of holiness, which had transformed him, shone with a Christlike radiance from his countenance. [Cf: The Youth's Instructor 03-29-00 para. 03] p. 595, Para. 2, [1900MS].

The life and character of Christ stood out before the world in sharp contrast with the life and character of the professedly religious rulers of the nation. His life of purity condemned their life of selfishness and iniquity. And their jealousy and hatred of him were intense. "The world is gone after him," they declared, and they determined to rid themselves of him. At his trial they hired false witnesses to testify against him. When Barabbas was placed by the side of Christ, and Pilate asked, "Whom will ye that I release unto you, Barabbas? or Jesus, which is called Christ?" the mob, stirred to a pitch of frenzy by the priests and rulers, cried, "Not this man, but Barabbas." "What shall I do then with Jesus?" Pilate asked. And they answered, "Let him be crucified." The thief and murderer was released; while the Son of God, free from even the taint of sin, was condemned to die. Evil angels, under their leader, Satan, were the unseen agencies in this work. It was they who inspired the priests and rulers with the spirit of rebellion. [Cf: The Youth's Instructor 03-29-00 para. 04] p. 595, Para. 3, [1900MS].

Christ was crucified; but he rose from the dead, appeared to his disciples, and ascended to heaven, escorted by myriads of heavenly beings. At the Father's throne he received the assurance that his sacrifice was accepted, and that the world that had been divorced from God by sin, was drawn across the gulf. Receiving Christ as a sin pardoning Saviour, man might become an heir of God, and a joint heir with Christ; "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 Youth's Instructor 03-29-00 para. 05] p. 595, Para. 4, [1900MS].

John's testimony in regard to the life, crucifixion, resurrection, and ascension of Christ was clear and forcible. Out of the abundance of a heart overflowing with love for the Saviour he spoke, and no power could stay his words. With power he bore witness that Christ was a risen Saviour. "That which was from the beginning," he writes, "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, that ye also may have

fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." [Cf: The Youth's Instructor 03-29-00 para. 06] p. 595, Para. 5, [1900MS].

If we study the epistles of John, we shall see why it was that this disciple could not be left in his old age to live in peace among his brethren. To please the Jews the Romans had crucified Christ, and they now sought still further to please them by placing John where his voice could not be heard by Jew or Gentile. Thinking to silence his voice, his enemies cast him into a caldron of boiling oil. But his testimony was not stayed. Like his Master, John patiently submitted to every attempt to put him to death; and the faithful servant was preserved as were the three worthies in the fiery furnace. As the words were spoken, "Thus perish all who believe in that deceiver, Jesus Christ of Nazareth," John declared: "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. He died that we might live. I am honored in being permitted to suffer for his sake. I am a weak, sinful man; Christ was holy, harmless, undefiled, separate from sin and sinners. He did no sin, neither was guile found in his mouth." These words of the disciple had an influence, and he was removed from the caldron by the very ones who had cast him in. Mrs. E. G. White. [Cf: The Youth's Instructor 03-29-00 para. 07] p. 595, Para. 6, [1900MS].

Again the enemies of the truth sought to silence the voice of the faithful witness, and John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, or the wicked rulers of the world, and he must finally die from hardship and distress. But John made friends and converts even here. [Cf: The Youth's Instructor 04-05-00 para. 01] p. 596, Para. 1, [1900MS].

To outward appearance the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself. He placed him where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and heart might be more fully sanctified to receive the truth. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus Christ. The man who exiled John was not released from responsibility in the matter. But he became the instrument in the hands of God to carry out his eternal purpose; and the very effort to extinguish light placed the truth in bold relief. [Cf: The Youth's Instructor 04-05-00 para. 02] p. 596, Para. 2, [1900MS].

John was deprived of the society of his brethren, but no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to his servant. The Lord watched over his banished disciple, and gave him a wonderful revelation of himself. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of him and feasting on his words. His head had often rested on his Saviour's bosom. But he must see him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely isle; and from them he received instruction that he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things that would take place in the closing scenes of this earth's history.

When his voice could no longer witness to the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth. Every nation, kindred, tongue, and people would learn the sure purpose of the Lord, not concerning the Jewish nation merely, but concerning every nation upon the earth. [Cf: The Youth's Instructor 04-05-00 para. 03] p. 596, Para. 3, [1900MS].

The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his; for God had declared: "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. . . . 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 forever." [Cf: The Youth's Instructor 04-05-00 para. 04] p. 596, Para. 4, [1900MS].

On the Sabbath day the risen Saviour made his presence known to John. "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: and, What thou seest, write in a book, and send to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore." [Cf: The Youth's Instructor 04-05-00 para. 05] p. 596, Para. 5, [1900MS].

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be his glory, in his hands and his feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth. [Cf: The Youth's Instructor 04-05-00 para. 06] p. 597, Para. 1, [1900MS].

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would extinguish them. But at such times the most instructive lessons are given. Christ often enters prisons, and reveals himself to his chosen ones. He is in the fire with them at the stake. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour. Mrs. E. G. White. [Cf: The Youth's Instructor 04-05-00 para. 07] p. 597, Para. 2, [1900MS].

"A new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." [Cf: The Youth's Instructor 04-12-00 para. 01] p. 597, Para. 3, [1900MS].

Christ has specified the measure of the 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." The disciples did not realize 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." The lessons that Christ gave in regard to this love are just as new to us, as far as practice is concerned, as they were to the disciples before his death and resurrection. When these lessons are brought into the practical life, when God's people love one another as he requires, there will be an entire change in their experience. [Cf: The Youth's Instructor 04-12-00 para. 02] p. 597, Para. 4, [1900MS].

If we would be true lights in the world, we must manifest the loving, compassionate spirit of Christ. To love as Christ loved means that we must practice self-control. It means that we must show unselfishness at all times and in all places. It means that we must scatter round us kind words and pleasant looks. These cost the giver nothing, but they leave behind a precious fragrance. Their influence for good can not be estimated. Not only to the receiver, but to the giver, they are a blessing; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others. [Cf: The Youth's Instructor 04-12-00 para. 03] p. 597, Para. 5, [1900MS].

But while we are ever to be kind and tender, no words should be spoken that will lead a wrongdoer to think that his way is not objectionable to God. This sympathy is earthly and deceiving. No license is given in the word of God for undue manifestation of affection, for sentimental pity. Wrongdoers need counsel and reproof, and they must sometimes be sharply rebuked. [Cf: The Youth's Instructor 04-12-00 para. 04] p. 598, Para. 1, [1900MS].

God desires his children to remember that in order to glorify him, they must bestow their affection on those who need it most. None with whom we come in contact are to be neglected. No selfishness, in look, word, or deed, is to be manifested to our fellow beings, whatever their position, whether they be high or low, rich or poor. The love that gives kind words to only a few, while others are treated with coldness and indifference, is not love, but selfishness. It will not in any way work for the good of souls or the glory of God. We are not to confine our love to one or two objects. [Cf: The Youth's Instructor 04-12-00 para. 05] p. 598, Para. 2, [1900MS].

Those who gather the sunshine of Christ's righteousness, and refuse to

let it shine into the lives of others, will soon lose the sweet, bright rays of heavenly grace, selfishly reserved to be lavished upon a few. Those who possess large affections are responsible to God to bestow them, not merely on their friends, this is selfishness, which has no place in the life of Christ, but on all who need help. Self should not be allowed to gather to itself a select few, giving nothing to those who need help the most. Our love is not to be sealed up for special ones. Break the bottle, and the fragrance will fill the house. [Cf: The Youth's Instructor 04-12-00 para. 06] p. 598, Para. 3, [1900MS].

There are many in the world who hide their soul hunger. These would be greatly helped by a tender word or a kind remembrance. Coldness and hardheartedness are not to be regarded as virtues. Those who cherish the attributes of Christ's character will never be cold, stern, and unapproachable in demeanor, confining their sympathies to a favored few. The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. Like the Master, they will go about "doing good." [Cf: The Youth's Instructor 04-12-00 para. 07] p. 598, Para. 4, [1900MS].

Christ's love is deep and full, flowing like an irrepressible stream to all who will accept it. In this heaven born love there is no selfishness; and those in whose hearts it is an abiding principle will reveal it, not only to those they hold most dear, but to all with whom they come in contact. This love will lead us to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to bestow sympathy on those whose hearts are hungering for sympathy. The heavenly gifts that God has so richly and freely bestowed on us, we are in turn to bestow upon others. [Cf: The Youth's Instructor 04-12-00 para. 08] p. 598, Para. 5, [1900MS].

"If there be therefore any consolation in Christ, if any comfort of love, . . . fulfill 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 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." "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Mrs. E. G. White. [Cf: The Youth's Instructor 04-12-00 para. 09] p. 598, Para. 6, [1900MS].

The Lord demands service of every soul. Those to whom the living oracles have been opened, who see the truth, and yield themselves, soul, body, and spirit, to God, will understand the words of the Saviour, "Go work today in my vineyard," to be a requirement, but not a compulsory one. God's will is made known in his word, and those who believe in Christ will be doers of his will. [Cf: The Youth's Instructor 04-26-00 para. 01] p. 599, Para. 1, [1900MS].

The test of sincerity is not in words, but in deeds. Christ does not say to any man, "What say ye more than others?" but, "What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no worth unless they are spoken in sincerity and in truth. The talent of words is made of value when it is accompanied with appropriate deeds. It is of vital consequence to every soul to hear the word, and to be a doer of the

word. [Cf: The Youth's Instructor 04-26-00 para. 02] p. 599, Para. 2, [1900MS].

Good works do not purchase the love of God, but they reveal that we possess that love. By our words and our works we reveal to the world, to angels, and to men whether we believe in Christ as a personal Saviour. If we surrender our way and will to God, we shall not work for God's love; we shall obey the commandments of God because it is right to do this. The disciple John writes, "We love him, because he first loved us." The true spiritual life will be revealed in every soul who is doing service for Christ. Those who are alive to Christ are imbued with his Spirit, and they can not help working in his vineyard. They work the works of God. Let every soul think prayerfully, that he may act consistently. [Cf: The Youth's Instructor 04-26-00 para. 03] p. 599, Para. 3, [1900MS].

When Adam and Eve transgressed the command of God, they could no longer cultivate their beautiful Eden home. They were shut out of the garden, to work among the thistles and brambles that Satan had sown. Satan told our first parents that by eating of the forbidden fruit they would have higher perceptions, and be like the angels in heaven. They believed and obeyed the words of the apostate, but they proved his words a lie. Henceforth they must work among the thorns and weeds brought by the curse. [Cf: The Youth's Instructor 04-26-00 para. 04] p. 599, Para. 4, [1900MS].

Christ came to the world with the invitation, "Go work to day in my vineyard." Satan will seek to allure by his temptations, but listen to my voice today. What blessings are here offered to every man, woman, and child! It is the privilege of all to say, "We are laborers together with God, . . . God's husbandry, . . . God's building." [Cf: The Youth's Instructor 04-26-00 para. 05] p. 599, Para. 5, [1900MS].

Take heed to the living oracles, which give you the precious promise of becoming a partaker of the divine nature. If you will work on the plan of addition, God will work for you on the plan of multiplication. Therefore add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, and to your brotherly kindness charity. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. 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: The Youth's Instructor 04-26-00 para. 06] p. 599, Para. 6, [1900MS].

If you cultivate faithfully the garden of your soul, you will not boast; for it is God that worketh in you. He is making you a laborer together with himself. Receive the grace and instruction of Christ, that you may impart to others a knowledge of how to cultivate the precious plants. Thus we may extend the Lord's vineyard. The Lord is watching for evidences of our faith and love and patience. He looks to see if we are using every spiritual advantage to become skillful workers before we enter the paradise of God, the Eden home from which

Adam and Eve were excluded by transgression. It is ours to have that beautiful garden to cultivate under the supervision of God. Eden restored, how beautiful it will be! how pleasant will be our employment! Then let us prove our industry by doing faithful work. Do not say, with the faithless sinner, "I will not," nor with the untrue son, "I go, sir," and go not; but at the call of Christ let us engage in sincere service. [Cf: The Youth's Instructor 04-26-00 para. 07] p. 600, Para. 1, [1900MS].

God has claims upon us that we can evade only at eternal loss to ourselves. But in his service there is perfect freedom. Let us consider the life of Christ. Standing at the head of humanity, serving his Father, he is a pattern of what every youth should and may be. He was given to us to show us how to live the commandments of God. He counted no sacrifice too great, no toil too hard, in order to accomplish the work he came to do. At the age of twelve he said to his earthly parent, "Wist ye not that I must be about my Father's business?" He had heard the call, and taken up the work. At another time he said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." [Cf: The Youth's Instructor 04-26-00 para. 08] p. 600, Para. 2, [1900MS].

He only serves who acts up to the highest standard of obedience. Of Christ it is said, "Though he were a Son, yet learned he obedience by the things which he suffered." All who would be sons and daughters of God must prove themselves workers in the great firm with God and Christ and the heavenly angels. This is the test for every soul. Shall we prove our submission and obedience? Of those who faithfully serve him the Lord says, "They shall be mine . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mrs. E. G. White. [Cf: The Youth's Instructor 04-26-00 para. 09] p. 600, Para. 3, [1900MS].

A great responsibility rests upon the youth who have the privileges of school life. They are given many precious opportunities. The word of God is opened before them day after day. They have the privilege of listening to the message that God sends, and of knowing what he requires of every human being. The youth who come to school determined to obtain instruction that will fit them for the higher grade, will have ministering angels to attend them at every step. The still, small voice will speak to them, saying, "This is the way; walk ye in it." [Cf: The Youth's Instructor 05-03-00 para. 01] p. 600, Para. 4, [1900MS].

We read in the Word, "We are laborers together with God." If you could only realize that the God of heaven takes those who have been rebels against his government, and says to them, You may be laborers together with me, you would this day consecrate yourselves wholly to him. You may be in living connection with Jesus. You may be channels of light. Is it not wonderful that we can receive the rich current of grace from the Deity, and work in harmony with him? What does the Deity want with us--poor, weak, and feeble as we are? What can he do with us? Everything, if we are willing to surrender all. [Cf: The Youth's Instructor 05-03-00 para. 02] p. 600, Para. 5, [1900MS].

When God called me in my very childhood to work for him, I used to think, What can I do? God says, Do my bidding. This is all that any of

us need do. I want to tell you what each of you, from the oldest to the youngest, can do: You can cooperate with God, with your teachers, and with one another. Are you prepared to cooperate with those who carry heavy burdens? If so, you will not drift along from day to day, just where your inclinations leads you. You will not study how to please yourself. You will realize that you are responsible for the influence you exert. [Cf: The Youth's Instructor 05-03-00 para. 03] p. 601, Para. 1, [1900MS].

At the very beginning of the school term it is your privilege to understand the meaning of the words, "We are laborers together with God; ye are God's husbandry." Think of it! He is seeking to work the mind, just as you work the land. He is trying to sow seed that will bear fruit to his glory. "Ye are God's building." But he does not build without any care for you. He says to each one: "Come unto me. . . . 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." Where do we find rest? In meekness and lowliness. In submitting to God, as a dutiful child submits to his father. [Cf: The Youth's Instructor 05-03-00 para. 04] p. 601, Para. 2, [1900MS].

The success of the school depends upon the consecration and sanctification of the students, upon the holy influence they feel bound under God to exert. There are your teachers. Instead of complaining of them for being strict, come into line with them. Let your teachers understand that you are working on their side. Draw with Christ. Take his yoke upon you, and learn of him, the meek and lowly One. You will never need to complain of your teachers' strictness if you will keep faithful watch over yourselves, guarding jealously the citadel of the heart. Ever remember the words: "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." God longs to work in you, to will and to do of his good pleasure. Are you willing to submit to his working? The good we may accomplish by thus uniting with our Saviour we shall never know till, as overcomers, we enter the city of God. Mrs. E. G. White. [Cf: The Youth's Instructor 05-03-00 para. 05] p. 601, Para. 3, [1900MS].

We must put to the stretch every spiritual nerve and muscle if we would stand as Daniel stood. God spoke of Daniel as a man greatly beloved. Would we not rejoice if this could be said of us? Strive, then, to be like Daniel, affable, kind, and forbearing. Show your love for those who are striving to help you form right characters. Do all you can to help yourselves, that your intelligence may reach the highest point of excellence. God does not desire you to remain novices. He needs in his work everything that you can gain here in the lines of mental culture and clear discernment. He desires to have you reach the very highest round of the ladder, and then step off it into the kingdom of God. [Cf: The Youth's Instructor 05-10-00 para. 01] p. 601, Para. 4, [1900MS].

The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the heavenly King. He longs to have you live in close connection with him, so that your words may educate those around you. Cut away from everything frivolous. Do not think that you must indulge in this pleasure and that pleasure.

Determine that you will be on the Lord's side from the beginning of the term till its close. If you will stand under the bloodstained banner of Prince Immanuel, faithfully doing his service, you will never yield to temptation; for One will stand by your side who is able to keep you from falling. But God can not do this work for you unless you give him all the powers of heart and mind. Angels are watching the development of character in the school. God is weighing moral worth. He longs to see every mind used aright. He has given you the precious talent of reason, and he calls upon you to use it in the right way. He desires you to feel that you can and will acquire greater and still greater strength. [Cf: The Youth's Instructor 05-10-00 para. 02] p. 601, Para. 5, [1900MS].

Take heed to yourselves, lest you lead others astray. If by your course of action, others are turned aside from the right way, this is recorded against you in the books of heaven. We have one great object before us--the salvation of souls. Christ left the royal courts, and came to this earth in human flesh, to show us that we may cooperate with him to save souls. After he has made this great sacrifice for us, should we deem any sacrifice too great to keep our passions, our inherited and cultivated tendencies to wrong, under control? [Cf: The Youth's Instructor 05-10-00 para. 03] p. 602, Para. 1, [1900MS].

We are living amid the perils of the last days, and we need to receive an education as missionaries. Let each student make up his mind that he will not stand in the army of the enemy. We are working for time and for eternity, and we expect to receive light and grace from the Lord. Strive to reach all that it is possible for you to reach with the blessing of God. When you have such a helper, when angels of God are watching your every movement, when all heaven is interested in your welfare, will you not do all in your power to help yourselves? Pray for yourselves. Take firm hold of the arm of divine power, determining, as did Daniel, not to swerve from any duty. Harness your habits. Put on the bit and bridle. Use all your intelligence in God's service. [Cf: The Youth's Instructor 05-10-00 para. 04] p. 602, Para. 2, [1900MS].

"If ye then be risen with Christ," the apostle writes, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. . . . And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts. . . . Let the word of Christ dwell in you richly in all wisdom; . . . and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Mrs. E. G. White. [Cf: The Youth's Instructor 05-10-00 para. 05] p. 602, Para. 3, [1900MS].

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." [Cf: The Youth's Instructor 05-17-00 para. 01] p. 602, Para. 4, [1900MS].

The preaching of John the Baptist created intense excitement. At the beginning of his ministry, religious interest was very low. Superstition, tradition, and fables had confused the minds of the people, and the right way was not understood. Zealous in securing worldly treasure and honor, men had forgotten God. John went forth to

herald the Lord's anointed, and call men to repentance, saying: "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 his paths straight." "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God. . . . Now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." [Cf: The Youth's Instructor 05-17-00 para. 02] p. 602, Para. 5, [1900MS].

The teaching of John aroused in the hearts of many a great desire to have a part in the blessings that Christ was to bring, and they received the truth. These saw the need of reform. They must not only seek to enter in at the strait gate; they must strive and agonize in order to have the blessings of the gospel. Nothing save a vehement desire, a determined will, a fixedness of purpose, could resist the moral darkness that covered the earth as the pall of death. In order to obtain the blessings that it was their privilege to have, they must work earnestly, they must deny self. [Cf: The Youth's Instructor 05-17-00 para. 03] p. 602, Para. 6, [1900MS].

The work of John the Baptist represents the work for these times. His work, and the work of those who go forth in the spirit and power of Elijah to arouse the people from their apathy, are the same in many respects. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world are to prepare the way for Christ's second advent as John prepared the way for his first advent. If the kingdom of heaven suffered violence in the days of John, it suffers violence now; today the blessings of the gospel must be secured in the same way. If form and ceremony were of no avail then, a form of godliness without the power can be of no avail now. [Cf: The Youth's Instructor 05-17-00 para. 04] p. 603, Para. 1, [1900MS].

Two powers are at work. On the one side Satan is working with all his forces to counter-work the influence of the work of God; on the other hand God is working through his servants to call men to repentance. Which will prevail? Satan, knowing that his time is short, has come down with great power, and is working with all deceivableness of unrighteousness in them that perish. Every agent that he can employ he is using to prevent souls from coming to the light. The victories we gain over self and sin are gained at the expense of the enemy, and he will not let us enjoy the blessings of God without making determined efforts to resist us. Mrs. E. G. White. [Cf: The Youth's Instructor 05-17-00 para. 05] p. 603, Para. 2, [1900MS].

There is need of earnest work, that we may have strength from God to resist the enemy when he shall come in like a flood. We must agonize in order to subdue self; for self-ease and self-indulgence are the most deceptive of sins, stupefying the conscience and blinding the understanding. Oh, that those who have heard the testing message would awake from their sleep, and no longer remain in careless indifference! We need the earnest desire of the importunate widow and the Syrophenician woman, a determination that will not be repulsed. [Cf: The Youth's Instructor 05-24-00 para. 01] p. 603, Para. 3, [1900MS].

Many, very many, are making a fatal mistake by failing to heed this lesson of God's providence. Peace and rest can be secured only by conflict. The powers of light and darkness are in array, and we must individually take a part in the struggle. Jacob wrestled all night with God before he gained the victory. As he pleaded with God in prayer, he felt a strong hand laid upon him; and thinking it to be the hand of an enemy, he put forth all his strength to resist him. He wrestled for hours, but gained nothing over his opponent, and he dared not relax his efforts for one moment, lest he should be overcome and lose his life. Thus the contest went on until the dawn of day, and neither had gained the victory. Then the stranger brought the conflict to a close. He touched the thigh of Jacob, and the wrestler's strength was paralyzed. It was not until then that Jacob learned who his opponent really was; and, falling crippled and weeping on his neck, he pleaded for his life. [Cf: The Youth's Instructor 05-24-00 para. 02] p. 603, Para. 4, [1900MS].

The angel could easily have released himself from the grasp of Jacob, but he did not do this. "Let me go," he pleaded, "for the day breaketh." But the answer came from the suffering but determined Jacob, "I will not let thee go, except thou bless me." The suppliant's tears and prayers gained for him what he struggled in vain to obtain. "What is thy name?" the angel asked. "And he said, Jacob. And he said, Thy name shall no more be called Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. . . . And he blessed him there." [Cf: The Youth's Instructor 05-24-00 para. 03] p. 603, Para. 5, [1900MS].

Jacob was in fear and distress while he sought in his own strength to obtain the victory. He mistook the divine visitor for an enemy, and contended with him while he had any strength left. But when he cast himself upon the mercy of God, he found that instead of being in the hands of an enemy, he was encircled in the arms of infinite love. He saw God face to face, and his sins were pardoned. [Cf: The Youth's Instructor 05-24-00 para. 04] p. 604, Para. 1, [1900MS].

"The kingdom of heaven suffereth violence, and the violent take it by force." This violence takes in the whole heart. To be double minded is to be unstable. Resolution, self-denial, and consecrated effort are required for the work of preparation. The understanding and the conscience may be united; but if the will is not set to work, we shall make a failure. Every faculty and feeling must be engaged. Ardor and earnest prayer must take the place of listlessness and indifference. Only by earnest, determined effort and faith in the merits of Christ can we overcome, and gain the kingdom of heaven. Our time for work is short. Christ is soon to come the second time. May God help those who have heard the warning message to remember that "the kingdom of heaven suffereth violence, and the violent take it by force." Mrs. E. G. White. [Cf: The Youth's Instructor 05-24-00 para. 05] p. 604, Para. 2, [1900MS].

"And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three

days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." [Cf: The Youth's Instructor 05-31-00 para. 01] p. 604, Para. 3, [1900MS].

This appeal was made by the first magistrate of the nation--a man occupying the highest position in earthly courts. But Caiaphas was not accepted by God as the high priest. His fitness for this position ended with the garments that he wore. He was incapable and unworthy. His religion was a cloak that hid the deformities of a hard, cruel heart. [Cf: The Youth's Instructor 05-31-00 para. 02] p. 604, Para. 4, [1900MS].

Christ knew that Caiaphas was unworthy to occupy the position he did. But knowing this, he responded to the high priest's appeal. He knew that he himself was appointed to his office by God, and there and then he might have glorified himself. He might have exercised a power that would have made his judges quail. But a body of flesh had been prepared for him. Being found in fashion as a man, he humbled himself. The true High Priest stood before the false high priest to be criticized and condemned. [Cf: The Youth's Instructor 05-31-00 para. 03] p. 604, Para. 5, [1900MS].

To the charge of the high priest, Jesus said, "Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." With dignity and assurance were these words spoken; for they fell from the lips of One whose spirit went with them. The only begotten Son of God was the speaker, and into the hearts of his hearers flashed the conviction, "Never man spake like this man." [Cf: The Youth's Instructor 05-31-00 para. 04] p. 604, Para. 6, [1900MS].

Weighted with such great results, this was to Christ one of the most wonderful moments of his life. He realized that now all disguise must be swept away. The declaration that he was one with God had been made. He had openly proclaimed himself the Son of God, the One for whom the Jews had so long looked. [Cf: The Youth's Instructor 05-31-00 para. 05] p. 605, Para. 1, [1900MS].

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." At that day Christ will be the Judge. Every secret thing will be set in the light of God's countenance. What a contrast there will then be between those who have refused Christ and those who have received him as a personal Saviour. Sinners will then see their sins without a shadow to veil or soften their hideousness. So woeful will be the sight, that they will desire to be hidden under the mountains or in the depths of the ocean, if only they may escape the wrath of the Lamb. But those whose life is hid with Christ in God can say: "I believe in him who was condemned at Pilate's bar, and given up to the priests and rulers to be crucified. Look not upon me, a sinner, but look upon my Advocate. There is nothing in me worthy of the love he manifested for me: but he gave his life for me. Behold me in Jesus. He became sin for me, that I might be made the

righteousness of God in him." [Cf: The Youth's Instructor 05-31-00 para. 06] p. 605, Para. 2, [1900MS].

The idea that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was not a pleasant thought to Caiaphas. He did not wish to think that in the future he would receive sentence according to his works. If there was to be no resurrection, he would flatter himself with the thought that he could securely keep his counsel. But if there was, what a revelation would be made of his dark deeds! There rose before his mind, as on a panorama, the scenes of the final Judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with secrets he had hoped were hidden forever. For a moment he felt as if he were standing before the eternal Judge, whose all-seeing eye was reading his soul, bringing to light mysteries supposed to be hidden with the dead. [Cf: The Youth's Instructor 05-31-00 para. 07] p. 605, Para. 3, [1900MS].

But the scene passed from his vision. Christ's words cut him, a Sadducee, to the quick. He was maddened by satanic fury. Was this man, a prisoner before him, to be allowed to assail his most cherished theories? Rending his robe, that the people might see his horror, he demanded that without further preliminaries the prisoner be condemned for blasphemy. "He hath spoken blasphemy," he said: "what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye?" "And they all condemned him." Mrs. E. G. White. [Cf: The Youth's Instructor 05-31-00 para. 08] p. 605, Para. 4, [1900MS].

Conviction, mingled with passion, led Caiaphas to rend his robe. He was furious with himself for believing Christ's words; but instead of rending his heart under a deep sense of sin, he rent his priestly robe in determined resistance. [Cf: The Youth's Instructor 06-07-00 para. 01] p. 605, Para. 5, [1900MS].

By this act, done to influence the judges to condemn Christ, Caiaphas condemned himself. By the law he was disqualified for the priest's work. A high priest was not to rend his garment. By the Levitical law this was prohibited under sentence of death. Among the Jews it was the general custom for the garments to be rent at the death of friends, but this custom the priests were not to observe. When Aaron lost two of his sons because they did not glorify God, he was forbidden to show sorrow by rending his garments. Moses said to him and to his sons, "Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people." [Cf: The Youth's Instructor 06-07-00 para. 02] p. 605, Para. 6, [1900MS].

Everything worn by the high priest was to be whole and without blemish. The pattern of the priestly robes was made known to Moses in the mount. Every article the high priest was to wear, and the way it should be made, were specified. These garments were consecrated to a most solemn purpose. By them was represented the character of the great antitype, Jesus Christ. They covered the priest with glory and beauty, and made the dignity of his office to appear. When clothed with them, the priest presented himself as a representative of Israel, showing by his garments the glory that Israel should reveal to the world as the chosen people of God. Nothing but perfection, in dress and attitude, in spirit and word, would be acceptable to God. He is holy; and his glory

and perfection must be represented in the earthly service. nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit; but no rent must be made in the priestly robes. [Cf: The Youth's Instructor 06-07-00 para. 03] p. 606, Para. 1, [1900MS].

The high priest who dared to appear in holy office, and engage in the service of the sanctuary, with a rent robe, was looked upon as having severed himself from God. By rending his garment, he cut himself off from being a representative character. He was no longer accepted by God as the officiating high priest. This course of action, as exhibited by Caiaphas, showed human passion, human imperfection. Caiaphas might truthfully have said of himself, "By our law I ought to die." He might have been arraigned before the Sanhedrin; for he had done the very thing the Lord had commanded should not be done. [Cf: The Youth's Instructor 06-07-00 para. 04] p. 606, Para. 2, [1900MS].

By rending his garment, Caiaphas made of none effect the law of God, in order to follow the tradition of men. A manmade law provided that in case of blasphemy a priest might rend his garment in horror at the sin, and be blameless. Thus was the law of God made void by the laws of men. [Cf: The Youth's Instructor 06-07-00 para. 05] p. 606, Para. 3, [1900MS].

Each action of the high priest was watched with interest by the people; and Caiaphas thought for effect to show his piety. And by displaying a horror that seemingly caused him to rend his beautiful garments, he gained a fanatical admiration from the people. But he was committing blasphemy. He was reviling the Son of God. Standing under the condemnation of God, he pronounced sentence against Christ as a blasphemer. [Cf: The Youth's Instructor 06-07-00 para. 06] p. 606, Para. 4, [1900MS].

This pretended horror for sin has been acted out over and over again in the history of our world. And by exaggerated religious zeal and pretended piety, men will again deceive their fellow men. [Cf: The Youth's Instructor 06-07-00 para. 07] p. 606, Para. 5, [1900MS].

The religion of those who crucified Christ was a pretense. The holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. They interpreted gain to be godliness. Caiaphas was not a priest after the order of Melchisedec. He never knew what it was to be obedient to God. He had the form of godliness, and this gave him the power to oppress. He acted toward Christ as a priestly judge, an officiating high priest, but he was not this by God's appointment. The priestly robes he rent in order to impress the people with his horror, covered a heart full of wickedness. Though clothed with a gorgeous dress, he was acting under the inspiration of Satan. [Cf: The Youth's Instructor 06-07-00 para. 08] p. 606, Para. 6, [1900MS].

The rent garment ended Caiaphas's priesthood. By his own act he disqualified himself for the priestly office. After the condemnation of Christ he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow which leads to repentance. [Cf: The Youth's Instructor 06-07-00 para. 09] p. 607, Para. 1, [1900MS].

The act of Caiaphas in rending his garment was significant of the place that the Jewish nation would thereafter occupy toward God. The once favored people of God were separating themselves from him. Christ came to them with a message, but he was despised and rejected. As he stood on the crest of Olivet, he wept over Jerusalem, and lamented her fall. He foresaw the retribution which the deluded, disloyal nation could not, would not, see. The generation among whom he had worked the works of God he addressed as the most guilty, because of the great light they had had. "You have refused to listen to your Redeemer," he declared. "If thou art destroyed, O Jerusalem! thou alone wilt be responsible. Ye would not come unto me, that ye might have life. Ye would none of my counsel, ye despised all my reproof." [Cf: The Youth's Instructor 06-07-00 para. 10] p. 607, Para. 2, [1900MS].

When upon the cross Christ cried out, "It is finished!" and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected him who was the antitype of all their types, the substance of all their shadows. Well might Caiaphas rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Mrs. E. G. White. [Cf: The Youth's Instructor 06-07-00 para. 11] p. 607, Para. 3, [1900MS].

After condemning Jesus, the council of the Sanhedrin brought him to Pilate's judgment hall, to have their sentence confirmed and executed. And there, though declaring, "I find no fault in him," Pilate gave the Saviour up to his accusers. He desired to deliver Jesus; but when he saw that he could not do this and retain his position, he chose, rather than lose worldly power, to sacrifice an innocent life. The priests "were instant with loud voices, requiring that he might be crucified." And "when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. . . . And when he had scourged Jesus, he delivered him to be crucified." [Cf: The Youth's Instructor 06-14-00 para. 01] p. 607, Para. 4, [1900MS].

Christ was betrayed by Judas, and forsaken and denied by his disciples. He was scorned as a deceiver, and hunted down as one unfit for human sympathy. He was condemned by Pilate, and crowned with thorns. His hands and his feet were pierced with nails as he hung on the cross. Every step onward in the shameful scene was one of intense suffering. [Cf: The Youth's Instructor 06-14-00 para. 02] p. 607, Para. 5, [1900MS].

Behold the Son of God suffering on the cross for three terrible hours of agony, enduring the penalty of transgression, in order that repentant, believing ones might have eternal life. And in the darkest hour, when the Saviour was enduring the greatest suffering that Satan could bring to torture his humanity, the Father hid from his Son his face of pity, comfort, and love. Twice, at the baptism and at the transfiguration, the voice of God had been heard proclaiming Christ as his Son. The third time, just before the betrayal, the Father had spoken, witnessing to his Son. But now the voice from heaven was silent. No testimony in the Saviour's favor was heard. Alone he suffered abuse and mockery. [Cf: The Youth's Instructor 06-14-00 para. 03] p. 607, Para. 6, [1900MS].

In this trial Christ's heart broke. "My God, my God, why hast thou forsaken me?" he cried. [Cf: The Youth's Instructor 06-14-00 para. 04] p. 608, Para. 1, [1900MS].

As the divine Sufferer hung upon the cross, angels gathered about him, and as they looked upon him, and heard his cry, they asked, with intense emotion, "Will not the Lord Jehovah save him? Will not that soul piercing cry of God's only begotten Son prevail?" Then were the words spoken: "The Lord hath sworn, and he will not repent. Father and Son are pledged to fulfill the terms of the everlasting covenant. 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 Youth's Instructor 06-14-00 para. 05] p. 608, Para. 2, [1900MS].

Christ was not alone in making his great sacrifice. It was the fulfilment of the covenant made between him and his Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry. [Cf: The Youth's Instructor 06-14-00 para. 06] p. 608, Para. 3, [1900MS].

After Adam fell, Jesus entered upon the work of redeeming man. In every part his sacrifice was perfect; for he could make a complete atonement for sin. Though he was one with God, yet he made himself of no reputation. He took upon him our nature. "Lo, I come," was his cheerful announcement of the clothing of his divinity with humanity, "to do thy will, O God!" He loved his church, and gave himself for it. "Therefore doth my Father love me," he said to the Pharisees, "because I lay down my life, that I might take it again." [Cf: The Youth's Instructor 06-14-00 para. 07] p. 608, Para. 4, [1900MS].

"He saved others; himself he can not save," was the mocking taunt hurled at Christ during the agony of his death on the cross. At any moment he could have saved himself, and come down from the cross; but had he done this, the world would have been given over to the control of the great apostate. It was a marvel to the angels that Christ did not seal with death the lips of the scoffers. It was a marvel to them that he did not flash forth his righteous indignation upon the hardened, corrupt soldiers, as they mocked him, and fixed a crown of thorns on his head. But the Son of God knew that the greatest guilt belonged to the priests and rulers, the representatives of sacred trusts, which they were basely betraying. Pilate, Herod, the Roman soldiers, were ignorant of Jesus. They knew not that he was the sent of God. They thought by abusing him to please the priests and rulers. They had not the light so abundantly given to the Jewish nation. They were unacquainted with Old Testament history. Had they known what the Jews knew, they would not have treated Jesus as cruelly as they did. Mrs. E. G. White. [Cf: The Youth's Instructor 06-14-00 para. 08] p. 608, Para. 5, [1900MS].

Christ was not compelled to endure the cruel treatment inflicted upon him. He was not compelled to undertake the work of redemption, to step down from his heavenly throne, and come to this earth to receive hatred, abuse, rejection, and a crown of thorns. The humiliation that he endured, he endured voluntarily, to save a world from eternal ruin. He might have continued to abide in the heavenly courts, clothed in

garments of purest white, sitting as a prince at God's right hand. Voluntarily he offered himself, a willing sacrifice. [Cf: The Youth's Instructor 06-21-00 para. 01] p. 608, Para. 6, [1900MS].

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say, I have power over my own life, "power to lay it down, and . . . power to take it again." [Cf: The Youth's Instructor 06-21-00 para. 02] p. 609, Para. 1, [1900MS].

When Christ uttered the cry, "It is finished," he knew that the battle was won. As a moral conqueror, he planted his banner on the eternal heights. Was there not joy among the angels? Not a son nor a daughter of Adam but could now lay hold on the merits of the spotless Son of God, and say: "Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. The way into the holiest of all has been made manifest." [Cf: The Youth's Instructor 06-21-00 para. 03] p. 609, Para. 2, [1900MS].

God bowed his head satisfied. Now justice and mercy could blend. Now he could be just, and yet the Justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven. [Cf: The Youth's Instructor 06-21-00 para. 04] p. 609, Para. 3, [1900MS].

The darkness rolled away from the Saviour and from the cross. Christ bowed his head and died. The compact between Father and Son was fully consummated. Christ had fulfilled his pledge. In death he was more than conqueror. His right hand and his glorious, holy arm had gotten him the victory. [Cf: The Youth's Instructor 06-21-00 para. 05] p. 609, Para. 4, [1900MS].

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ has been brought in to be slain. Clothed in his significant and beautiful dress, the priest stands with lifted knife, as did Abraham when about to slay his son. With intense interest the people look on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested his glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle; and he entered in but once a year, to make atonement for the sins of the people. But lo! the veil is rent in twain. No longer is there any secrecy there. [Cf: The Youth's Instructor 06-21-00 para. 06] p. 609, Para. 5, [1900MS].

All is terror and confusion. The priest is about to plunge his knife into the heart of the victim; but the knife drops from his hand, and

the lamb, no longer fettered, escapes. [Cf: The Youth's Instructor 06-21-00 para. 07] p. 609, Para. 6, [1900MS].

By the rending of the veil of the temple, God said, I can no longer reveal my presence in the most holy place. A new and living Way, before which there hangs no veil, is offered to all. No longer need sinful, sorrowing humanity await the coming of the high priest. [Cf: The Youth's Instructor 06-21-00 para. 08] p. 609, Para. 7, [1900MS].

Type had met antitype in the death of God's Son. The Lamb of God had been offered as a sacrifice. It was as if a voice had said to the worshipers, "There is now an end to all sacrifices and offerings." [Cf: The Youth's Instructor 06-21-00 para. 09] p. 610, Para. 1, [1900MS].

The crucifixion took place at the time of the Passover, and thousands beheld Christ's humiliation. Some look upon this publicity only as shame and defeat. But this God had appointed. The Saviour's work must be deep and thorough. Without shedding of blood there is no remission for sins. Christ must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. It was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of the humiliation reaching into another. Mrs. E. G. White. [Cf: The Youth's Instructor 06-21-00 para. 10] p. 610, Para. 2, [1900MS].

At the time of the Passover the Jews and their adherents from far and near were drawn to the Hebrew capital; and it was in God's appointment that the crucifixion took place at this time. Universal interest must be attracted to the plan of redemption. Matters of eternal interest must now become the theme of conversation. The Old Testament must be searched as never before for the evidence of the work and character of the long looked for Messiah. Minds must be convicted, and led to ask, "Is not this the Christ?" God knew that every transaction in Christ's life--his trial, his condemnation, his crucifixion, and his resurrection--would become a matter of the deepest interest. [Cf: The Youth's Instructor 06-28-00 para. 01] p. 610, Para. 3, [1900MS].

As Adam and Eve were banished from Eden for transgressing the law of God, so Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There he trod the winepress alone, bearing the penalty that should have fallen on the sinner. How deep and full of significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." He went forth without the camp, thus showing that he gave his life not only for the Jewish nation, but for the whole world. [Cf: The Youth's Instructor 06-28-00 para. 02] p. 610, Para. 4, [1900MS].

Look at the superscription above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all, Jew and Gentile, bond and free, hopeless, helpless, and perishing, to come. Thus Christ declared to all nations, tongues, and peoples: "I have given my life for you. Look unto me, and be ye saved, all the ends of the earth." [Cf: The Youth's Instructor 06-28-00 para. 03] p. 610, Para. 5, [1900MS].

As by his own choice Christ died in the presence of an assembled nation of worshipers, type met antitype. He is a true high priest; for

after enduring humiliation, shame, and reproach, after being crucified and buried, he rose from the dead, triumphing over death. [Cf: The Youth's Instructor 06-28-00 para. 04] p. 610, Para. 6, [1900MS].

When Christ died on the cross, Satan triumphed, but his triumph was short. The prophecy made in Eden was fulfilled, "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." Christ was nailed to the cross, but he gained the victory. The whole force of evil gathered itself together in an effort to destroy him who was the Light of the world, the Truth that makes men wise unto salvation. But no advantage was gained by this confederacy. With every advance move, Satan was bringing nearer his eternal ruin. Christ was indeed enduring the contradiction of sinners against himself. But every pang of suffering that he bore helped tear away the foundation of the enemy's kingdom. Satan bruised Christ's heel, but Christ bruised Satan's head. Through death the Saviour destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished; for by dying, Christ brought to light life and immortality through the gospel. Never was the Son of God more beloved by his Father, by the heavenly family, and by the inhabitants of the unfallen worlds, than when he humbled himself to bear disgrace, humiliation, shame, and abuse. By becoming the sin bearer, he lifted from the human race the curse of sin. In his own body he paid the penalty of that on which the power of Satan over humanity is founded--sin. [Cf: The Youth's Instructor 06-28-00 para. 05] p. 610, Para. 7, [1900MS].

Not that sin might become righteousness, and transgression of the law a virtue, did Christ die. He died that sin might be made to appear exceeding sinful, the hateful thing that it is. By his death he became the possessor of the keys of hell and of death. Satan could no longer reign without a rival, and be revered as a god. Temples had been erected to him, and human sacrifices offered on his altars. But the emancipation papers of the race have been signed by the blood of the Son of God. A way has been opened for the message of hope and mercy to be carried to the ends of the earth. Now, whosoever will may take hold of God's strength, and make peace with him. The heathen are no longer to be wrapped in the darkness of superstition. The gloom is to disappear before the bright beams of the Sun of righteousness. [Cf: The Youth's Instructor 06-28-00 para. 06] p. 611, Para. 1, [1900MS].

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Mrs. E. G. White [Cf: The Youth's Instructor 06-28-00 para. 07] p. 611, Para. 2, [1900MS].

"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them

that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." [Cf: The Youth's Instructor 07-12-00 para. 01] p. 611, Para. 3, [1900MS].

The feast at Simon's house brought together many of the Jews; for they knew that Christ was there. They came not only to see Jesus, but many were curious to see one who had been raised from the dead. They thought that Lazarus would have some wonderful experience to relate, and were surprised that he told them nothing. But Lazarus had nothing to tell. The pen of Inspiration has given light upon this subject: "The dead know not anything Their love, and their hatred, and their envy, is now perished." Lazarus had a wonderful testimony to bear, however, in regard to the work of Christ. He had been raised from the dead for this purpose. He was a living testimony to the divine power. With assurance and power he declared that Jesus was the Son of God. [Cf: The Youth's Instructor 07-12-00 para. 02] p. 611, Para. 4, [1900MS].

Overwhelming evidence had been given to the Jewish leaders in regard to the divinity of Christ, but they had closed their hearts that no light might be admitted. The testimony of Lazarus was so clear and convincing that the priests could not resist it by argument. They could not deny it; for he who had been dead four days stood before them in the vigor of manhood, showing forth the praise of the great Restorer. They feared the effect of this miracle upon the people, "because that by reason of him, many of the Jews went away, and believe on Jesus." If Lazarus continued to bear his testimony, the number of Christ's followers would be greatly increased. They purposed to remove Lazarus secretly, and thus less publicity would be given to the death of Christ. They could bring no charge against Lazarus; but rather than admit evidence that could not be denied, they plotted to kill him. The end, they argued, would justify the means. This men will always do when they separate themselves from God. Unbelief takes possession of the mind; the heart is hardened, and no power can soften it. [Cf: The Youth's Instructor 07-12-00 para. 03] p. 611, Para. 5, [1900MS].

At the feast the Saviour sat at the table with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was listening earnestly to every word that fell from the lips of Jesus. In his mercy Christ had pardoned Mary's sins, which had been many and grievous. Lazarus, her beloved brother, had been called from the grave, and restored to his family, by the power of the Saviour; and Mary's heart was filled with gratitude. She longed to do him honor. At great personal sacrifice she had purchased an alabaster box of precious ointment, with which to anoint the body of Jesus at his death. Now, taking the box in her hands, she quietly broke it, and poured the contents upon the head and feet of her Master. [Cf: The Youth's Instructor 07-12-00 para. 04] p. 612, Para. 1, [1900MS].

Her movements might have passed unnoticed had not the ointment made its presence known by its rich fragrance, and published her act to all present. "When his disciples saw it, they had indignation, saying, To what purpose is this waste?" Judas was the first to make this suggestion, and others were ready to echo his words. Led by him, the disciples continued, "This ointment might have been sold for much, and

given to the poor." [Cf: The Youth's Instructor 07-12-00 para. 05] p. 612, Para. 2, [1900MS].

These words were the expression of a narrow mind. Judas wished to withhold this expensive favor from Christ, under pretense of helping the poor. He begrudged Christ the gift that he proposed to give to the poor. The world can judge of our knowledge and love of Jesus by the outward expression, the external testimony. Had the all-pervading love of Christ filled the hearts of the disciples, it would have been expressed in action. They would have shown that they recognized his supremacy, and knew him to be worthy the highest homage. But those who should have been first in these offices of love, were last; and Mary, who was considered the least, was first. [Cf: The Youth's Instructor 07-12-00 para. 06] p. 612, Para. 3, [1900MS].

Jesus saw Mary shrink away abashed, expecting to hear reproof from the One she loved and worshiped. But instead of this she heard words of commendation. "Why trouble ye the woman?" Christ said, "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." Her act is a prophetic anticipation of my death, and the record of it shall be repeated to the ends of the earth. [Cf: The Youth's Instructor 07-12-00 para. 07] p. 612, Para. 4, [1900MS].

The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus a door was opened through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, he rose from the table, and went to the palace of the high priest, where he found the council assembled. He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour. [Cf: The Youth's Instructor 07-12-00 para. 08] p. 612, Para. 5, [1900MS].

In spirit and practice many resemble Judas. As long as there is silence in regard to the plague spot in their character, no open enmity is seen; but when they are reprov'd, bitterness fills their hearts. [Cf: The Youth's Instructor 07-12-00 para. 09] p. 613, Para. 1, [1900MS].

What a terrible action was this, both on the part of Judas and of the high priest! The rulers of Israel had been given the privilege of receiving their Saviour; but they refused the precious gift offered them in the tenderest spirit of constraining love. They refused the salvation that is of more value than gold, and bought their Lord for thirty pieces of silver! [Cf: The Youth's Instructor 07-12-00 para. 10] p. 613, Para. 2, [1900MS].

The incident is full of instruction. The world's Redeemer was nearing the time when he was to give his life for a sinful world, yet how

little even his disciples realized what was before them! Mary could not reason upon this subject; but by the Holy Spirit's power she saw in Jesus one who had come to seek and to save the souls that were ready to perish, and she was filled with a pure, holy love for him. The sentiment of her heart was, "What shall I render unto the Lord for all his benefits toward me?" The ointment, costly as it was, expressed but poorly Mary's love for the Saviour. [Cf: The Youth's Instructor 07-12-00 para. 11] p. 613, Para. 3, [1900MS].

Christ delighted in Mary's earnest desire to do the will of her Lord. He accepted the wealth of pure affection that his disciples would not understand. The desire that Mary had to do this service was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of her Redeemer. It was the love of Christ that constrained her. The matchless excellency of the character of Christ filled her mind and heart, and the ointment was a symbol of the overflowing love of the giver. It was the outward demonstration of a love fed by heavenly springs until it overflowed. Mrs. E. G. White. [Cf: The Youth's Instructor 07-12-00 para. 12] p. 613, Para. 4, [1900MS].

The commendation of Christ after the condemnation of the disciples was of inexpressible value to Mary. Christ could appreciate the gift as the expression of Mary's love, and her heart was filled with peace and happiness. [Cf: The Youth's Instructor 07-19-00 para. 01] p. 613, Para. 5, [1900MS].

The disciples did not take in the many lessons given in the Scriptures in regard to the faith that works by love and purifies the soul; and the work of Mary was just the lesson they needed to show them that to be more demonstrative in their appreciation of their Lord, would be wholly acceptable to him. He had been everything to them. They did not realize that soon they would be deprived of his presence, that soon they could offer him no token of their appreciation of his love. The loveliness of Christ, separated from the heavenly courts, living a life of humanity, was never understood nor appreciated by the disciples as it should have been. He was often grieved because they did not give him that which he should have received from them. He knew that if they were under the influence of the heavenly angels that accompanied him, they, too, would be inspired with zeal and true devotion, and with entire consecration to the mind and will of God. They would regard no offering of sufficient value to declare the heart's spiritual affection. Their after knowledge helped them to realize how many things they might have done for Jesus, expressive of the love and gratitude of their hearts, while they were near him, enjoying his counsel. When Jesus was no longer with them, and they felt as sheep without a shepherd, there were many things they began to understand. They saw how they might have offered him attentions and shown him favor on many occasions. Oh, if they could have taken it all back--this censuring, this presenting the poor as more worthy of the gift than Christ! They felt his reproof keenly as they took from the cross the bruised body of their Lord. [Cf: The Youth's Instructor 07-19-00 para. 02] p. 613, Para. 6, [1900MS].

The same lack is evident in our world today. But few appreciate all that Christ is to them. If they did, the great and beautiful love of Mary would be expressed--the anointing would be freely bestowed. The expensive ointment would not be called a waste. [Cf: The Youth's

Instructor 07-19-00 para. 03] p. 614, Para. 1, [1900MS].

Jesus approved of Mary's gift as a testimonial of her love for her Master, who was constantly working in behalf of others, doing good to the poor, and speaking words of comfort to the oppressed. Those who have caught the inspiration of the love that will exist in every heart in the family of the redeemed host, will enter into the joy of their Lord. The spirit of peace and heavenly joy will fill the hearts of those who can appreciate the heavenly Gift. Christ, the world's Redeemer, fills their hearts with love. By faith they are made one with Christ, and their hearts are drawn out to him. They live in Christ, and Christ in them. Nothing is too costly to give him. No self-denial, no self-sacrifice, is too great to be made for his sake. [Cf: The Youth's Instructor 07-19-00 para. 04] p. 614, Para. 2, [1900MS].

The words spoken in indignation, "To what purpose is this waste?" brought vividly to the mind of Christ the greatest sacrifice ever made, the one that could not be surpassed, the gift of himself to be the propitiation for the sins of a lost world. His entire life had been one of self-denial and self-sacrifice. Declaring his mission in Galilee, he said: "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, to preach the acceptable year of the Lord." The Lord would be so bountiful to his human family that it could be said of him that he could do no more. In the gift of Jesus to the world, he gave all heaven. His love is without a parallel. It did not stop short of anything. And having given us his only begotten Son, will he not with him also freely give us all things? [Cf: The Youth's Instructor 07-19-00 para. 05] p. 614, Para. 3, [1900MS].

If left to be judged from a human point of view, such a sacrifice was a wanton waste; and well might the question be asked, Why does the Lord show such waste, such extravagance, in the multitude of his gifts? Well may the heavenly host look with amazement upon the human family, who cling to their rags of self-righteousness, and refuse to be clothed with the robe of Christ's righteousness, refuse to be uplifted and enriched with the boundless love expressed in Christ. Well may they exclaim, Why is this great waste? [Cf: The Youth's Instructor 07-19-00 para. 06] p. 614, Para. 4, [1900MS].

The supposed prodigality of Mary is an illustration of the method of God in the plan of salvation; grace and nature, related to each other, manifest the ennobling fullness of the source from which they flow. To human reason the whole plan of salvation is a waste of mercy. Self-denial and wholehearted sacrifice meet us everywhere. But they are provided to accomplish the restoration of the moral image of God in man. The atonement for a lost world was to be full, abundant, and complete. Christ's offering was exceedingly abundant, reaching every soul that God had created. It could not be restricted nor measured so as not to exceed the number who would accept the great gift. All men are not saved; yet the plan of salvation is not a waste because it does not accomplish all that its liberality has provided for. There must be enough and to spare. [Cf: The Youth's Instructor 07-19-00 para. 07] p. 614, Para. 5, [1900MS].

In the breaking of the alabaster box, in that the ointment filled the whole room with its fragrance, we have a representation of the sacrifice of Christ, which was to fill the whole world with the fragrance of infinite love. This action of Mary is never to lose its fragrance. This, which the disciples called waste, is repeating itself a thousand times to the susceptible hearts of others, telling ever the story of the abundant love of God for a fallen race. Mrs. E. G. White. [Cf: The Youth's Instructor 07-19-00 para. 08] p. 615, Para. 1, [1900MS].

Speech is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue we may also utter perverse things, speaking words which sting like an adder. [Cf: The Youth's Instructor 07-26-00 para. 01] p. 615, Para. 2, [1900MS].

The tongue is a little member, but the words it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them my words," they often cause sorrow unto repentance. [Cf: The Youth's Instructor 07-26-00 para. 02] p. 615, Para. 3, [1900MS].

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts that the Christian should never utter. The scornful retort, the bitter, passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who speak and those who hear! Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross purposes with God. They are working on lines marked out by the enemy of all good. [Cf: The Youth's Instructor 07-26-00 para. 03] p. 615, Para. 4, [1900MS].

The inspired apostle, seeing the inclination to abuse the gift of speech, gives directions concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy principles and undefiled religion, any communication that would obscure the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which, unless instantly resisted, lead to great sin. Upon every one is laid the work of barring the [Cf: The Youth's Instructor 07-26-00 para. 04] p. 615, Para. 5, [1900MS].

It is God's purpose that the glory of Christ shall appear in his children. In all his teaching, Christ presented pure principles. He did no sin, neither was guile found in his mouth. Constantly there flowed from his lips holy, ennobling truths. He spoke as never man spoke, with

a pathos that touched the heart. He was filled with holy wrath as he saw the Jewish leaders teaching for doctrine the commandments of men, and he spoke to them with the authority of greatness. With terrible power he denounced all artful intrigue, all dishonest practices. He cleansed the temple from its pollution, as he desires to cleanse our hearts from everything bearing any resemblance to fraud. The truth never languished on his lips. With fearlessness he exposed the hypocrisy of priest and ruler, Pharisee and Sadducee. He entered into conversation with high and low, learned and unlearned. He encountered malice, misrepresentation, opposition, and falsehood, yet his whole life was without a flaw. He could say to his enemies, "Which of you convinceth me of sin?" [Cf: The Youth's Instructor 07-26-00 para. 05] p. 615, Para. 6, [1900MS].

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the purity, beauty, and fragrance of a character molded and fashioned by his will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments. [Cf: The Youth's Instructor 07-26-00 para. 06] p. 616, Para. 1, [1900MS].

The great responsibility bound up in the use of the gift of speech is plainly made known by the word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks: "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: The Youth's Instructor 07-26-00 para. 07] p. 616, Para. 2, [1900MS].

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed; "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When, in his strength, we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life. Mrs. E. G. White. [Cf: The Youth's Instructor 07-26-00 para. 08] p. 616, Para. 3, [1900MS].

From every human being there goes forth an influence that either gathers with Christ or scatters from him. Our every action, our every word, exerts an influence either for good or for ill. This influence affects the eternal destiny of those with whom we associate. Influence and example, when viewed in the light of the cross and in their true relation to eternity, assume infinite importance. A word fitly spoken, an action rightly done, may save a soul from death. Day by day the example we set and the influence we exert are registered in the records going beforehand to judgment. [Cf: The Youth's Instructor 08-02-00 para. 01] p. 616, Para. 4, [1900MS].

The child of God must never forget that he is only part of the whole. He is only a thread in the web of humanity. Everything he does makes an impression on his character, and influences others. The letters that are written sow the seeds either of tares or of wheat. Our thoughts, our words, the spirit in which we perform our daily duties, all act their part in the formation of character. [Cf: The Youth's Instructor 08-02-00 para. 02] p. 616, Para. 5, [1900MS].

The daily influence of purity and devotion, the observance of the courtesies of life, unbending integrity and steadfastness, will be to all around us a constant recommendation of our faith. But if those who profess the truth are light and trifling, reckless in their conversation and careless in their deportment, they deny Christ, and the world is made worse by their profession. With less of such advocacy the truth of God would stand higher in the estimation of unbelievers. [Cf: The Youth's Instructor 08-02-00 para. 03] p. 616, Para. 6, [1900MS].

It is the duty of every Christian to show himself a true follower of Jesus, loving the truth for the truth's sake, hating every species of impurity, willingly denying self for Christ's sake. The poorest man in this world is rich as long as he preserves his integrity of character. The one who is victorious in life's battle is he who gives himself earnestly and unreservedly to God. The life of such a one is a constant confession of Christ. He who refuses to live for self-pleasing, who will not abate his efforts to live the truth, no matter what difficulties he may meet, walks the earth as a nobleman in his Master's sight. He is constantly doing and saying something to prepare himself and others for the future life. He has the mind of Christ, and in private and public life his light shines with clear, steady rays. [Cf: The Youth's Instructor 08-02-00 para. 04] p. 617, Para. 1, [1900MS].

Judicious conversation exerts an influence which is a power for good. But often those who talk much do little deep, earnest thinking, little real work for the Master. Often they neglect those who have little to make life happy, in order to talk about what should be done for the needy and unfortunate. They think that by talking they can make up for their deficiency. They talk, but they fail to show by their actions that they are directed by the Spirit of God. To such the angels of God would say, *Not words, but deeds*. The daily life tells much more than any number of words. A uniform cheerfulness, tender kindness, Christian benevolence, patience and love, will melt away prejudice, and open the heart to the reception of the truth. It is the doers of the word who are justified before God. [Cf: The Youth's Instructor 08-02-00 para. 05] p. 617, Para. 2, [1900MS].

God requires us to put ourselves into his hands without reserve, to obey his directions implicitly. When we take the Lord as our counselor, when we follow him, placing body, soul, and spirit under his control, we can work as Christ worked. Those who make Christ a personal Saviour, seeking him most earnestly in prayer, are enabled by his grace to live true, noble lives. They work in a way which Heaven approves. By unselfish actions they reveal the character of Christ. They realize that they can not afford to lose sight of Christ; for by so doing they give unbelievers an occasion to cast reproach upon the truth. [Cf: The Youth's Instructor 08-02-00 para. 06] p. 617, Para. 3, [1900MS].

We are to be courteous to all men, tenderhearted, and sympathetic; for this was the character manifested by Christ when he was upon this earth. The more closely we are united to Christ, the more tender and affectionate we shall be in dealing with one another. The redemption of the fallen race was planned in order that man might be a partaker of the divine nature. When by the grace of Christ we become partakers of this nature, our influence on those around us will be a savor of life unto life. Looking unto Jesus, the author and finisher of our faith, we shall be a blessing to all with whom we come in contact. Mrs. E. G. White. [Cf: The Youth's Instructor 08-02-00 para. 07] p. 617, Para. 4, [1900MS].

In his teaching, Christ called the attention of his hearers to the things of nature, the work of his own hands. He made the trees, the grass, the flowers, that they might teach us precious lessons. Nature was to him a great lesson book, by which he sought to open the eyes of human beings to the love and power of God. [Cf: The Youth's Instructor 08-16-00 para. 01] p. 617, Para. 5, [1900MS].

Nature is a lesson book to which all, high and low, rich and poor, may have access; and from it the most helpful lessons may be learned. Ever in its varying seasons it repeats its lessons, that by its representations, man may grasp heavenly truth. The apparently commonplace things of earth are silent teachers, instructing us in purity, industry, economy, and patience. [Cf: The Youth's Instructor 08-16-00 para. 02] p. 618, Para. 1, [1900MS].

The cultivation of the soil, the sowing of the seed, the care bestowed on the seed by the sower, represent different stages of Christ's work for the soul. First appears the blade, then the ear, then the full corn in the ear. [Cf: The Youth's Instructor 08-16-00 para. 03] p. 618, Para. 2, [1900MS].

The man who sows seed apparently throws away that upon which he and his family depend for a living. But he is only giving up a present advantage for a much larger return. He throws the seed away that he may gather it again in an abundant harvest. By faith he may look forward to large returns. [Cf: The Youth's Instructor 08-16-00 para. 04] p. 618, Para. 3, [1900MS].

In order for the seed to grow, it must have care; and when man has done his part, this is only the beginning. After man has prepared the soil, and planted the seed, showing care and thoughtfulness in the work, he must depend upon God, the great Husbandman, to send sunshine and showers to water the thirsty ground, and cause the seed to spring up and grow. The combined influence of the Lord's unseen agencies is necessary from the time the seed is buried in the ground till the harvest is gathered. [Cf: The Youth's Instructor 08-16-00 para. 05] p. 618, Para. 4, [1900MS].

If we understood better the wonderful work of God in supplying his family on the earth with the necessities of life, we should know more of his power. He employs many unseen agencies to make the seed spring up and grow. It is his power that gives life to the seed. Without his power how could the harvest be perfected? Let man do his utmost, and he must still depend on the Creator, who understands just what is needed for the perfection of the fruit. [Cf: The Youth's Instructor 08-16-00

para. 06] p. 618, Para. 5, [1900MS].

Christ taught his disciples to pray, "Give us this day our daily bread." God hears this prayer, and is constantly working to answer it. He makes his sun to shine on the just and on the unjust, and gives to all wind and rain, thunder and lightning. These are God's blessings, sent to purify the atmosphere from injurious, unhealthful agencies, which, if allowed to accumulate, would poison it, and destroy everything that breathes the breath of life. [Cf: The Youth's Instructor 08-16-00 para. 07] p. 618, Para. 6, [1900MS].

Christ seeks to lead the mind from the natural seed cast into the ground to the gospel seed, the sowing of which will result in bringing man back to his loyalty. The Saviour came to this world to sow the seed of truth. Like a sower in the field, he scattered the seeds of truth in the hearts of men. [Cf: The Youth's Instructor 08-16-00 para. 08] p. 618, Para. 7, [1900MS].

"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." Shall the expectation of the sower of the seed be disappointed? God forbid! for it is for the present and future good of the receiver that the seed sown be received into good ground. When it is received in faith, it will spring up and bear fruit. [Cf: The Youth's Instructor 08-16-00 para. 09] p. 618, Para. 8, [1900MS].

What does it mean to receive into the heart the good seed? It means to receive the words of Christ. This is a remedy for sin. Some give the truth a partial reception, a half-sympathy, wishing at the same time they had never heard it. In such soil Satan sows his seed, and soon there is a growth of thorns, which chokes the good seed. But when the gospel seed is sown in soil that welcomes it, when it is incorporated with the life, direct and glorious results are seen, results that testify to the infinite love of God and the transforming power of the gospel. [Cf: The Youth's Instructor 08-16-00 para. 10] p. 619, Para. 1, [1900MS].

It means much to receive the good seed. In Luke we read, "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." An honest heart is a heart, which, when the light shines into it, acknowledges that sin is the transgression of the law. "Take heed how ye hear," said the Great Teacher. What will it avail to spend the life in self-deception? When truth is received into the heart, the tares growing there are uprooted. The appeals of God to the conscience are no longer turned aside as of no consequence. [Cf: The Youth's Instructor 08-16-00 para. 11] p. 619, Para. 2, [1900MS].

All who receive the word into good and honest hearts will bring forth fruit. In their hearts will spring up the precious fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Mrs. E. G. White. [Cf: The Youth's Instructor 08-16-00 para. 12] p. 619, Para. 3, [1900MS].

God helps those who place themselves where they can be best qualified for his service. Divine power unites with the efforts of the earnest

seeker for truth, giving him the fitness he needs for God's work. Daniel placed himself in right relation to God, and to his outward circumstances and opportunities. He was taken a captive to Babylon, and with others was placed under training to be prepared for a place in the king's court. His food and drink were appointed him; but we read that he determined not to defile himself with the king's meat, nor with the wine which he drank. [Cf: The Youth's Instructor 09-06-00 para. 01] p. 619, Para. 4, [1900MS].

In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of healthful living would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. "Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." [Cf: The Youth's Instructor 09-06-00 para. 02] p. 619, Para. 5, [1900MS].

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time enlightened him by the wisdom of their deportment. [Cf: The Youth's Instructor 09-06-00 para. 03] p. 619, Para. 6, [1900MS].

It was God's purpose that these youth should become channels of light to the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. They tried to mislead and deceive the Hebrew youth, endeavoring by flattery to lead them into wrong. But they failed signally, because these youth had on the armor of light; they fastened themselves to the promise, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Cf: The Youth's Instructor 09-06-00 para. 04] p. 620, Para. 1, [1900MS].

Daniel and his friends knew that they must keep the eye single to the glory of God, seek wisdom and strength and grace from on high, and not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification. Satan was trying to compass their destruction. Nothing but the wisdom and strength and firmness and heroism that God could give would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer; for they were ignorant of the obstacles they would have to surmount. They knew that barriers would rise in their way, that embarrassment would surround them on every side. [Cf: The

Youth's Instructor 09-06-00 para. 05] p. 620, Para. 2, [1900MS].

They made a faithful study of the word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them his will; and in answer to their faith God opened his will to them. The word of God was to them a light shining in a dark place. They made that word their textbook, looking upon it as the foundation upon which they must build character. They had only a part of the Old Testament. The youth of today have increased light. The Bible teaches the whole duty of men, women, and children. [Cf: The Youth's Instructor 09-06-00 para. 06] p. 620, Para. 3, [1900MS].

Divine wisdom came to Daniel and his companions as they studied God's word. They knew that it was their authority, and that it demanded their obedience. The truth was to them of the highest importance; for it placed their duty before them in a clear light. [Cf: The Youth's Instructor 09-06-00 para. 07] p. 620, Para. 4, [1900MS].

Satan often cast his shadow across their pathway, to obscure their view of divine light, and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesmen who would never sacrifice principle in order to obtain advantages for themselves. They knew that they were in an enemy's country, under the power of the Babylonian king; and they were obedient in all things save where they were asked to sacrifice truth. [Cf: The Youth's Instructor 09-06-00 para. 08] p. 620, Para. 5, [1900MS].

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 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." [Cf: The Youth's Instructor 09-06-00 para. 09] p. 620, Para. 6, [1900MS].

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to him that Daniel did. None need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance in the faithful performance of duty. "Thou therefore, my son," he wrote, "be strong in the grace that is in Christ Jesus. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Work for God with humility and earnestness, teaching truth from love to God and man. Untold good is accomplished by the faithful, humble Christian, who prays, and then lives his prayers. Mrs. E. G. White. [Cf: The Youth's Instructor 09-06-00 para. 10] p. 621, Para. 1, [1900MS].

Christ came to this world to reveal the Father, to give to mankind a true knowledge of God. He came to manifest the love of God. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by him who made the world. [Cf: The Youth's Instructor 09-13-00 para. 01] p. 621, Para. 2, [1900MS].

The promise made in Eden, the seed of the woman shall bruise the serpent's head, was the promise of the Son of God, through whose power alone could the counsel of God be fulfilled and the knowledge of God be imparted. [Cf: The Youth's Instructor 09-13-00 para. 02] p. 621, Para. 3, [1900MS].

God made the promise to Abraham, "In thee shall all families of the earth be blessed." To Abraham was unfolded God's purpose for the redemption of the race. The Sun of righteousness shone upon him, and his darkness was scattered. Christ declared, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." [Cf: The Youth's Instructor 09-13-00 para. 03] p. 621, Para. 4, [1900MS].

Jacob declared: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." [Cf: The Youth's Instructor 09-13-00 para. 04] p. 621, Para. 5, [1900MS].

To Moses God talked face to face, as a man talks with a friend. On him shone the light regarding the Saviour. He said to the people: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." [Cf: The Youth's Instructor 09-13-00 para. 05] p. 621, Para. 6, [1900MS].

The sacrifices and offerings told their story of the coming Saviour, who was to be offered up for the sins of the world. They pointed forward to a better service than theirs, when God would be worshiped in spirit and truth and in the beauty of holiness. [Cf: The Youth's Instructor 09-13-00 para. 06] p. 621, Para. 7, [1900MS].

In the Jewish service was typified the atonement demanded by the broken law. The victim, a lamb without spot or blemish, represented the world's Redeemer, who is so holy and so efficient that he can take away the sin of the world. [Cf: The Youth's Instructor 09-13-00 para. 07] p. 621, Para. 8, [1900MS].

To David was given the promise that Christ should reign forever and ever, and that of his kingdom there should be no end. [Cf: The Youth's Instructor 09-13-00 para. 08] p. 621, Para. 9, [1900MS].

The Hebrews lived in an attitude of expectancy, looking for the promised Messiah. Many died in faith, not having received the promises; but having seen them afar off, they believed and confessed that they were strangers and pilgrims on the earth. [Cf: The Youth's Instructor 09-13-00 para. 09] p. 622, Para. 1, [1900MS].

God prepared the way for the coming of his Son by scattering the Old Testament Scriptures among heathen and idolaters. Divine power went with the Word. It carried with it the evidence of its power; for it bore the divine credentials. [Cf: The Youth's Instructor 09-13-00 para. 10] p. 622, Para. 2, [1900MS].

Thus the way was prepared for the great Teacher. "But when the fullness of time was come, God sent forth his Son." Christ came to teach lessons that would echo and reecho from generation to generation. The teaching of the rabbis consisted of a monotonous repetition of

maxims and traditions. Christ spoke with an assurance that impressed his hearers. His whole being was charged with divine love. His heart was filled with sympathy for mental and physical distress, which he met wherever he went. He bore a living testimony that he came not to destroy life, but to save it. By look and word he drew men to himself. Sympathy and love flowed from him to the distressed and suffering. The beauty of his countenance and the loveliness of his character attracted the people. No sooner did they look upon his face, and hear his gracious words, than their hearts were filled with a warm glow of love. [Cf: The Youth's Instructor 09-13-00 para. 11] p. 622, Para. 3, [1900MS].

The truth that had been given to patriarchs and prophets Christ rescued from the rubbish, and presented to the people in a way that made it seem like new truth. He also gave them many new truths, spoken on his own authority. Mrs. E. G. White. [Cf: The Youth's Instructor 09-13-00 para. 12] p. 622, Para. 4, [1900MS].

Christ's lessons reveal a high and holy purpose; but this purpose the blinded, bigoted Pharisees could not discern. Neither could they turn him from his appointed work. He announced in Nazareth: "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, to preach the acceptable year of the Lord." [Cf: The Youth's Instructor 09-20-00 para. 01] p. 622, Para. 5, [1900MS].

In spite of the opposition of the Jewish leaders, Christ went about doing good, healing the sick, and comforting the afflicted. He raised the ruler's daughter to life; "and the fame hereof went abroad into all that land. 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. But they, when they were departed, spread abroad his fame in all that country." [Cf: The Youth's Instructor 09-20-00 para. 02] p. 622, Para. 6, [1900MS].

"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 marveled, saying, It was never so seen in Israel." [Cf: The Youth's Instructor 09-20-00 para. 03] p. 622, Para. 7, [1900MS].

The scribes and Pharisees had asked Christ to show them a sign. Christ had refused, saying that no sign should be given them. He wrought miracles that sent conviction to the hearts of the unprejudiced. As the people beheld these miracles, they expressed their wonder and amazement at the great power of God. The scribes and Pharisees saw that the people were convicted, and with lowering countenances they came to Christ and said: "Show us a sign; work a miracle for us." They did not make this request because they wished for evidence. They had rejected the greatest evidence that God could give, saying of Christ, "He casteth out devils through the prince of the devils." This was the sin against the Holy Ghost, which hath forgiveness neither in this world

nor in the world which is to come. [Cf: The Youth's Instructor 09-20-00 para. 04] p. 623, Para. 1, [1900MS].

Today Christ is inviting us, "Come unto me, . . . and I will give you rest." He waits to raise to newness of life those who are dead in trespasses and sins. But he uses no compulsion. He employs no external force. We are left free to act as we choose. If we turn from disloyalty, and place ourselves under the banner of Christ, it is because that of our own free will we choose to do this. [Cf: The Youth's Instructor 09-20-00 para. 05] p. 623, Para. 2, [1900MS].

The expulsion of sin is the act of the soul itself. In its great need the soul cries out for a power out of and above itself; and through the operation of the Holy Spirit the nobler powers of the mind are imbued with strength to break away from the bondage of sin. [Cf: The Youth's Instructor 09-20-00 para. 06] p. 623, Para. 3, [1900MS].

When man surrenders to Christ, the mind is brought under the control of the law, but it is the royal law, which proclaims liberty to every captive. Only by becoming one with Christ can men be made free. Subjection to the will of Christ means restoration to perfect manhood. Sin can triumph only by enfeebling the mind and destroying the liberty of the soul. [Cf: The Youth's Instructor 09-20-00 para. 07] p. 623, Para. 4, [1900MS].

Do you realize your sinfulness? Do you despise sin? Then remember that the righteousness of Christ is yours if you will grasp it. Can you not see what a strong foundation is placed beneath your feet when you accept Christ? God has accepted the offering of his Son as a complete atonement for the sins of the world. Mrs. E. G. White. [Cf: The Youth's Instructor 09-20-00 para. 08] p. 623, Para. 5, [1900MS].

For three years and a half the disciples of Christ were learning lessons from the greatest Teacher the world ever knew. As Christ's work of ministry drew to a close, and he knew that he would soon leave them to work without his personal presence, he sought to encourage and prepare them for this work. He knew also that they would meet with persecution and loss, and he would prepare them for these. "If the world hate you," he said, "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. . . . But 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: The Youth's Instructor 09-27-00 para. 01] p. 623, Para. 6, [1900MS].

Christ left a great work in the hands of his followers, but he left this promise with them: "Lo, I am with you always, even unto the end of the world." In his prayer to the Father for them, he said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . Sanctify them through thy truth; thy

word is truth. . . . Neither pray I for these alone, but for them also which shall believe on me through their word." The lesson that Christ wished to impress indelibly on the minds of his followers was the importance of the agency of the Holy Spirit, and the field of usefulness that would open before them through the influence of this gift. [Cf: The Youth's Instructor 09-27-00 para. 02] p. 624, Para. 1, [1900MS].

The parting interview of Christ with his disciples was an occasion of deepest interest. Clustering around him, a lonely company, expecting they knew not what, they were saddened as they realized that their beloved Master and Friend was soon to be separated from them. During the three years he had been with them, they had looked to him for guidance in all their difficulties, and for comfort in all their sorrows and disappointments, and they were greatly oppressed at thought of parting from him. Forebodings of evil filled their hearts, but the words of Christ were full of hope: "Let not your heart be troubled: 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." Christ's only thought was to offer consolation to his followers. He knew that in their coming trials their faith would be terribly shaken, and he appealed to them to believe in God as they had believed in him. [Cf: The Youth's Instructor 09-27-00 para. 03] p. 624, Para. 2, [1900MS].

For forty days after his resurrection, Christ remained on earth, comforting his disciples, and opening to them the Scriptures. "Thus it is written," he said, "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." [Cf: The Youth's Instructor 09-27-00 para. 04] p. 624, Para. 3, [1900MS].

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them." As he stood on the mount of Olives, his hands outstretched in blessing, a cloud descended, and received him out of their sight. As the disciples watched to catch the last glimpse of their ascending Lord, two angels stood by them, who inquired: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Thus the disciples were encouraged with the promise that their Master would come again. They returned to Jerusalem with great joy, not because they had lost the companionship of their Lord, but because of the promise that he would come again. This was a precious thought to them in the trying future. Mrs. E. G. White. [Cf: The Youth's Instructor 09-27-00 para. 05] p. 624, Para. 4, [1900MS].

In their very first work, the disciples met with trial and persecution, even as Christ had forewarned them. As Peter and John went up to the temple at the hour of prayer, a lame man who was daily carried to the gate Beautiful to petition help from the worshipers who came thither, asked alms of them. "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I

none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering." [Cf: The Youth's Instructor 10-04-00 para. 01] p. 624, Para. 5, [1900MS].

Then Peter and John preached Christ to the people, saying: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But 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. . . . And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day." [Cf: The Youth's Instructor 10-04-00 para. 02] p. 625, Para. 1, [1900MS].

The next day the disciples were brought before the high priest and elders and scribes, who demanded by what name or power they had healed the lame man. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. [Cf: The Youth's Instructor 10-04-00 para. 03] p. 625, Para. 2, [1900MS].

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we can not deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done." Mrs. E. G. White. [Cf: The Youth's Instructor 10-

04-00 para. 04] p. 625, Para. 3, [1900MS].

The Lord continued to bless his followers as they bore their testimony. Believers were added to the church, the sick were healed, and wonderful works were wrought, "insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." [Cf: The Youth's Instructor 10-11-00 para. 01] p. 625, Para. 4, [1900MS].

Here were light and evidence that none could gainsay. But did these signs have weight with the priests and rulers? No; they were filled with indignation, and laid their hands on the apostles, and put them in the common prison. Satan was striving to make of none effect the work of Christ, to blot his name from the earth. But Heaven was determined to give evidence to the people that Jesus was the Son of God. An angel of the Lord was commissioned to go to the prison, and say to the disciples, "Go, stand and speak in the temple to the people all the words of this life." [Cf: The Youth's Instructor 10-11-00 para. 02] p. 625, Para. 5, [1900MS].

Will the disciples obey the voice of God, or the voice of the men who have taken it upon themselves to close the door against knowledge and truth? "And when they heard that, they entered into the temple early in the morning, and taught. But 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. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we 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." [Cf: The Youth's Instructor 10-11-00 para. 03] p. 626, Para. 1, [1900MS].

Then the disciples told how the angel of God had released them from prison, and had bidden them go and preach Jesus to the people. "We ought to obey God rather than men," they said. These faithful witnesses had a testimony to bear; for light from heaven had flashed upon them. "The God of our fathers," they fearlessly declared, "raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." [Cf: The Youth's Instructor 10-11-00 para. 04] p. 626, Para. 2, [1900MS].

When these words were spoken, "they were cut to the heart." But was their spirit softened? Did they repent of their wicked rejection of the Son of God? No; the same spirit that had prompted them to action against Christ still raged in them, to silence the voice of the apostles. "They took counsel to slay them." But there was one man in the council who recognized the voice of God in the word spoken to them. This man, Gamaliel, a doctor of the law, "commanded to put the apostles forth a little space." He well knew the elements he had to deal with. He knew that the murderers of Christ would hesitate at nothing, if only they might carry out their purposes. "Ye men of Israel," he said, "take heed to yourselves what ye intend to do as touching these men. . . . 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. [Cf: The Youth's Instructor 10-11-00 para. 05] p. 626, Para. 3, [1900MS].

"And to him they agreed: and 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." [Cf: The Youth's Instructor 10-11-00 para. 06] p. 626, Para. 4, [1900MS].

Paul and Silas were imprisoned because they proclaimed the truth that Christ had bidden them teach. Many stripes were laid upon them, and their feet were placed in the stocks. But they did not think of murmuring. They did not say, It does not pay to preach Christ. Instead, they sang praises to God, that they were counted worthy to suffer shame for his name. All heaven was interested in these men who were suffering for Christ's sake, and angels were sent to visit the prisoners. At their tread the prison doors were shaken open, and a bright light flooded the prison. The jailer awoke, and supposing the men to have escaped, was about to take his own life. But Paul cried out, "Do thyself no harm; for we are all here." Then the jailer hastened into the prison, to see what manner of men these were whom he had treated so severely; and casting himself before them, he asked their forgiveness. "Sirs, what must I do to be saved?" he asked. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." [Cf: The Youth's Instructor 10-11-00 para. 07] p. 626, Para. 5, [1900MS].

The apostles did not wait until they were refreshed, and their wounds were dressed, before they began their work. This is not the spirit manifested by the natural heart; but Paul and Silas had the spirit of Christ, not the spirit of revenge. And the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." [Cf: The Youth's Instructor 10-11-00 para. 08] p. 627, Para. 1, [1900MS].

We have a work to do in presenting Christ. We need to talk of Christ, and the practical lessons he gave, until our hearts are warmed with the love of God. We should not make much of the trials and opposition we meet. It is true they may close the door of influence for a time, but it will open to us the wider after a little. The work for us to do is rightly to represent our faith in our life and character as well as in

our words. By living faith we must cling to the promises of God. [Cf: The Youth's Instructor 10-11-00 para. 09] p. 627, Para. 2, [1900MS].

Christ says of his people, "Ye are the light of the world." Let your light shine amid the moral darkness. You need the Spirit of Christ to dwell in your hearts by faith, if you would be prepared to teach men the way to heaven. Mrs. E. G. White. [Cf: The Youth's Instructor 10-11-00 para. 10] p. 627, Para. 3, [1900MS].

"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." [Cf: The Youth's Instructor 10-18-00 para. 01] p. 627, Para. 4, [1900MS].

Christ's life on earth was the embodiment of purity and holiness. He was in the world, but not of the world. The world did not understand him. His life of self-sacrifice was to them a mystery. He lived a life apart from them. Had he united with them in eager pursuit for applause, for riches, for worldly honor, they would have known him; for he would have been of them. [Cf: The Youth's Instructor 10-18-00 para. 02] p. 627, Para. 5, [1900MS].

Christ was the Light of the world, but the world knew him not; and because it knew him not, it knows not his followers. We can not follow Jesus, and keep the friendship of the world. True Christians will take Christ as their pattern, loving him with the whole heart, and serving him with the entire being. [Cf: The Youth's Instructor 10-18-00 para. 03] p. 627, Para. 6, [1900MS].

"Ye can not serve God and mammon." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." There must be an entire surrender on the part of the Christian, a complete forsaking and turning away from the things of the world. God's word declares, "If any man love the world, the love of the Father is not in him." [Cf: The Youth's Instructor 10-18-00 para. 04] p. 627, Para. 7, [1900MS].

Christ has given us an example of how we should work. He did not come to this world to save the righteous: there were no righteous. He came to call sinners to repentance, to save those who felt their need of a Saviour. He identifies his interests with the interests of all who will receive his grace. [Cf: The Youth's Instructor 10-18-00 para. 05] p. 627, Para. 8, [1900MS].

Christ labored to save men from delusion. To this end his servants must work. God has given to every man a measure of light, and he is to let this light shine forth to others. No Christian lives to himself. He who is devoted to self-serving is not learning of the divine Teacher, though he may profess to be a Christian. [Cf: The Youth's Instructor 10-18-00 para. 06] p. 628, Para. 1, [1900MS].

Unless truth leads to right actions, it proves only the condemnation of the hearer. Truth is to be woven into the daily experience, controlling the life, making us pure, even as Christ is pure. We may know without doubt who are the true sons and daughters of God. And "every man that hath this hope in him purifieth himself, even as he is pure." As Christ is pure in his sphere, so man may be pure in his

sphere. [Cf: The Youth's Instructor 10-18-00 para. 07] p. 628, Para. 2, [1900MS].

Conformity to the world is decidedly forbidden in the word of God. 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. And be not conformed to this world: but be ye transformed by the renewing of your mind." [Cf: The Youth's Instructor 10-18-00 para. 08] p. 628, Para. 3, [1900MS].

The mighty power of the Holy Spirit is a cleaver which separates men from the world, and sends them forth as missionaries for God into the highways and byways of life, to seek and to save lost, perishing souls, to minister to the physical and spiritual needs of suffering humanity. Thus Christ worked, and he says to us, "Learn of me." "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [Cf: The Youth's Instructor 10-18-00 para. 09] p. 628, Para. 4, [1900MS].

We can either honor or deny Christ. His work was to reveal to the world the glorious perfection of God. This is also our work. We are not to shut ourselves away from the world to escape from it. Christ's prayer to God in behalf of his disciples was, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We have a work to do--the work of seeking for lost souls. If you are necessarily associated with worldlings, remember that Christ is to be honored as your companion, your leader, your wisdom and sanctification. He says, "I am at your right hand to help you." The child of God must not allow himself to be guided or governed by human wisdom; for this always leads from the path of self-denial and cross bearing cast up for the ransomed of the Lord to walk in. The undivided affections must be given to God. It is for our eternal welfare to stand with him who is "the way, the truth, and the life." "Whosoever will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." [Cf: The Youth's Instructor 10-18-00 para. 10] p. 628, Para. 5, [1900MS].

John thought it an honor of infinite importance for men to be called the sons of God, to be acknowledged by the Creator of the universe as his children. In comparison with this, all other honor sinks into insignificance. If our names are even mentioned with favor by the great men of this earth, we think it a matter of sufficient importance to cherish, yes, and tell again and again, that others may see how we have been honored. But the lips that give us this supposed honor are only mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the lips of Christ. It is our privilege to be honored by him who is King over all kings. If we are faithful, the eternal God will claim us as his sons and daughters. Then is it any condescension on our part to receive Christ? [Cf: The Youth's Instructor 10-18-00 para. 11] p. 628, Para. 6, [1900MS].

John holds up before us the infinite sacrifice made in our behalf, and points us to the infinite possibilities that lie before us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We may enter into this sacred relationship. No pen can describe the honor this will bring to us. Many act as if it

were a great humiliation to accept Christ as their Saviour. But there is no true honor except that which comes through Christ. Our highest good is found in following his example. We meet with many failures because we do not realize this. If we lift the cross cheerfully, Christ will guide us by his counsel, and afterward receive us into glory. "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." Mrs. E. G. White. [Cf: The Youth's Instructor 10-18-00 para. 12] p. 629, Para. 1, [1900MS].

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." [Cf: The Youth's Instructor 10-25-00 para. 01] p. 629, Para. 2, [1900MS].

Early piety insures to its possessor the full enjoyment of all that makes life happy, and will give him a right to the future, immortal life. Those who seek God early have the assurance that they shall find him. Those who wait until the span of life is almost ended before they seek God, lose a life of pure, elevated happiness, happiness that never comes in the pursuit of the pleasures that this life affords. Those who have been long acquainted with God, who from their youth have drawn their happiness from the pure fountain of heaven, are prepared to enter the family of God. [Cf: The Youth's Instructor 10-25-00 para. 02] p. 629, Para. 3, [1900MS].

Good and evil are set before the youth of today. They are left free to choose which they will. In yielding to Satan, they give up eternal happiness for pleasures which are vain and fleeting. That which he promises them they never obtain; for the path of sin is a path of sorrow. [Cf: The Youth's Instructor 10-25-00 para. 03] p. 629, Para. 4, [1900MS].

The youth who fear God will make a conscientious use of their time. They will have firm reliance upon God, and will look to him for help when exposed to temptations which would lead them away from moral rectitude. Divine aid must combine with human effort, in order that the wily foe may be resisted. The youth who desire to become qualified for a life of usefulness must be able to resist temptation and battle against wrong. They must cultivate the mind, so that when they leave school, their time will not be spent in idleness. The heavens may be to them a studybook, from which they may learn lessons of intense interest. The moon and the stars may be their companions, speaking to them in the most eloquent language of the love of God. [Cf: The Youth's Instructor 10-25-00 para. 04] p. 629, Para. 5, [1900MS].

God expects us to build characters in accordance with the pattern set before us. We are to lay brick by brick, adding grace to grace, finding our weak points, and correcting them in accordance with the directions given. When a crack is seen in the walls of a mansion, we know that something about the building is wrong. In our character building, cracks are often seen. Unless these defects are remedied, the house will fall when the tempest of trial beats upon it. [Cf: The Youth's Instructor 10-25-00 para. 05] p. 629, Para. 6, [1900MS].

In the work of character building we need the help of the Holy Spirit. Then the building will grow in symmetrical proportions. "Ye are God's

husbandry, ye are God's building." Keep looking to Jesus. Never seek for praise or self-glorification. Strive, by watchfulness and prayer, to build up a Christian character, perfect in all its parts. Remember that you are building for eternity. Be careful how you build. Day by day we need to realize the necessity of being converted. Do not stand on the line of demarcation, trying to balance between Christ and the world. Keep in the path cast up for the ransomed of the Lord. By beholding Jesus, you will become changed into his likeness. Your views will be enlarged. You will see the excellence of the truth as it is in Jesus. Your conceptions will be clearer. You will be imbued with the Spirit of God. You will not seek praise from men; you will exalt Christ, saying, "He must increase, but I must decrease." [Cf: The Youth's Instructor 10-25-00 para. 06] p. 630, Para. 1, [1900MS].

We can not afford to lose eternal life because we are not willing to separate from the world. Self must be hidden in Christ. Our sight must be filled with a view of his perfection. We must stand wholly on the Lord's side, remembering the word, "We are laborers together with God." God desires us to learn in the school of Christ to be meek and lowly in heart. Self is to be crucified, with the affections and lusts. There is no second probation for fallen man. Heaven is not the place for overcoming defects in the character. God says to us now: "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: The Youth's Instructor 10-25-00 para. 07] p. 630, Para. 2, [1900MS].

But let no one think that in his own strength he can leave off sinful practices and accustomed indulgences; and then, after he has made himself good, come to Jesus. Christ says, "Without me ye can do nothing." No man can, in his own strength, repent of and forsake his sin. It is God who leads him to repentance. All outward manifestations of repentance are vain unless God first works within. Then it is that man becomes a partaker of the divine nature. God and Christ work unitedly for the restoration of the divine image in man, furnishing him with power to distinguish between right and wrong. [Cf: The Youth's Instructor 10-25-00 para. 08] p. 630, Para. 3, [1900MS].

Acting as our high priest and intercessor, Christ prepared and presented to God the sacrifice which paid the ransom for sin. It is Christ who draws the sinner to God, who constrains him to acknowledge the Father's goodness and love. To those who represent the Father as a frowning Judge, whose work it is to condemn and destroy, he says: "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: The Youth's Instructor 10-25-00 para. 09] p. 630, Para. 4, [1900MS].

Christ has manifested himself as the way, the truth, and the life. Earnestly and untiringly he seeks to save those who are lost. No one can return to the fold without the drawing of the Holy Spirit. Christ supplies all the opportunities and privileges: and unless the sinner responds to his overtures of mercy, laying hold of the promises, he can not be saved. With every power given him, he must respond to God's working. He must accept all the help offered. He must believe and obey. He must make the most of every opportunity, working diligently and conscientiously. As he works thus, he becomes a partner in the heavenly firm. Daily he grows in grace and in the knowledge of Christ. [Cf: The Youth's Instructor 10-25-00 para. 10] p. 630, Para. 5, [1900MS].

Our success in perfecting Christian characters will be proportionate to the zeal and earnestness with which we seek for godliness. Every soul who enters the gates of the city of God will be like Jesus. Being good and doing good are indispensable to the perfection of character. No man lives to himself. All who gain the precious boon of immortality will follow the example of Christ, who went about doing good, who cheerfully gave up his life to ransom those ready to perish. Mrs. E. G. White. [Cf: The Youth's Instructor 10-25-00 para. 11] p. 631, Para. 1, [1900MS].

Under the reign of Darius, Daniel was exalted to a position of great honor, because the king saw in him an "excellent spirit." But when the leading men of the kingdom saw Daniel thus favored, they became jealous of him, and soon envied and hated him. His course of unbending integrity was in marked contrast to their own lives. The more upright and righteous he was, the more they hated him. Long they sought to find something whereby he might be condemned. It angered them to think that they could lay nothing to his charge. But he was prime minister of the kingdom, and they knew they would have to prove any charge they brought against him. [Cf: The Youth's Instructor 11-01-00 para. 01] p. 631, Para. 2, [1900MS].

Daniel's position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him. Satan suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said. [Cf: The Youth's Instructor 11-01-00 para. 02] p. 631, Para. 3, [1900MS].

Daniel was a man of prayer. Three times a day he knelt before the Lord; and Satan told his enemies that his destruction must be compassed on this ground. [Cf: The Youth's Instructor 11-01-00 para. 03] p. 631, Para. 4, [1900MS].

A large number of the princes and nobles were in the secret, but the king was kept in ignorance of their purpose, they went to him, and asked him, in honor of his kingly dignity, to pass a decree commanding that for thirty days no one in the kingdom should ask anything of any god save Darius. [Cf: The Youth's Instructor 11-01-00 para. 04] p. 631, Para. 5, [1900MS].

"All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains have consulted together," they said, "to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." [Cf: The Youth's Instructor 11-01-00 para. 05] p. 631, Para. 6, [1900MS].

The king's vanity was flattered. Not for a moment did he think that Daniel, his beloved and honored servant, would in any way be affected by the law. He signed the decree, and with it in their possession, the

presidents and princes went forth from his presence, evil triumph depicted on their countenances. They deemed that the man they hated was now in their power. [Cf: The Youth's Instructor 11-01-00 para. 06] p. 631, Para. 7, [1900MS].

Daniel heard of what had been done, but he made no protest. He could see the design of his enemies. He knew that they would watch closely his going out and his coming in, but he calmly attended to his duties, and at the hour of prayer he went to his chamber, and kneeling by the open window, with his face toward Jerusalem, he prayed to his God. From his youth he had been taught that in prayer his face should be turned toward the temple, where by faith he saw the revelation of Jehovah's glory. [Cf: The Youth's Instructor 11-01-00 para. 07] p. 632, Para. 1, [1900MS].

Daniel prayed more fervently than was his wont, that He who understands the secret working of Satan and his agents would not leave his servant, but would care for him. He prayed for strength to endure the trial. [Cf: The Youth's Instructor 11-01-00 para. 08] p. 632, Para. 2, [1900MS].

Some may ask, Why did not Daniel lift his soul to God in secret prayer? Would not the Lord, knowing the situation, have excused his servant from kneeling openly before him? Or why did he not kneel before God in some secret place, where his enemies could not see him? [Cf: The Youth's Instructor 11-01-00 para. 09] p. 632, Para. 3, [1900MS].

Daniel knew that the God of Israel must be honored before the Babylonian nation. He knew that neither kings nor nobles had any right to come between him and his duty to his God. He must bravely maintain his religious principles before all men; for he was God's witness. Therefore he prayed as was his wont, as if no decree had been made. [Cf: The Youth's Instructor 11-01-00 para. 10] p. 632, Para. 4, [1900MS].

"Then these men assembled, and found Daniel praying and making supplication before his God." [Cf: The Youth's Instructor 11-01-00 para. 11] p. 632, Para. 5, [1900MS].

Eagerly they hastened to Darius, concealing their cruel joy under a cloak of regret that they were obliged to inform against Daniel. But they declared that by Daniel's act the king's position as sovereign of the land was endangered, and his authority despised. "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day." [Cf: The Youth's Instructor 11-01-00 para. 12] p. 632, Para. 6, [1900MS].

"Then the king, when he heard these words, was sore displeased with himself." [Cf: The Youth's Instructor 11-01-00 para. 13] p. 632, Para. 7, [1900MS].

Too late he understood the snare that had been laid for the destruction of his favorite servant. Sorely troubled, he tried in every way to rescue Daniel. Till the going down of the sun he labored to deliver him. But Daniel's accusers had managed the matter so well that there was no way of escape. "Know, O king," they said, "that the law of

the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." [Cf: The Youth's Instructor 11-01-00 para. 14] p. 632, Para. 8, [1900MS].

Daniel was brought before the king and his princes to answer the accusation brought against him. He had opportunity to speak for himself, and he boldly acknowledged his belief in the living God, the maker of heaven and earth. He made a noble confession of faith, relating his experience from his first connection with the kingdom. [Cf: The Youth's Instructor 11-01-00 para. 15] p. 632, Para. 9, [1900MS].

In his perplexity and distress, Darius said to Daniel, I have done all I can to save you. I can do no more. "Thy God, whom thou servest continually, he will deliver thee," he added, as he bade him a sorrowful farewell. [Cf: The Youth's Instructor 11-01-00 para. 16] p. 633, Para. 1, [1900MS].

Daniel was cast into the den of lions. "And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel." Full of satanic exultation, Daniel's enemies returned to their homes. They drank freely of wine, and congratulated themselves on their success in putting out of the way one whom they could not bribe to forsake the path of integrity. [Cf: The Youth's Instructor 11-01-00 para. 17] p. 633, Para. 2, [1900MS].

Not so did Darius pass the night. Daniel's testimony had made a deep impression on his mind. He had some knowledge of the dealing of God with the people of Israel, and Daniel's conduct sent home to his heart the conviction, that the God of the Hebrews was the true God. He was filled with remorse for having signed the decree brought to him. His conscience was awakened, and he passed a sleepless and troubled night. The chamber of royalty was one of sorrow and prayer. All music was hushed. All amusements were laid aside. No comforters were admitted. [Cf: The Youth's Instructor 11-01-00 para. 18] p. 633, Para. 3, [1900MS].

During that sleepless night the king thought as he had never thought before. Early the next morning, hoping and yet despairing, condemning himself, and praying to him whom he began to recognize as the true God, Darius went to the lion's den, and cried aloud: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" [Cf: The Youth's Instructor 11-01-00 para. 19] p. 633, Para. 4, [1900MS].

With intense anxiety he waited for an answer, and unspeakable thankfulness filled his heart as a voice came up from below: "O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me and also before thee, O king, have I done no hurt. [Cf: The Youth's Instructor 11-01-00 para. 20] p. 633, Para. 5, [1900MS].

"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." And we read of him, "Daniel prospered in the reign of Darius,

and in the reign of Cyrus the Persian." [Cf: The Youth's Instructor 11-01-00 para. 21] p. 633, Para. 6, [1900MS].

Thus the Lord cared for his faithful servant, and thus will he care for all who put their trust in him. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Mrs. E. G. White. [Cf: The Youth's Instructor 11-01-00 para. 22] p. 633, Para. 7, [1900MS].

We sometimes hear the questions: Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations? [Cf: The Youth's Instructor 11-08-00 para. 01] p. 633, Para. 8, [1900MS].

The less you follow natural inclinations, the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions. [Cf: The Youth's Instructor 11-08-00 para. 02] p. 634, Para. 1, [1900MS].

When the grace of God takes possession of the heart, it is seen that the inherited and cultivated tendencies to wrong must be crucified. A new life, under new control, must begin in the soul. All that is done must be done to the glory of God. This work includes the outward as well as the inward man. The entire being, body, soul, and spirit, must be brought into subjection to God, to be used by him as an instrument of righteousness. [Cf: The Youth's Instructor 11-08-00 para. 03] p. 634, Para. 2, [1900MS].

The natural man is not subject to the law of God; neither, indeed, of himself, can he be. But by faith he who has been renewed lives day by day the life of Christ. Day by day he shows that he realizes that he is God's property. [Cf: The Youth's Instructor 11-08-00 para. 04] p. 634, Para. 3, [1900MS].

Body and soul belong to God. He gave his Son for the redemption of the world, and because of this, we have been granted a new lease of life, a probation in which to develop characters of perfect loyalty. God has redeemed us from the slavery of sin, and has made it possible for us to live regenerated, transformed lives of service. [Cf: The Youth's Instructor 11-08-00 para. 05] p. 634, Para. 4, [1900MS].

God's stamp is upon us. He has bought us, and he desires us to remember that our physical, mental, and moral powers belong to him. Time and influence, reason, affection, and conscience, all are God's, and are to be used only in harmony with his will. They are not to be used in accordance with the direction of the world; for the world is under a leader who is at enmity with God. [Cf: The Youth's Instructor 11-08-00 para. 06] p. 634, Para. 5, [1900MS].

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle, is his. In no case are we by neglect or abuse to weaken a single organ. We are to cooperate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, molding, according to the will of God, every physical and spiritual power. [Cf: The Youth's Instructor 11-08-00

para. 07] p. 634, Para. 6, [1900MS].

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life. [Cf: The Youth's Instructor 11-08-00 para. 08] p. 634, Para. 7, [1900MS].

The value that God places on the work of his hands, the love he has for his children, is revealed by the gift he made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave his only begotten Son to save man. This he did that he might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race. [Cf: The Youth's Instructor 11-08-00 para. 09] p. 634, Para. 8, [1900MS].

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our thoughts? Should not his will control our actions? [Cf: The Youth's Instructor 11-08-00 para. 10] p. 635, Para. 1, [1900MS].

You are not your own. Jesus has purchased you with his blood. Do not bury your talents in the earth. Use them for him. In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, "Here I am, Saviour; what wilt thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for he is merciful and longsuffering, not willing that any should perish. He is a loving Redeemer, whose pity survives the neglect and abuse of his mercy, the resistance of his claims. [Cf: The Youth's Instructor 11-08-00 para. 11] p. 635, Para. 2, [1900MS].

We, and all that we have, belong to God. We should not regard it as a sacrifice to give him the affection of our hearts. The heart itself should be given to him as a willing offering. [Cf: The Youth's Instructor 11-08-00 para. 12] p. 635, Para. 3, [1900MS].

Impressed with man's great obligation to God, Paul wrote: "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." He urges a recognition of God's claims. "Know ye not," he asks, "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." Mrs. E. G. White. [Cf: The Youth's Instructor 11-08-00 para. 13] p. 635, Para. 4, [1900MS].

Christ had suffered an ignominious death; and, in the most positive terms, the Sanhedrin had forbidden the disciples to preach the doctrines of Christianity. But every effort to put down the new religion seemed only to increase its strength, till it threatened to destroy the rites of the temple, and the customs which for generations had been followed by the Jewish nation. [Cf: The Youth's Instructor 11-15-00 para. 01] p. 635, Para. 5, [1900MS].

Saul was aroused. He saw that decisive measures must be taken to suppress the new faith. A sensation had been created in Jerusalem by

the death of Stephen. The persecution that followed drove the disciples abroad, and the priests and rulers hoped that by vigilant efforts and stern discipline the heresy might be suppressed. [Cf: The Youth's Instructor 11-15-00 para. 02] p. 635, Para. 6, [1900MS].

In Damascus the new faith seemed to have acquired fresh life and energy. The work of suppression must be begun there, and Saul was selected for this work. "Breathing out threatenings and slaughter against the disciples of the Lord," he went to the high priest, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound up to Jerusalem." [Cf: The Youth's Instructor 11-15-00 para. 03] p. 635, Para. 7, [1900MS].

As Saul journeyed, "suddenly there shined round about him a light from heaven." Frightened, bewildered, and blinded, he fell to the earth. As he fell, he heard a voice saying to him: "Saul, Saul, why persecutest thou me? And he said, Who, art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." [Cf: The Youth's Instructor 11-15-00 para. 04] p. 635, Para. 8, [1900MS].

A general slain in battle is a loss to his army, but his death gives no additional strength to the enemy. But when a man of integrity and sterling principle joins the opposing force, not only are his services lost, but those to whom he joins himself gain a decided advantage. Saul of Tarsus might easily have been struck dead by the Lord, as he was on his way to Damascus, and much force would have been withdrawn from the persecuting power. But his life was spared, and by the mighty power of God he was carried from the side of the enemy to the side of Christ. [Cf: The Youth's Instructor 11-15-00 para. 05] p. 636, Para. 1, [1900MS].

Saul had talents that would have enabled him to serve in any position. He was courageous, independent, and persevering. His reasoning powers were of no ordinary value. By his withering sarcasm he could place an opponent in no enviable position. He was an eloquent speaker and a severe critic. A man of stern purpose and undaunted courage, he possessed the very qualifications needed in the Christian church. [Cf: The Youth's Instructor 11-15-00 para. 06] p. 636, Para. 2, [1900MS].

After Paul's conversion, he spent some time in Damascus, showing his brethren there the genuineness of his experience. Then he went to Arabia. Returning to Jerusalem, he tried to join himself to the disciples, that he might be recognized as a follower of the Saviour. But they were all afraid of him, not believing that he was a disciple. So great had been his zeal in persecuting the church, that the believers thought his conversion only a pretense. It was difficult for them to believe that so bigoted a Pharisee, one who had done so much to destroy the church, could become a sincere follower of Jesus. [Cf: The Youth's Instructor 11-15-00 para. 07] p. 636, Para. 3, [1900MS].

"But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the

Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus." [Cf: The Youth's Instructor 11-15-00 para. 08] p. 636, Para. 4, [1900MS].

In the past the labors of the apostles had been put forth wholly in Palestine. Round this place their hopes had clustered. They regarded the Jews as the covenant people of God. Paul was raised up by God to preach the gospel to the Gentiles. Of him God said to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." While Paul and Barnabas were laboring in Antioch, the Holy Spirit gave direction, "Separate unto Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." [Cf: The Youth's Instructor 11-15-00 para. 09] p. 636, Para. 5, [1900MS].

Paul went to Greece to proclaim as the Christ a Jew of lowly origin, brought up in a town proverbial for its wickedness, a man who had been rejected by his own nation, and crucified as a malefactor. How could Paul awaken an interest in this man? [Cf: The Youth's Instructor 11-15-00 para. 10] p. 636, Para. 6, [1900MS].

The Greeks looked upon philosophy and science as the only road to true elevation and honor. They believed that there was need of elevating the race; but could Paul lead them to believe that the cross of Christ would do this? There is to us a sacredness about the cross of Calvary. The scenes and associations connected with it are hallowed. But when Paul preached the gospel in Corinth, the cross was regarded with the same feeling of repulsion as the gibbet of today. Any reference to a Saviour who had met his death on the cross would naturally meet with opposition. [Cf: The Youth's Instructor 11-15-00 para. 11] p. 637, Para. 1, [1900MS].

Paul knew how his message would be regarded by the Greeks. "We preach Christ crucified," he said, "unto the Jews a stumblingblock, and unto the Greeks foolishness." In the estimation of the Greeks his words would be absurd folly. They would look upon Paul as weak-minded for endeavoring to show how the cross could have any connection with the elevation of the race or the salvation of men. [Cf: The Youth's Instructor 11-15-00 para. 12] p. 637, Para. 2, [1900MS].

But the cross was to Paul the one object of interest in the world. He determined to know nothing among the Corinthians "save Jesus Christ, and him crucified." He presented the cross to them as the only means of salvation. He stood forth before them declaring: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." [Cf: The Youth's Instructor 11-15-00 para. 13] p. 637, Para. 3, [1900MS].

By Paul's labors in Corinth a church was established. Many were turned from the worship of idols. Mrs. E. G. White. [Cf: The Youth's Instructor 11-15-00 para. 14] p. 637, Para. 4, [1900MS].

On one occasion 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. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." [Cf: The Youth's Instructor 11-22-00 para. 01] p. 637, Para. 5, [1900MS].

These words explain the secret of Paul's power and success. He kept back nothing that was profitable for the people. He preached Christ publicly, in the marketplaces and the synagogues. He taught from house to house, availing himself of the familiar intercourse of the home circle. He visited the sick and sorrowing, comforting the afflicted, and lifting up the oppressed. And in all that he said and did, he preached a crucified and risen Saviour. [Cf: The Youth's Instructor 11-22-00 para. 02] p. 637, Para. 6, [1900MS].

Paul's great desire was to preach the gospel at Rome. In his letter to the church at that place he wrote: "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me." [Cf: The Youth's Instructor 11-22-00 para. 03] p. 637, Para. 7, [1900MS].

It was not curiosity that made Paul desire to see the capital of the world. He had been assured in a vision that he would be permitted to bear witness for the Lord in Rome. [Cf: The Youth's Instructor 11-22-00 para. 04] p. 638, Para. 1, [1900MS].

Paul went to Rome as a prisoner. As he approached the city, his brethren came out to meet him. In the eyes of the world he was a criminal worthy of death, but in the eyes of his fellow Christians he was worthy of special honor. He tells us what effect his bonds had upon them. "Many of the brethren in the Lord," he declares, "waxing confident by my bonds, are much more bold to speak the word without fear." [Cf: The Youth's Instructor 11-22-00 para. 05] p. 638, Para. 2, [1900MS].

After Paul had been in Rome three days, he called the chief men of the Jews together, and explained why he had been brought to Rome as a prisoner. He stated that he had done nothing against the people or the customs of the fathers; and that after being examined before the Roman authorities, he would have been set at liberty, had it not been for the opposition of his countrymen. [Cf: The Youth's Instructor 11-22-00 para. 06] p. 638, Para. 3, [1900MS].

Paul manifested true Christian forbearance. He had been falsely accused by his countrymen in Judea, and had been subjected by them to

an unjust trial. He had endured the hardships and perils of the journey to Rome, and was now awaiting his trial before the emperor. Yet when he told his brethren in Rome about his imprisonment, he made no complaint. Not that I had ought to accuse my nation of, he said; I did not come to accuse any one. I have called you together to speak of the hope of Israel, for which I am held in bonds. Acts 28:30. [Cf: The Youth's Instructor 11-22-00 para. 07] p. 638, Para. 4, [1900MS].

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." [Cf: The Youth's Instructor 11-22-00 para. 08] p. 638, Para. 5, [1900MS].

Though kept a prisoner at Rome, Paul exerted a powerful influence. He was near the palace of the emperor, and he wrote to the Philippians: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places." We know that converts were made in the court of the emperor; for in concluding his letter to the Philippians, Paul said, "All the saints salute you, chiefly they that are of Caesar's household." [Cf: The Youth's Instructor 11-22-00 para. 09] p. 638, Para. 6, [1900MS].

For hundreds of years after Paul had laid off his armor, the papacy bore sway. Then Luther, an Augustine monk, brought up under the strictest rules of the papacy, went on a pilgrimage to Rome. He sought for salvation in the rites and ceremonies of a corrupt church. As he was performing an act of penance, slowly climbing on his knees up Pilate's staircase, the words of Paul to the Romans came with peculiar force to his darkened mind, arousing his senses and touching his heart. "The just shall live by faith," a voice seemed to say to him. That one sentence changed Luther's whole life, and brought about one of the greatest reformations the world has ever witnessed. Mrs. E. G. White. [Cf: The Youth's Instructor 11-22-00 para. 10] p. 638, Para. 7, [1900MS].

God desires that meekness and gentleness, the distinguishing characteristics of Christ, shall be brought into the lives of his followers. The Saviour gives to all 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." [Cf: The Youth's Instructor 12-06-00 para. 01] p. 639, Para. 1, [1900MS].

In self-love, self-exaltation, and pride there is great weakness; but in humility there is strength. True dignity is not maintained when we think most of self, but when God is in all our thoughts, and when our hearts are all aglow with love for our Redeemer and for our fellow men. In pride and separation from God we are constantly seeking to exalt self, and we forget that lowliness of mind is power. Christ's power lay, not in sharp words that would pierce the soul, but in his gentleness. This made him a conqueror of hearts. We are invited to learn of him who was meek and lowly in heart. [Cf: The Youth's Instructor 12-06-00 para. 02] p. 639, Para. 2, [1900MS].

The life of Christ is to be our pattern. His life and work in the world are a sample of what our life and work should be. "I receive not honor of men," he said. In his service we need not expect ease of worldly honor; for the Majesty of heaven did not receive these things. "He was despised and rejected of men." [Cf: The Youth's Instructor 12-06-00 para. 03] p. 639, Para. 3, [1900MS].

The light reflected from the cross of Calvary will humble every proud thought. Those who seek God with all the heart, and accept the great salvation offered them, will open the door of the heart of Jesus. They will cease to ascribe glory to themselves. They will not pride themselves on their acquirements, or take credit to themselves for their capabilities, but will regard all their talents as God's gifts, to be used to his glory. Every intellectual ability they will regard as precious only as it can be used in the service of Christ. "If any man be in Christ," the apostle says, "he is a new creature: old things are passed away; behold, all things are become new." Everything in life or character that is unlike Christ is put away. An indwelling Christ purifies the soul from selfishness and iniquity. A new life enters the dry, sapless branch, and it becomes fruitbearing. Love, joy, peace, longsuffering, gentleness, goodness, patience, faith, meekness, are revealed in the life. [Cf: The Youth's Instructor 12-06-00 para. 04] p. 639, Para. 4, [1900MS].

True greatness never has a tendency to exalt self. Truly great men are invariably humble. Those who have stored their minds with useful knowledge, and who possess genuine attainments and refinement, will be the most willing to admit their own weakness. They are not self-confident nor boastful; but in view of the higher attainments to which they might rise, they seem to themselves to have only begun the ascent. [Cf: The Youth's Instructor 12-06-00 para. 05] p. 639, Para. 5, [1900MS].

The enemy of God and man takes advantage of the weak points in the characters of men and women. If men are inclined to self-esteem and self-exaltation, he makes a special effort in that direction. If one is puffed up with vain conceit, Satan says: I will set my agents to work to surround that man with temptations. I will make him believe that he is of great consequence. I will work his ruin by extolling him and seconding all his efforts. Thus I will lead him to trust to himself, and walk in the sparks of the fire of his own kindling. For a time the world is stirred with an apparently deep interest in the man whom Satan is seeking to deceive and ruin; but when he has separated himself from God, and the object of the enemy is accomplished, the world no longer interests itself in him. It has led him into difficulties, but it does not lead him out again, and Satan rejoices in the ruin of his soul. [Cf: The Youth's Instructor 12-06-00 para. 06] p. 639, Para. 6, [1900MS].

Salvation has been brought within the reach of man at an infinite cost. It is the free gift of God. Nothing can be added to it, nothing can be taken from it. It is complete, perfect. Christ does not say to any one of us, You are complete in yourself, in your own talents, your trusted endowments; but he does say, "Ye are complete in him." "He that believeth on me hath everlasting life." Not the possessions of a man determine his character, but the heart purity, the steadfast purpose. The character built with good and noble deeds is a monument that the

angelic hosts respect, the character which, when life has closed, lives in the memory, perpetuated by the good deeds done for others. [Cf: The Youth's Instructor 12-06-00 para. 07] p. 640, Para. 1, [1900MS].

The true Christian will not think of himself more highly than he ought to think. He will not be ambitious for worldly honor and esteem. A learner in the school of Christ, he will be gentle, distrustful of self. His life will be characterized by a Christlike simplicity. Luxury, ease, and wealth have no attractions for him; for he looks to the one who for his sake became a man of sorrows and acquainted with grief, who was wounded for his transgressions, bruised for his iniquities, and by whose stripes he is healed. It is "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." The meek and quiet spirit will testify of itself in good works. This is that which distinguishes the people of God from worldlings. In their sympathy for others, their tenderness, their meekness and lowliness of heart, they reveal that they wear Christ's yoke, and are recipients of the gift of the Holy Spirit. Mrs. E. G. White. [Cf: The Youth's Instructor 12-06-00 para. 08] p. 640, Para. 2, [1900MS].

Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: . . . then said I, 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." Here is made the announcement that Christ is to visit our world, and become incarnate. [Cf: The Youth's Instructor 12-13-00 para. 01] p. 640, Para. 3, [1900MS].

God ordained that his chosen church should be educated in regard to the coming of the Redeemer. Ways were appointed whereby the infinite sacrifice to be made for the redemption of man might be gradually revealed. Impressive symbols were employed to unfold the plan of God. Those who desired to look into these things might understand them. [Cf: The Youth's Instructor 12-13-00 para. 02] p. 640, Para. 4, [1900MS].

This system is not to be passed over in our study of the revelation of truth. From the time when the promise was made in Eden, Christ was shadowed forth in types and symbols. The light gradually increased, becoming more and more distinct until the fullness of the time came. Then the great Antitype, the originator of all the Jewish economy, appeared in our world. In Christ, type met antitype. The gloomy shadows were lightened by the appearance of him who was the full signification of all the symbols. [Cf: The Youth's Instructor 12-13-00 para. 03] p. 640, Para. 5, [1900MS].

The burning bush, in which God appeared to Moses, revealed Christ. There is living truth in this spectacle. In mercy God was about to deliver his people from Egyptian bondage; and he appeared to Moses, telling him that he had been selected as the visible leader of God's people. Moses was chosen by the Lord as his representative to bear a message to Pharaoh. He must receive his commands directly from God: a most important responsibility had been placed upon him. [Cf: The Youth's Instructor 12-13-00 para. 04] p. 640, Para. 6, [1900MS].

Moses had received a thorough education in the court of the king of

Egypt. He was qualified to be the honored general of armies, and to engage in warfare with other nations. But although he was the king's recognized grandson, with a prospective kingdom before him, and although he had enjoyed the highest educational advantages that Egypt could offer, he was not qualified to engage directly in the work to which the Lord saw fit to call him; he was not fitted to take his place as the visible leader of a vast multitude, receiving from God instruction in regard to framing their laws, and laying the foundation of their economy in a system of types and symbols; he could not then lead the people of God through the rocky, barren desert into the land of promise. He must first receive an education from heaven. [Cf: The Youth's Instructor 12-13-00 para. 05] p. 641, Para. 1, [1900MS].

He who sees the end from the beginning, watched over and guarded his servant. God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses, and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness. He gave him sheep to care for, that he might become qualified to be the shepherd of God's people. God saw that the experience Moses would gain while minding sheep would qualify him to be the leader of his people; it would enable him to sympathize with those who had everything to learn. It was necessary to select for this position a man who was tender, patient, and sympathizing, a man whose heart would ever be touched by human woe, as a shepherd is touched by the sufferings of the sheep and lambs of his flock. [Cf: The Youth's Instructor 12-13-00 para. 06] p. 641, Para. 2, [1900MS].

God designed to make of Moses a channel through which he could communicate instruction to an undisciplined people, whose worship of God was mingled with idolatrous sentiments. From these sentiments this worship must be purified before they could be made the depositaries of truth, which was to be held in trust for future generations. During the forty years in which Moses was engaged in pastoral work, he was obtaining a knowledge of God. It was while he was following this lowly calling, that the Lord appeared to him in a flame of fire in the midst of a bush. Moses looked, "and behold, the bush burned with fire, and the bush was not consumed." This arrested his attention, and he said: "I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." [Cf: The Youth's Instructor 12-13-00 para. 07] p. 641, Para. 3, [1900MS].

Let this lesson be carefully studied. Before God could talk with Moses, he educated him in the mountains, among the sheepfolds. Exiled from the courts of Egypt and from the temptations of city life, Moses held communion with God. For forty years God tested and disciplined him, preparing him for his important work. For forty years Moses dwelt in the wilderness, receiving from God an education that made him a wise, tender, humble man. When this time was ended, his self-confidence was gone; he was meek and lowly, so divested of self that God could communicate to him his will in regard to the people he had chosen, and

whom he designed to educate and discipline in their wilderness life, while he was preparing for them a home in the land of Canaan. Mrs. E. G. White. [Cf: The Youth's Instructor 12-13-00 para. 08] p. 641, Para. 4, [1900MS].

It will baffle the keenest intellect to interpret the divine manifestation of the burning bush. It was not a dream; it was not a vision; it was a living reality, something that Moses saw with his eyes. He heard the voice of God calling to him out of the bush, and he covered his face, realizing that he stood in the immediate presence of God. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by the sound of the voice that spoke to him; but this impression was never effaced. Heaven came very near to him as, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for God to leave the heavenly courts, and manifest himself to Moses, talking with him face to face, "as a man speaketh unto his friend." [Cf: The Youth's Instructor 12-20-00 para. 01] p. 642, Para. 1, [1900MS].

This lesson contains instruction that is profitable for all. Here is revealed a symbol radiant with the glory of Christ, the Great Teacher. The symbol chosen for the representation of the Deity was not a cedar of Lebanon, but a lowly bush, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded his glory in a most humble type, that Moses might look upon it, and live. God declared: "Thou canst not see my face: for there shall no man see me, and live." All the manifestations of God's glory have been shrouded, that man might behold it, and not be consumed. Veiled in a pillar of cloud by day, and a pillar of fire by night, God could honor finite man by communicating to him his will, and imparting to him his grace. God's glory must be subdued, and his majesty veiled, that the weak vision of finite man may look upon it. [Cf: The Youth's Instructor 12-20-00 para. 02] p. 642, Para. 2, [1900MS].

This symbol, obscuring the manifestation of God's glory, foreshadowed Christ's appearance in our world, his divinity clothed with humanity. Surely in the eyes of the world Christ possessed no beauty that they should desire him, yet he was the incarnate God. This is the mystery of godliness. Human science, even though it be of the highest order, can not explain it. Men may think that they possess superior qualities, represented by the noble oak, or the stately cedar. Mark the humble birth of Christ, his condescending grace, his infinite humility, the depths to which he descended. He is the eternal Word. Yet he was made flesh, and dwelt among us. [Cf: The Youth's Instructor 12-20-00 para. 03] p. 642, Para. 3, [1900MS].

Before Christ came in the likeness of men, he existed in the express image of his Father. He thought it not robbery to be equal with God. Nevertheless he voluntarily emptied himself, and took the form of a servant. He was the incarnate God, the light of heaven and earth. In him are hid all the treasures of wisdom and knowledge. Yet he was born in a stable, in Bethlehem of Judea. He was the son of Mary, supposed to be the son of Joseph, and he grew up as any other child. His earthly life was one of self-denial and self-sacrifice. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath

not where to lay his head." [Cf: The Youth's Instructor 12-20-00 para. 04] p. 642, Para. 4, [1900MS].

"We see Jesus," writes Paul, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Thus will the testimony appear in clear lines in that day when all must hear the final decision of a righteous Judge, when every case will be decided, and every man rewarded according to his works. The loyal and believing children of God will then be separated from the children of the wicked one, as the sheep are divided from the goats. The righteous will be placed on the right hand of God, while the transgressors will be placed on his left hand. [Cf: The Youth's Instructor 12-20-00 para. 05] p. 642, Para. 5, [1900MS].

Prophecy foretold that Christ was to appear as a root out of dry ground. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see him, there is no beauty that we should desire him. 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." This chapter should be studied. It presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation. [Cf: The Youth's Instructor 12-20-00 para. 06] p. 643, Para. 1, [1900MS].

Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. [Cf: The Youth's Instructor 12-20-00 para. 07] p. 643, Para. 2, [1900MS].

The glory of Christ was veiled, that the majesty and beauty of his outward form might not become an object of attraction. In this is a lesson for all humanity. "Verily man at his best state is altogether vanity." Christ came with no outward display. Finding himself in fashion as a man, he humbled himself, showing that fallen man must ever walk humbly before God. Riches, worldly honor, human greatness, can never save a soul from death. "To this man will I look," declares the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." Mrs. E. G. White. [Cf: The Youth's Instructor 12-20-00 para. 08] p. 643, Para. 3, [1900MS].

Christ says to his followers, "Ye are the light of the world." Then let your light shine forth in clear, steady rays, Do not wrap about you a cloud of darkness. Cease to suspect others. By good works represent the character of Christ. When you are tempted to yield to despondency, look to Jesus, and talk with him. Your Elder Brother will never make a mistake. He will judge righteously. He will guide you aright. [Cf: The Youth's Instructor 12-27-00 para. 01] p. 643, Para. 4, [1900MS].

God is not pleased to see his children wrapped in gloom and sadness.

His arm is mighty to save all who will lay hold on him. He desires us to be cheerful, but not trifling. He says to each one of us, "But as he which hath called you is holy, so be ye holy in all manner of conversation." God wants us to be happy. He desires to put a new song on our lips, even praise to our God. He wants us to believe that he forgives our sins, and takes away our unrighteousness. He wants us to make melody in our hearts to him. [Cf: The Youth's Instructor 12-27-00 para. 02] p. 643, Para. 5, [1900MS].

The "hope set before us"--what is it?--The hope of eternal life. Nothing short of this will satisfy the Redeemer; and it is our part to lay hold of this hope by living faith in him. If we are partakers with him in his sufferings, we shall be partakers with him in the glory which will be his; for his merits have purchased forgiveness and immortality for every sinful, perishing soul. "This hope we have as an anchor of the soul, both sure and steadfast." Our trust in this hope, purchased for us by the atonement and intercession of Christ, is to keep us steadfast and unmovable in every hour of conflict. With such a hope as this before us, shall we allow Satan to cast his shadow across our pathway, to eclipse our view of the future? [Cf: The Youth's Instructor 12-27-00 para. 03] p. 643, Para. 6, [1900MS].

Christ values human beings with a value that is beyond any human computation. Then let us encourage faith. Take your eyes off yourself. Faith and hope are not to be centered in self: they are to enter into that within the veil, whither our Forerunner is for us entered. Talk of the blessed hope and glorious appearing of our Lord and Saviour Jesus Christ. We are exposed to great moral danger; and if we trust in self, looking no higher, we shall make shipwreck of faith. Do not fail nor be discouraged. Hope is an anchor to the soul, both sure and steadfast when it enters into that within the veil. Thus the tempest-tossed soul becomes anchored in Christ. Amid the raging of temptation, he will neither be driven upon the rocks nor drawn into the whirlpool. His ship will outride the storm. [Cf: The Youth's Instructor 12-27-00 para. 04] p. 644, Para. 1, [1900MS].

Close the door of the heart to distrust, and throw it open to the heavenly Guest. Put away all fretting and complaining; for these things are a snare of the devil. Let us make a pledge before God and the heavenly angels that we will not dishonor our Maker by cherishing darkness and unbelief, by speaking words of discouragement and mistrust. Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. If we live faith, we shall talk faith. Think not that Jesus is the Saviour of your brother only. He is your personal Saviour. If you entertain this precious thought, you will beat back the clouds of despondency and gloom, and make melody to God in your soul. It is our privilege to triumph in God. It is our privilege to lead others to see that their only hope is in God, and to flee to him for refuge. [Cf: The Youth's Instructor 12-27-00 para. 05] p. 644, Para. 2, [1900MS].

Every act of consecration to God brings joy; for as we appreciate the light he has given us, more and greater light will come. We must banish the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace. They work in perfect harmony, and are multiplied in progression. When the hand of faith takes hold of the hand of Christ,

the expression of the heart is: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." [Cf: The Youth's Instructor 12-27-00 para. 06] p. 644, Para. 3, [1900MS].

Open the windows of the soul heavenward, and let the rays of the Sun of Righteousness in. Look on the bright side. Let the peace of God reign in your soul. Then you will have strength to bear all suffering, and you will rejoice that you have grace to endure. Praise the Lord; talk of his goodness; tell of his power. Sweeten the atmosphere that surrounds your soul. Do not dishonor God by words of fretfulness and repining. Praise, with heart and soul and voice, him who is the health of your countenance, your Saviour, and your God. Mrs. E. G. White. [Cf: The Youth's Instructor 12-27-00 para. 07] p. 644, Para. 4, [1900MS].

I am glad to see so many students here this morning. Students, you may have the best and wisest teachers to be found in our world, but they cannot make your heart ready to receive the Lord. You must do this work for yourself. Your teachers cannot think for you or act for you. The question each student should ask himself is, Am I determined to develop a character which God can approve? You may give yourselves up to float with the current, or you may struggle bravely onward and still onward. Ask yourselves, How can I conduct myself so that I shall be approved by God? The approval of God is worth more than all else in our world. If you will set your mark high, if you will make the most of your opportunities and privileges, wherever you are, whatever your position, you will be given strength and courage to persevere. You will not be wanting in bright, keen ideas. We have the precious Word of God to give us encouragement, and if we are determined to keep ever before us the fear of God--the beginning of wisdom--we shall be learners in the school of Christ. [Cf: Sermons and Talks, Volume 1 p. 313 para. 01] p. 644, Para. 5, [1900MS].

You may set for yourselves a low standard. You may cling to cheap, common ideas. But if you do this, you will leave the school cheap and common. You may make up your mind that while in school you have not a moment to lose, that this is a time large with important results; and that therefore you must improve every opportunity presented to you. Doing this, you will go from school purer and holier for your stay. [Cf: Sermons and Talks, Volume 1 p. 313 para. 02] p. 645, Para. 1, [1900MS].

What may come in a few months from now is impossible to say. You may never have another opportunity to attend the school in Cooranbong. But now, just now, at the very beginning of this school year, seek God with the whole heart, and He will be found of you. Our God watches over the children of men. And the angels of light--thousands upon thousands of them--what are they doing? What is their work? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. 1:14]. Constantly the battle between the army of Christ and the army of Satan is going on. The angels of God are round about us as a wall of fire. We need them, for Satan is always seeking to cast his hellish shadow between us and God. But God's angels press back the powers of darkness; Satan cannot hurt us if we trust in the Lord. [Cf: Sermons and Talks, Volume 1 p. 313 para. 03] p. 645, Para.

2, [1900MS].

God has a church in the world, and this church is nearer to His heart than anything else in this earth. He holds communication with His church. He gives individuals ability and talents, and imparts to them of His Spirit, that they may be the guardians of His church, to watch over the interests of His people. These are His stewards, and He has placed some of them in this school, to watch over the youth who may attend. Students, when you see that they have a kindly interest in you, respond to it for Christ's sake. Place yourselves on the right side. Be determined that you will not be found under the black banner of the prince of darkness, that you will fight under the blood-stained banner of Prince Emmanuel. [Cf: Sermons and Talks, Volume 1 p. 314 para. 01] p. 645, Para. 3, [1900MS].

Christ has given you talents, and these talents He expects you to improve. To one He gives ten talents, to another five, and to another one. He gives to each according to his several ability. If the man with one talent will improve that talent to the utmost of his ability, he will be given other talents. To these, as they are faithfully improved, will be added others. Thus the talents continually increase. But supposing a man has only one talent and gains only one? If his work has been in proportion to his ability, he will be just as surely rewarded as the man who gains a larger number of talents. [Cf: Sermons and Talks, Volume 1 p. 314 para. 02] p. 645, Para. 4, [1900MS].

Those who make the most of their opportunities, who place themselves in right relation with God, will be rewarded even as was Daniel. We read of him, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king; . . . for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king" [Dan. 1:8-10]. "Prove thy servants, I beseech thee, ten days," Daniel said, "and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the [portion of the] king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat" [verses 12-15]. [Cf: Sermons and Talks, Volume 1 p. 315 para. 01] p. 645, Para. 5, [1900MS].

God gave Daniel and his companions "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; . . . and in all matters of wisdom and understanding, . . . he found them ten times better than all the magicians and astrologers that were in all his realm" [verses 17-20]. [Cf: Sermons and Talks, Volume 1 p. 315 para. 02] p. 646, Para. 1, [1900MS].

Babylon was at this time the greatest kingdom in the world. God

permitted Daniel and his companions to be taken captive that they might take to the king and nobles of Babylon the knowledge of Him, the only true God, the Creator of the heavens and the earth. [Cf: Sermons and Talks, Volume 1 p. 316 para. 01] p. 646, Para. 2, [1900MS].

God brought Daniel into favor with the prince of the eunuchs because he behaved himself. He kept before him the fear of the Lord. His companions never saw in his life anything that would lead them astray. Those who had charge over him loved him because he carried with him the fragrance of a Christlike disposition. You may say, But I have not a good disposition. If in the past your disposition has been bad, now is the time to seek to make it good. The term is just about to commence. Begin now to obtain the victory over self. God will help you. [Cf: Sermons and Talks, Volume 1 p. 316 para. 02] p. 646, Para. 3, [1900MS].

No one need place himself where he is out of touch with everybody else, where he fancies that no one will care, no matter what he does or says. Students, each one of you has a different disposition, a different mind. The work of your teachers is necessarily very hard. You can make it harder by giving way to selfishness. You may help them by working together in harmony. [Cf: Sermons and Talks, Volume 1 p. 316 para. 03] p. 646, Para. 4, [1900MS].

God cooperates with human effort. Daniel might have said, Of course, I must eat as the king commands. But instead, he resolved to obey God, and God began at once to help him. So when you are determined that you will obey the divine command, God will cooperate with you, making you witnesses of which heaven approves. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" [Matt. 5:48]. This is your work--to gain perfection of character. Set your mark high, and then be determined to reach it. If a fellow-student asks you to go contrary to the rules of the school, answer him with a decided No. Say, I will have no part in this matter. The fear of God is before me. I love God, and I will keep His commandments. Act in this way, and you will receive brain-power. God will strengthen you as He strengthened Daniel. [Cf: Sermons and Talks, Volume 1 p. 316 para. 04] p. 646, Para. 5, [1900MS].

I want to begin to do my talking at the beginning of the school year, because as I shall speak to you from time to time, I do not want you to feel that I have heard of your wrong course, and am hitting at you. I want to stand right by your side. I want to help every one of you. I present you before God in my prayers. I want you to take hold with me. How? "Let him take hold of my strength," God says, "that he may make peace with me; and he shall make peace with me" [Isa. 27:5]. Daniel not only made peace with God, in making peace with God he made peace with one who knew not God. [Cf: Sermons and Talks, Volume 1 p. 317 para. 01] p. 646, Para. 6, [1900MS].

Help your fellow-students to cooperate with God. Help them to cooperate with the prayers which I have heard rising in their behalf. As God's people bow before Him, they pray that His angels may watch over the students in this school. [Cf: Sermons and Talks, Volume 1 p. 317 para. 02] p. 647, Para. 1, [1900MS].

Students, you know not in what position you may be placed. God may use

you as He used Daniel to take the knowledge of the truth to the mighty of the earth. It rests with you to say whether you will have knowledge and skill. God can give you skill in all your learning. He can help you to adapt yourselves to the line of study you shall take up. Place yourselves in right relation to God. Make this your first interest. Gather up right principles, noble principles, uplifting principles. Then when visitors come to the school, they will be impressed that the students are receiving the right education. God desires you to be witnesses for Him. He desires you to draw in right lines. As you do this, he will give you skill and wisdom and understanding. You will advance step by step, for God does not want you to stand still. He wants you to run in the way of His commandments, constantly moving forward and upward. [Cf: Sermons and Talks, Volume 1 p. 317 para. 03] p. 647, Para. 2, [1900MS].

God is connected with the threads of our existence. He knows every thought of the heart, every action of the life. Then strive to live in harmony with Him. Seek to reach a high standard. Your teachers will help you, heavenly angels will help you, and, more than that, Christ will help you. The Prince of life is more interested than anyone else in your salvation. You can do Him honor by showing that you appreciate what He has done for you. You can glorify Him and make the angels glad by revealing in your life that He has not died in vain. Be determined that opposite your names in the books of heaven shall be written the word, Overcomer. Then all discontent and unhappiness will vanish. Your hearts will be filled with peace and joy in the Holy Spirit.--Ms. 13, 1900. ("Words to Students." Feb. 2, 1900.) [Cf: Sermons and Talks, Volume 1 p. 318 para. 01] p. 647, Para. 3, [1900MS].

[Talk given by Mrs. E. G. White in the Sanitarium Chapel, St. Helena, California, November 13, 1900.] I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work. [Cf: Sermons and Talks, Volume 2 p. 141 para. 01] p. 647, Para. 4, [1900MS].

The ministry of the gospel is to present the truth which must be received in order for people to be sanctified and made ready for the coming of the Lord. And this work is to embrace all that was embraced in Christ's ministry. Gospel workers are to minister on the right hand and on the left, doing their work intelligently and solidly. [Cf: Sermons and Talks, Volume 2 p. 141 para. 02] p. 647, Para. 5, [1900MS].

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister for the salvation of the soul and with as much earnestness and thoroughness. [Cf: Sermons and Talks, Volume 2 p. 141 para. 03] p. 648, Para. 1, [1900MS].

The question has been asked many times. Should the physician feel it his duty to open the truth to his patients? That depends on circumstances. In many cases all that should be done is to point to Christ as a personal Saviour. There are those who would only be injured should any new doctrine not in accordance with their previous views be

brought before them. [Cf: Sermons and Talks, Volume 2 p. 141 para. 04] p. 648, Para. 2, [1900MS].

God must guide in this work. He can prepare minds to receive the word of truth. It is just as much a physician's duty to prepare the souls before him for what is to take place as to minister to their physical needs. Let them know their danger. Be a faithful steward for God. Do not let anyone be launched into eternity without a word of warning or caution. You cannot neglect this and be a faithful steward. God requires you to be true to Him wherever you are. There is a great work to be done. Take hold of it and do it intelligently. God will help everyone who does this. [Cf: Sermons and Talks, Volume 2 p. 141 para. 05] p. 648, Para. 3, [1900MS].

The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all. Thus the matter has always been presented to me. [Cf: Sermons and Talks, Volume 2 p. 141 para. 06] p. 648, Para. 4, [1900MS].

It has been urged that because the medical missionary work is the arm of the body, there should be a oneness of respect shown. This is so. The medical missionary work is the arm of the body, and God wants us to take a decided interest in this work. [Cf: Sermons and Talks, Volume 2 p. 142 para. 01] p. 649, Para. 1, [1900MS].

Christ was bound up in all branches of the work. He did not make any division. He did not feel that He was infringing on physicians when He healed the sick. He proclaimed the truth, and when the sick came to him for healing, He asked them if they believed that He could make them whole. He was just as ready to lay His hands in healing on the sick and afflicted as He was to preach the gospel. He was just as much at home in this work as in proclaiming the truth, for healing the sick is a part of the gospel. [Cf: Sermons and Talks, Volume 2 p. 142 para. 02] p. 649, Para. 2, [1900MS].

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is ministry. It may be necessary for ministers to go into the homes of the sick, and say, I am ready to help you and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted. Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick. [Cf: Sermons and Talks, Volume 2 p. 142 para. 03] p. 649, Para. 3, [1900MS].

Christ's work for the paralytic is an illustration of the way in which we are to work. This man had been told by his friends of the mighty healer, and he had faith to believe that he could be healed. His friends carried him to the house where Jesus was teaching, but the crowd was so great that they could not find entrance. Then the sick man suggested that they remove part of the roof, and let him down into the room. This they did, and when Jesus saw the sufferer lying before him, what was His first work? It was to give him peace of mind. The Saviour knew that the paralytic had been tortured by the suggestions of the

priests that God had cast him off for his sins. [Cf: Sermons and Talks, Volume 2 p. 142 para. 04] p. 649, Para. 4, [1900MS].

"Son, thy sins be forgiven thee," were Christ's first words. This was what the sick man needed. Peace and joy filled his heart. Some present began to murmur, saying in their hearts, Who can forgive sins but God only? Then, that they might know that the Son of man had power to forgive sins, Christ said to the sick man, "Arise, and take up thy bed, and go thy way unto thine house." [Cf: Sermons and Talks, Volume 2 p. 142 para. 05] p. 650, Para. 1, [1900MS].

Thus the Saviour has bound together the work of preaching the truth and healing the sick, and we are never to divorce them. Christ blended ministry and healing, and there is to be no more separation in our work than there was in His. [Cf: Sermons and Talks, Volume 2 p. 142 para. 06] p. 650, Para. 2, [1900MS].

There is to be no division between the medical missionary work and the gospel ministry. Medical missionary work is to be to the third angel's message as the right arm to the body. Both are to work in harmony. Then the salvation of the Lord will be revealed. [Cf: Sermons and Talks, Volume 2 p. 142 para. 07] p. 650, Para. 3, [1900MS].

God not only desires His servants to have faith in the work of His institutions, He desires them to go further than this. They should realize that God wishes them to be living examples of what it means to be well, physically and spiritually. He wants them to show that the truth has accomplished a great work for them. [Cf: Sermons and Talks, Volume 2 p. 143 para. 01] p. 650, Para. 4, [1900MS].

Those who assemble in our conferences are not always in a fit state to judge righteously. Many suffer from congestion of the brain. Those who assemble in such meetings should first do all in their power to place themselves in right relation to God and to health. If the head is congested, let them find out what is wrong. The brain is disturbed because there is something the matter with the stomach. Let them find out what is wrong about their diet. Our bodies are the temples of the Holy Ghost, and if we fail to do all we can to place the body in the very best condition of health, we are robbing God of the honor due to Him from the beings He has created. [Cf: Sermons and Talks, Volume 2 p. 143 para. 02] p. 650, Para. 5, [1900MS].

If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not go to the meeting, for if you go you will surely dishonor God. Take an axe and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize. [Cf: Sermons and Talks, Volume 2 p. 143 para. 03] p. 651, Para. 1, [1900MS].

We ought always to eat the most simple food. Often twice as much food as the system needs is eaten. Then nature has to work hard to get rid of the surplus. Treat your stomach properly, and it will do its best. [Cf: Sermons and Talks, Volume 2 p. 143 para. 04] p. 651, Para. 2, [1900MS].

Do not sit in a meeting with cold feet. If the feet are cold, wash them in cold water, and then dry them thoroughly. You will find that the blood will thus be called from the head to the limbs. [Cf: Sermons and Talks, Volume 2 p. 143 para. 05] p. 651, Para. 3, [1900MS].

Those whose minds are clear can understand the truth a hundredfold better than those whose minds are beclouded. And if our brains are not clear, we may know that we have been transgressing some of nature's laws. When my brain is confused, I know that I have been making some mistake in my diet. [Cf: Sermons and Talks, Volume 2 p. 143 para. 06] p. 651, Para. 4, [1900MS].

Whether they acknowledge it or not, God lays upon all human beings the duty of taking care of the soul-temple. The body is to be kept clean and pure. The soul is to be sanctified and ennobled. Then, God says, I will come unto him and take up My abode with him. We are responsible for our own salvation, and God holds us accountable for the influence we exert on those connected with us. We should stand in such a position, physically and spiritually, that we can recommend the religion of Christ. We are to dedicate our bodies to God. [Cf: Sermons and Talks, Volume 2 p. 144 para. 01] p. 652, Para. 1, [1900MS].

God desires His ministers to stand in a high and holy position. Those who open the Word of God to others should ask themselves, before they enter the pulpit, whether they have been self-denying, whether their food has been simple, such as the stomach can digest without beclouding the brain. Please read the first chapter of Second Corinthians. This entire chapter is a lesson for all believers. [Cf: Sermons and Talks, Volume 2 p. 144 para. 02] p. 652, Para. 2, [1900MS].

Ministers should understand how to keep their bodies in the best condition of health, so that they can recommend the truth to those for whom they labor, and so that when they are called to assemble together, they may know that they are prepared to go. They have no right to go if they are in such a condition of health that they will speak hastily and view matters in a wrong light. They should place themselves where they can judge righteously, where they can voice the words of God. They can thus advance the work more than by all the word-preaching they could do. Practical godliness is of great value. [Cf: Sermons and Talks, Volume 2 p. 144 para. 03] p. 652, Para. 3, [1900MS].

God's servants should remember that in every assembly Christ is present. Angels are ascending and descending the heavenly ladder. A living connection has been made between earth and heaven, and God's glory shines upon the congregation. God requires the men who stand before the people as His mouthpieces to have clear discernment. He requires them to speak under the influence of His Spirit. There is no need for their brains to be beclouded by indigestion. They should guard the door of the lips, allowing nothing to enter that will make a disturbance. [Cf: Sermons and Talks, Volume 2 p. 144 para. 04] p. 652, Para. 4, [1900MS].

It has been said, We want Sister White to attend the conference, and we want the conference held in Battle Creek. But I dare not go. Not that I would [not] like to go, but I dare not, because mid-winter is not the proper time to hold a conference. Those who attend are obliged to sit in rooms heated by steam or stoves. Then perhaps, after sitting in these hot rooms, they sleep in cold rooms, and shiver all night, as I have done again and again, and it has nearly cost me my life. This heating of rooms so highly is an evil. It would be better for us to put on more clothes and have less heated air. If those who attend our meetings would do this, they would be in a more favorable condition to make right decisions. [Cf: Sermons and Talks, Volume 2 p. 144 para. 05] p. 653, Para. 1, [1900MS].

From the light given me, when we hold a conference it should be held where we can breathe the pure air of heaven, in the sight of the beauties of nature. When those in attendance at a conference drink in God's pure air, you will find that their decisions will be more surcharged with the Holy Spirit and one hundredfold more valuable than the decisions made by those whose brains are congested by heated air. [Cf: Sermons and Talks, Volume 2 p. 145 para. 01] p. 653, Para. 2, [1900MS].

God has a great work to do in the world. This work is not yet closed. Who is going to help Him? Satan has come down with great power to oppose the work of God, knowing that he has but a short time. The whole synagogue of Satan opposes the truth. The enemy is trying to counterwork every line of work which God sets in operation. Are we going to act as though there were no enemy to oppose? For Christ's sake put yourselves in right relation to God. Place yourselves physically where you will be able to work. Christ 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" [Phil. 2:12]. [Cf: Sermons and Talks, Volume 2 p. 145 para. 02] p. 653, Para. 3, [1900MS].

God and the human agent must cooperate. Those who place a proper value on themselves will take proper care of the body. They will work in harmony with 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" Cor. 6:20 . [Cf: Sermons and Talks, Volume 2 p. 145 para. 03] p. 654, Para. 1, [1900MS].

Angels of God are present in every council. They long to see every member of the council standing before God clad with the righteousness provided for them by Christ. This righteousness everyone may have who will place himself in right relation to God. This is an individual work. [Cf: Sermons and Talks, Volume 2 p. 145 para. 04] p. 654, Para. 2, [1900MS].

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Remember the estimate that God has placed upon you. This is of consequence to you and to all with whom you are associated. Your position affects others. God help us to do right because it is right.-- Ms. 62, 1900. [Cf: Sermons and Talks, Volume 2 p. 145 para. 05] p. 654, Para. 3, [1900MS].

July 13, 1900 My dear Brethren, I wish you to understand me correctly.

The Lord has given special light that you must not pattern after Dr. Kellogg in doing the line of work that he is doing; for God has not given you that work to do. Neither has he given to Dr. Kellogg the work in which he has spent much time and money, to the robbery of fields that were destitute of means and destitute of helpers. He is bringing in an accumulating burden, by which he is creating not producing, but consuming. God has not called upon us to use the treasures of His house thus, to set His money flowing in streams which call forth such an outlay of *time, money and workers*. [Cf: The Kress Collection p. 43 para. 05] p. 654, Para. 4, [1900MS].

God has given direction as to how to work is to be done. In our camp meetings we meet all classes of people, high and low, rich and poor. None are excluded. It is the Lord's desire that the very best of medical missionary physicians shall hold themselves in readiness to cooperate with the ministers of the gospel. They are to be one with Christ, men through whom God can work. The Lord desires His work to advance in a reformatory line. During our camp meetings genuine medical missionary work is to be done. [Cf: The Kress Collection p. 44 para. 01] p. 654, Para. 5, [1900MS].

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries. They are to be men who understand and know God and the power of His grace. [Cf: The Kress Collection p. 44 para. 02] p. 655, Para. 1, [1900MS].

Whatever may be our ingathering or increase, the conference is to be kept free from every thread of selfishness. So also should the medical missionary be stripped of all selfishness, and carried forward after the order of God. The different lines of work are to sustain one another, but not in the way Dr. Kellogg has planned; for this is not God's way. Dr. Kellogg has misappropriated the Lord's money, investing it in a way he had no moral right to. [Cf: The Kress Collection p. 44 para. 03] p. 655, Para. 2, [1900MS].

The work of preparing a people to know God and Jesus Christ whom He has sent is to go forward. This is the highest and most important work that it is possible for mortals to do. God desires medical missionary work to be represented in a way altogether different from the way in which it has been represented in Chicago. The work in Chicago has been a great hindrance to the harmonious action of the work God designed, giving the first, second, and third angels messages to all parts of our world. The work in Australia is not to be a second edition of the work done in Chicago. My heart is sore and grieved because the money which God designed to flow in currents of gifts and offerings to Australia, England, and other missionary fields has been obstructed by human devising and human planning. This must not be repeated in this country or in any other country; for it is not God's way to leave fields nigh and afar off without help. Thus the work of the gospel ministry is retarded. The last message of mercy is to be given to the world, to prepare a people for the second coming of our Lord and Saviour Jesus Christ, in power and great glory. [Cf: The Kress Collection p. 44 para.

04] p. 655, Para. 3, [1900MS].

The establishment of sanitariums where they should be--in every new field that is opened,--will require means. God's money is not to be diverted into uncertain channels, but is to be used to accomplish a work which if done in the true order of God will accomplish a hundred fold more in making new plants in different localities. (D.E.R. Aug. 23, 1900.) [Cf: The Kress Collection p. 44 para. 05] p. 655, Para. 4, [1900MS].

August 20, 1900. *Diary* -- Some things have been presented to me which are of great consequence to our people in Australia. The Lord has given me a message for Dr. Caro and Brother Sharp and for our ministers in this country. I was instructed that temptations would come to them which they did not suspect as temptations, and the import of which they did not discern. The message was given me that Dr. Kellogg would be displeased if the Medical Missionary work in this country were connected with the work of the Union Conference. But there is to be no separation in the different lines of missionary work done by Seventh-day Adventists. The different parts of the work are to combine to make a great whole. He who is the Strength of Israel has His army on earth. His soldiers are to stand united with the army of heaven in the work of giving truth to our world, in places nigh and regions afar off. His servants are to work in perfect harmony, those in a place which has been blessed with advantages supplying those in more destitute regions with facilities for the work. [Cf: The Kress Collection p. 75 para. 03] p. 655, Para. 5, [1900MS].

Christ has given the divine principle by which His work is to be carried forward. Strength is to be continually added to it by the talent of means, the talent of speech, the talent of genius. These gifts are to be used to advance the work as a whole. [Cf: The Kress Collection p. 75 para. 04] p. 656, Para. 1, [1900MS].

In the fourth chapter of Ephesians God has given instruction regarding the management of His work as a whole. The variety of gifts are to blend. I was instructed to warn Dr. Kellogg that he was making a great mistake in treating God's ministers as he has done. They are doing the very work God has appointed them. When the medical missionary workers are educated to carry on their work independently of the ministry which God has ordained, they step off the Bible platform to devise human plans and methods, which cannot stand. [Cf: The Kress Collection p. 76 para. 01] p. 656, Para. 2, [1900MS].

God's people have a great work to do. Seeds must be planted which will produce the right kind of harvest. The world must see in the church of God true order, true discipline, true organization. Paul wrote, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ.)" [Cf: The Kress

Collection p. 76 para. 02] p. 656, Para. 3, [1900MS].

There is to be no schism in the body of believers. No confederacy is to be formed that will bind about the work or place all the means in the hands of one man. I was shown that the plan of placing all the power in the hands of one man is not of God but of man. [Cf: The Kress Collection p. 76 para. 03] p. 656, Para. 4, [1900MS].

When there is presented before any church or any company of believers in any country the proposition to bind those who handle the health foods to a contract to conform to certain restrictions which man has made, the answer is always to be, No. God's work is not to be bound. [Cf: The Kress Collection p. 76 para. 04] p. 656, Para. 5, [1900MS].

If God has given Dr. Kellogg wisdom from his immense fountain of supplies, if He has given him means and scientific knowledge to meet the emergencies of the present time, does this impartation give him a patent right to this gift, bestowed on him to show that God has not forgotten His people? This gift belongs not to Dr. Kellogg, but to the great power beyond. Dr. Kellogg has forgotten that he is a man who has to be trained and educated like other men. God has greatly honored him, and will continue to honor him as long as he will wear Christ's yoke and learn in Christ's school His meekness and lowliness. But Dr. Kellogg did not create himself. He is not the only one who can drink from the fountain of knowledge. The Lord has other man whom He will instruct. Dr. Kellogg was not given his knowledge from God the he might carry it as a product of his own creating. [Cf: The Kress Collection p. 76 para. 05] p. 656, Para. 6, [1900MS].

If through the wisdom donated by God for the benefit of His people, Dr. Kellogg has discovered something in regard to health foods, why should he feel that these productions are his own? It is a part of God's work, and is very far from being perfect, yet every one connected with the Lord is at liberty to devise and plan and experiment from the wisdom which the Lord in His bounty has given him. God will give knowledge regarding the way in which to prepare food in the best and most wholesome manner, and the Lord forbid that any of his people should make one stroke with the pen in signing a contract saying they will do this or that in regard to the sale of these foods. [Cf: The Kress Collection p. 76 para. 06] p. 657, Para. 1, [1900MS].

Great improvements will be made in the line of health foods. Some foods will be found not to be prepared in the best and most wholesome manner. The Lord calls for men and women who will not stop where they are, but will work until under heaven's guidance these productions are more perfect than they now are. Let skillful minds take up the matter of improvement. The Lord will give wisdom. But remember that when you begin to think that your wisdom is of your own creation, and that you have a right to bind about as you will the productions of this wisdom, you are off Christ's ground. You are making crooked paths for your feet, and many that are lame will be turned out of the way. [Cf: The Kress Collection p. 77 para. 01] p. 657, Para. 2, [1900MS].

God calls for men who will receive to impart. The Lord's work is not to be done in a corner. Impartial, unselfish witnesses are to give to others that which the Lord has given them, bearing a spontaneous testimony. One success in reform is to lead on to another and still

another success. This result will be seen if Christ's workers are learning in the school of Christ. They will then realize that they are not to draw into their business transactions one thread of selfishness. God says, "Ye are the light of the world." We are to exhibit in our borders all the improvements that our God-given tact and knowledge have enabled us to make. Everything which has a practical bearing on the improvement of the work is not to become the property of one man; for it comes from the heavenly Father, who gave manna from heaven to the whole camp of Israel. That which men achieve by means of the wisdom God has given them is not to be used merely to advance one line of the work, but is to be used to promote the cause of God as a whole. [Cf: The Kress Collection p. 77 para. 02] p. 657, Para. 3, [1900MS].

Sunnyside, Cooranbong. I could not sleep to-night after half past eleven. After inviting sleep till half past one, I dressed, and commenced writing. Things which I could not interpret were presented before me. There has been a meeting, and the presentation of business matters in the meeting pained me to the heart. A company has assembled to make suggestions regarding the school at College View. The words and deportment and decisions of Dr. Kellogg and his associates grieved me beyond expression. "What does this mean?" I asked. Why are these men so manifestly walking away from Bible principles? [Cf: The Kress Collection p. 77 para. 03] p. 657, Para. 4, [1900MS].

Last night a similar presentation was made to me. The business transactions were of such a character that I again turned away with a burden of soul so heavy that I exclaimed, "The Lord pity you if this is your idea of how a Christian should act toward his fellow Christians." A Christian is one who follows Christ through evil as well as good report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about my Father's business." If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If in the business connected with the cause and in our dealing with our brethren, if we do not bring the principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of His. [Cf: The Kress Collection p. 77 para. 04] p. 657, Para. 5, [1900MS].

We have a most important work to do,--the work of obeying Christ and bearing witness of Him. He said to His disciples, "And ye also shall bear witness because ye have been with me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We cannot be with Christ in person, as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. [Cf: The Kress Collection p. 77 para. 05] p. 658, Para. 1, [1900MS].

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in me, and my words abide in you," He

says, "ye shall ask what ye will, and it shall be done unto you. 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." [Cf: The Kress Collection p. 78 para. 01] p. 658, Para. 2, [1900MS].

"Ye are my friends, *if ye do whatsoever I command you.* " No one is to work evil to his brother's interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work, he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, "I hate robbery for burnt offering." [Cf: The Kress Collection p. 78 para. 02] p. 658, Para. 3, [1900MS].

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light comes to him from the word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. [Cf: The Kress Collection p. 78 para. 03] p. 658, Para. 4, [1900MS].

"I hate robbery for burnt offering." A plea that it is to do good will not justify a man for working on wrong principles. God will bring those who deprive their fellow-workers of their rightful advantage to a strict account. There are those who think they can do this work if they choose. Men often do themselves that which they condemn in others, without asking themselves, "Am I advancing the Lord's work in right lines? Am I doing that which I would condemn if done by others? What would Christ do under such circumstances? Will the Lord be pleased if I bind about the work my brethren are doing in order to advance my own interests? Would this not be weaving into the web threads of selfishness which would spoil the pattern?" [Cf: The Kress Collection p. 78 para. 04] p. 658, Para. 5, [1900MS].

Men make the cause of God an excuse for doing unjust actions when in reality they wish to advance their own interests. God condemns such actions; for they are a misrepresentation of Christ's character, a working out of Satan's principles. Those who do this work are taking advantage of God's patience and long-suffering to strengthen self-confidence and arbitrary exactions; they are encouraging others in sin rather than leading them to avoid it. By their actions they give the most decided evidence that they cannot be trusted as the Lord's stewards to do His business. He will not sanction the use of common instead of sacred fire in His work, any more than He would not excuse Nadab and Abihu in their departure from His requirements. The Lord has not changed. Those in positions of trust who do anything that savors of oppression will find no favor from God in the action. They are using common fire, not the sacred fire of His kindling. To fill aright important positions of trust requires a baptism of the Holy Spirit. Only as they receive this baptism can men work the works of Christ and reveal pure, holy principles. The words and works reveal the spirit and

principles which control the heart. [Cf: The Kress Collection p. 78 para. 05] p. 658, Para. 6, [1900MS].

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and cooperate with Him, witness is borne of them before the heavenly universe that they are true workers with God. God's ordinances and works are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by a righteous God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not of such a character as He can approve, the workers are not accepted by Him. [Cf: The Kress Collection p. 79 para. 01] p. 659, Para. 1, [1900MS].

Sharp, critical self-examination is needed. Wordly principles are not to be woven into the web and made a part of the fabric. [Cf: The Kress Collection p. 79 para. 02] p. 659, Para. 2, [1900MS].

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him. [Cf: The Kress Collection p. 79 para. 03] p. 659, Para. 3, [1900MS].

"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 like-minded, having the same love, 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." [Cf: The Kress Collection p. 79 para. 04] p. 659, Para. 4, [1900MS].

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved, men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation giving them grace for the grace which they impart to others. [Cf: The Kress Collection p. 79 para. 05] p. 659, Para. 5, [1900MS].

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who cooperate with them. Let him who cherishes a spirit which leads him to accuse his fellow-workers who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet. [Cf: The Kress Collection p. 79 para. 06] p. 659, Para. 6, [1900MS].

God chooses His agents, and gives each an individual trial. He allows His workers to be tempted: thus He proves them to see whether they are building on the right foundation, whether they are doing what Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticisms or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth. [Cf: The Kress Collection p. 80 para. 01] p. 659, Para. 7, [1900MS].

Diary Summer Hill, Sydney -- This has been a trying day for me. Things have been presented to me since coming to Sydney, and I cannot feel at rest until I shall give expression to the representations. [Cf: The Kress Collection p. 80 para. 02] p. 660, Para. 1, [1900MS].

Propositions may be made by Dr. Kellogg and some in Africa regarding money matters, that are not to be accepted. These propositions will arrange for bonds and a party negotiation, the profits to be under the control of certain individuals who are not and have not been for some time under the control of the great Head. The word was spoken, *Beware*. Consider well before you use your pen to subscribe to any conditions which will place matters under the control of minds which are not guided by the Lord. *Beware*. You will have trials that you do not foresee. Arrangements may be proposed by the brethren in America and Africa that the Lord declares to be a snare. Leave yourselves wholly under the jurisdiction of the great Head. The Lord's cause is too sacred to be trifled with. In no case are His people to subscribe to conditions which will lead to endless perplexity, jealousy, evil-surmisings, suspicions and temptations. God declares, "The gold and the silver is mine, from the first penny, to the last, and for the abuse or misappropriation of my money I will call men to account." [Cf: The Kress Collection p. 80 para. 03] p. 660, Para. 2, [1900MS].

God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their souls to Him as unto a faithful Creator, He will keep that which is committed to Him against that day. He will honor those who honor Him. [Cf: The Kress Collection p. 80 para. 04] p. 660, Para. 3, [1900MS].

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is, a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare. [Cf: The Kress Collection p. 80 para. 05] p. 660, Para. 4, [1900MS].

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation. [Cf: The Kress Collection p. 80 para. 06] p. 660, Para. 5, [1900MS].

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life. [Cf: The Kress Collection p. 80 para. 07] p. 660, Para. 6, [1900MS].

I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who have not proved in any sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them, unless the propositions are conscientiously clear according to God's word. [Cf: The Kress Collection p. 81 para. 01] p. 660, Para. 7, [1900MS].

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the Spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves, and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ. [Cf: The Kress Collection p. 81 para. 02] p. 660, Para. 8, [1900MS].

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to impossible to unify. The missionary work is a great and grand work, and those whom God has made stewards in trust must not feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similtude. [Cf: The Kress Collection p. 81 para. 03] p. 661, Para. 1, [1900MS].

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and made ready for the heavenly polishing. The roughness has not yet been put away. Many are not yet subdued by the Spirit of God. Because of this, the work in America and Africa and other parts of the Lord's vineyard has not advanced as it should. We are doing what we can, according to the light given, for Australia. A direct necessity, is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth, but do not know that they want it. Personal evangelistic work is to be done. People are reached by house-to-house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and byways. They read and explain the word to families and individuals, praying with them, caring for the sick, relieving their temporal necessities,

presenting before them the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus. [Cf: The Kress Collection p. 81 para. 04] p. 661, Para. 2, [1900MS].

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that some are not converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of God from the heart, trusting all the consequences to God. [Cf: The Kress Collection p. 81 para. 05] p. 661, Para. 3, [1900MS].

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified and depraved, is a very curious and wonderful thing. It assumes a great many forms because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman. [Cf: The Kress Collection p. 82 para. 01] p. 661, Para. 4, [1900MS].

Paul wrote to Timothy, his son in the gospel, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began". [Cf: The Kress Collection p. 82 para. 02] p. 662, Para. 1, [1900MS].

Peter declares, "Wherefore laying aside all malice, and all guile, and all hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. 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, a 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 Sion a chief corner stone, 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. But ye are a chosen generation, a royal priesthood, a 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." [Cf: The Kress Collection p. 82 para. 03] p. 662, Para. 2, [1900MS].

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light. [Cf: The Kress Collection p. 82 para. 04] p. 662, Para. 3, [1900MS].

August 20, 1900 Sunnyside, Cooranbong July 17, 1900 Dear children, Edson and Emma White: I have been so fully occupied that I have not been able to write as I otherwise would have done. We have many things to settle in reference to the future of the work in this country before we can leave it with assurance. We have acted according to the wisdom which God has given His agencies here. [Cf: The Kress Collection p. 82 para. 05] p. 662, Para. 4, [1900MS].

Last Friday Brother Sharp and Brother Merrit Kellogg walked into W.C. White's house. I had just come in to speak to May. They brought with them a plan of the Sanitarium for examination. W.C. was not present, but we expected him every moment. The plan was laid upon the table and we examined it. Two plans had been prepared, one more expensive than the other. One was a three story building capable of accommodating one hundred patients. It was a nice design. [Cf: The Kress Collection p. 83 para. 01] p. 662, Para. 5, [1900MS].

Then I inquired in regard to the material to be used in the building. The design was to use brick, which would be very expensive. I told them that from the light I had received for the last thirty years brick and stone buildings were not the most healthful, as they were generally cold and damp. They reasoned that the appearance which a brick building would present would be much more attractive, and that we wanted the building attractive. I said, "So do I; but we have not the money to build with brick. We need a roomy building, and if brick is too costly, we must build of wood. In all our buildings in this country economy must be our study. This is a necessity, because of the greatness of the work which must be done in many lines in this part of God's moral vineyard. Every calculation in erecting these buildings should be with reference to other plants which must be made in other localities." [Cf: The Kress Collection p. 83 para. 02] p. 662, Para. 6, [1900MS].

Some thought that patients would not feel safe from fire in a wooden structure. At this point W.C.W. joined us. He reminded us that we were not in a city, where buildings were crowded together, and that if fire broke out it would originate from within not from without; therefore brick would not be a safeguard. This matter will need to be presented to patients in the correct light that for health a wooden building is much more preferable than one of brick, because in it we avoid all dampness. [Cf: The Kress Collection p. 83 para. 03] p. 663, Para. 1, [1900MS].

We who lead out in our buildings must do as we design others should follow, Even if he had the money in sight we would not selfishly use more than is needed in building, because in all our designs we must conduct our work with reference to other portions of the Lord's vineyard. We are all members of the one family, children of one Father, and the use which we make of the Lord's revenue to carry forward and advance His work must be with reference to the general interests of the cause of God in other localities. There must be a cultivation of the

Lord's vineyard as a whole. [Cf: The Kress Collection p. 83 para. 04] p. 663, Para. 2, [1900MS].

If we build expensively and incur a burden of debt, that would be an example which we do not wish to encourage in other localities, because it would be wrong for them to do this. Then we must build in such a way that we shall not violate the great principle laid down in the word of God that we should love our neighbor as ourselves. We are not to be guilty of absorbing all the means in the treasury in our special portion of the field and thus make it impossible for the work to be built up in other places, and for new territory to be added to the Lord's kingdom. The Lord would have other parts of His vineyard furnished with facilities so that they shall be able to give character to the work. The Lord forbid us to use any selfish schemes in His service, schemes that shall rob our neighbor of facilities which would enable them to act their part in representing the advanced light and clear, decided truth that is to be presented in many places. [Cf: The Kress Collection p. 83 para. 05] p. 663, Para. 3, [1900MS].

After we had freely exchanged ideas, I said, "We must ever consider that our works must ever represent our faith. We believe that the Lord is soon to come, and should not our faith be represented by our works? Shall we put a great outlay of money into a building which will soon be consumed in the great conflagration? Our money means souls. We must use the Lord's money in various ways to bring a knowledge of the truth to souls, who, because of sin, are under the condemnation of God. Then let us bind about the edges and not in any way be improvident, lest the Lord's treasury become empty and the builders shall not have means to do their appointed work. The strength and joy of our benefiting humanity is not in an expensive building after the world's calculation. No; we must remember how many are starving for necessary food and clothing. If we will walk in the wisdom of this world, we shall divorce our souls from God. We will do our duty and leave the result with God who can give the success." [Cf: The Kress Collection p. 83 para. 06] p. 663, Para. 4, [1900MS].

This reasoning was sensible and met the minds of all that were in counsel. It was decided that we should have a thoroughly constructed, wooden building with every facility brought into the structure for the health of the patients. Then our works will correspond with our faith. Dr. Kellogg suggested a change in some portions of the plan that would be necessary if the structure were made of wood. We decided that an appearance of grandeur should not influence us in erecting the building, but that any extra means which we might have should be spent in providing proper health-restoring facilities. [Cf: The Kress Collection p. 84 para. 01] p. 663, Para. 5, [1900MS].

The building should be so constructed as to secure the God-given sunshine, which is essential for cheerfulness and healthfulness. The Lord Jesus has shown us great love, and we are to impart to others the sunshine of His love. It will be the brightness and the joy of the presence of Jesus that will bring the healing balm into the Sanitarium. [Cf: The Kress Collection p. 84 para. 02] p. 664, Para. 1, [1900MS].

The most marked and effectual evidence of the truth is revealed in the harmony which should exist among the Lord's builders, among His husbandry. We must all draw together. Our strength is in our unity. We

are weak when we do not love one another, and when we love our own selves more than we love Jesus. Christ declares that the demonstration of this unity is the evidence to the world that God has sent His Son into the world. When all who love God and keep His commandments work unselfishly, each working to build up not merely that which is under his immediate supervision, regardless of his fellow-laborers who are tugging and toiling with very few facilities with which to do the work; when they, in harmonious love, in unity of heart and action, interestedly favor others as they themselves have been favored, they will reveal to our world the great principle of the love of Christ. [Cf: The Kress Collection p. 84 para. 03] p. 664, Para. 2, [1900MS].

I am instructed to say that we are on test and trial to reveal whether, if under favorable circumstances, we would share with our neighbor brethren the supplies and rich gifts bestowed by God upon us, that they may be able to work having advantages equal to those of our own. We are to demonstrate here in this world how we would conduct ourselves in the heavenly courts; for the same characters we reveal here, the way with which we deal with our brethren here is the way we would deal with those who are to compose the family in heaven. Now is our testing, proving time. Just as we treat one another we will treat Him who gave His life to save a perishing world from eternal ruin. [Cf: The Kress Collection p. 84 para. 04] p. 664, Para. 3, [1900MS].

We know not when our Master will come to settle the account of His servants; therefore we are to be constantly prepared to meet Him in peace. The probation of anyone of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly period. How stands the life record of each one of us today? To every man God has given his work, the very work which the Master would have each to do. [Cf: The Kress Collection p. 84 para. 05] p. 664, Para. 4, [1900MS].

The Sanitarium building is to be a memorial to the Lord, to honor and glorify His name. It is to be regarded as a temple where spiritual truth is acted. [Cf: The Kress Collection p. 85 para. 01] p. 664, Para. 5, [1900MS].

"Sunnyside," Cooranbong, March 29/00 August 21, 1900. Dear Brother Murphet: I received your letter. I thank you for your statement that you will help us. You ask how much the Sanitarium building will cost. I cannot tell you this; for I do not know. Dr. Caro tells me that the house they are occupying in Summer Hill is now sold, and that they will have to move out to vacate it in a few months. We are so glad that you can help us in establishing our new Sanitarium. We do not feel like specifying how much you should give. The Lord can make your heart willing to help us in our emergency. [Cf: The Kress Collection p. 85 para. 02] p. 664, Para. 6, [1900MS].

The Sanitarium in Sydney is now full. But the higher class of patients, those who can afford to pay well, will only remain long enough to take their treatment. They do not like the building or the rooms, and they will not stay any longer than they can help. [Cf: The Kress Collection p. 85 para. 03] p. 665, Para. 1, [1900MS].

My brother, we do not wish to make duties for you, but could I have seen you, I would gladly have presented our situation before you. I have been instructed that we should seek to reach all classes of people

with the message of truth, the last message of warning to be given to the world. Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through our sanitariums. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown. [Cf: The Kress Collection p. 85 para. 04] p. 665, Para. 2, [1900MS].

In the Sanitarium which we are about to erect in New South Wales, provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be attracted to the institution. Rooms must be fitted for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind. [Cf: The Kress Collection p. 85 para. 05] p. 665, Para. 3, [1900MS].

By their stay at the Sanitarium, the patients are to become acquainted with Seventh-day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ's stead he is to stay by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. [Cf: The Kress Collection p. 85 para. 06] p. 665, Para. 4, [1900MS].

To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Life-giver will fill the heart with a joy that will work miraculously. [Cf: The Kress Collection p. 85 para. 07] p. 665, Para. 5, [1900MS].

Those thus born again will go from our institution prepared to speak to others of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." God grant them a renewal of life and health that they may go forth to impart to others the knowledge they have obtained, to tell their friends that they may keep well by eating temperately and drinking temperately, discarding tea, coffee, drugs of all kinds, and alcohol in all its forms. They go from the sanitarium as newborn souls, converted and enlightened, knowing that by being temperate in all things, and depending on Him who gave His life for them, they may work for God. [Cf: The Kress Collection p. 86 para. 01] p. 665, Para. 6, [1900MS].

An atheist or irreligious man should never take up the work of a physician. How inconsistent for a physician to stand by the side of the sick and suffering if he cannot point them to a sin-pardoning Saviour. How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. Would that physicians might realize the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus and of His willingness to save souls, even at the last hour of

life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the light of the world, and are in a far worse condition than the one who is suffering from physical disease. [Cf: The Kress Collection p. 86 para. 02] p. 666, Para. 1, [1900MS].

What a blessing the Christian physician can bring to the sin-tortured soul! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey! [Cf: The Kress Collection p. 86 para. 03] p. 666, Para. 2, [1900MS].

Physicians are given the work of standing in Christ's stead to the sick and suffering, and they should not be loaded down with burdens of a secular character. They should be free from financial care. [Cf: The Kress Collection p. 86 para. 04] p. 666, Para. 3, [1900MS].

A physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. He is to drink deeply of the water of life, and then lead others to the living stream. The fact that the physician acts so important a part in bringing relief from suffering will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all praise and thanksgiving. The Lord is the worker: the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." He says to the faithful physician, I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for your sins, in order that they should not perish, but have everlasting life, it will impress their hearts. [Cf: The Kress Collection p. 86 para. 05] p. 666, Para. 4, [1900MS].

It is that such work as this may be done that we wish to establish a sanitarium. We ask you to give us a liberal donation. A great work can be accomplished for the Lord by a well conducted sanitarium. We have demonstrated this in America. To our sanitarium in America have come lawyers, doctors, senators, and judges, to be guarded day and night against the cruel appetite for alcohol, tobacco, and morphine. Eternity alone can reveal the good that has been accomplished for them. They have gone forth to proclaim the glory of God and to do honor to His name. [Cf: The Kress Collection p. 86 para. 06] p. 666, Para. 5, [1900MS].

We had hoped to have our sanitarium in running order ere this, but we have not received enough money to enable us to arise and build. We desire to erect a plain yet tasteful building, with roomy, well-lighted rooms. I feel so thankful that you can help us. I praise God that He has entrusted His means to some who believe the truth, who will use their talents in the Master's cause. You will receive your reward in heaven. [Cf: The Kress Collection p. 87 para. 01] p. 666, Para. 6, [1900MS].

I have always used my money as fast as it comes in to forward the work. The word of the Lord still comes to me, Advance; add new territory to my kingdom; enter fields that have never heard the truth.

Lift the standard higher and still higher. Now is the time to prepare a highway for the King. [Cf: The Kress Collection p. 87 para. 02] p. 667, Para. 1, [1900MS].

I have just received word that a third baptismal service has been held in Maitland, and that many people are interested in the Bible readings given. [Cf: The Kress Collection p. 87 para. 03] p. 667, Para. 2, [1900MS].

I will now close this letter, thanking you again for your willingness to help us. Yours respectfully, [Cf: The Kress Collection p. 87 para. 04] p. 667, Para. 3, [1900MS].

"Sunnyside," Cooranbong, Dec. 12, 1900 Dr. J. H. Kellogg My dear brother: You speak as though you had no friends. But God is your friend, and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord has placed you in a very responsible position, standing as you do,.....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. [Cf: The Kress Collection p. 87 para. 05] p. 667, Para. 4, [1900MS].

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agent to exalt the truth in the Battle Creek Sanitarium, as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the monarch of the universe. "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?" [Cf: The Kress Collection p. 87 para. 06] p. 667, Para. 5, [1900MS].

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. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and practice the truth. You were to make God first, and ever obey His word. In this would be your strength. [Cf: The Kress Collection p. 87 para. 07] p. 667, Para. 6, [1900MS].

You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time. [Cf: The Kress Collection p. 88 para. 01] p. 667, Para. 7, [1900MS].

You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God cooperated with you, because through you, God was to work

to exalt His truth, and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the Sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument. [Cf: The Kress Collection p. 88 para. 02] p. 667, Para. 8, [1900MS].

In His providence the Lord has drawn many to the Sanitarium that they may become acquainted with the truth, and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth. [Cf: The Kress Collection p. 88 para. 03] p. 668, Para. 1, [1900MS].

It was God's purpose that in the Sanitarium missionaries, teachers, and physicians 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 sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, "I thought it good to show signs and wonders. In my might, I wrought to glorify my name." Many have gone away from the Sanitarium with new hearts. The change has been decided. These, returning to their homes, have been as lights in the world. Their voices have been heard saying, "Come, all ye that fear God, and I will make known to you what he hath done for my soul. I have seen his greatness, I have tasted his goodness." [Cf: The Kress Collection p. 88 para. 04] p. 668, Para. 2, [1900MS].

The Lord has appointed the physicians in the Sanitarium to stand as faithful sentinels. Through them, God desires to do the work that must be done. Through them, impressions are to be made in regard to the work of relieving suffering humanity. [Cf: The Kress Collection p. 88 para. 05] p. 668, Para. 3, [1900MS].

But you needed the counsel of others than your colleagues. Fresh, new ideas were needed in your councils; for not all your ideas bore the divine credentials. You have been swaying the minds of those connected with the medical missionary work, until you and others were becoming like men lost in the fog of uncertainty. [Cf: The Kress Collection p. 88 para. 06] p. 668, Para. 4, [1900MS].

The dangers of your plan of operation in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand independent of the Conference. But this plan was not right. You were tempted by the enemy, and I hastened to write to you. I sent a copy of the letter to Elder Irwin; for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated. [Cf: The Kress Collection p. 88 para. 07] p. 668, Para. 5, [1900MS].

I would help you if I could; but I do not know how to help you. I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here; but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future and results of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go in the work which you deem so important, but the counsel of men who at the present time are able to see more clearly than you do, the results that will follow various undertakings. [Cf: The Kress Collection p. 89 para. 01] p. 668, Para. 6, [1900MS].

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will save you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The Sanitarium will suffer because you have given yourself up to do a work for which God will call you to account, saying, "Who hath required this at your hands?" I have been instructed that you have been doing a variety of work which the Lord has never appointed you to do. Means have been drawn from the Sanitarium to erect buildings for the care of people who can never be relied on to fill places as reliable men in the ministry or on councils. They have not a knowledge of the work to be done in these last days in 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: The Kress Collection p. 89 para. 02] p. 669, Para. 1, [1900MS].

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. 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. [Cf: The Kress Collection p. 89 para. 03] p. 669, Para. 2, [1900MS].

I have been forced to inquire why several of our canvassers in this field, who were canvassing for the Home Hand Book, have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo Office about it, and they say that they cannot obtain copies of The Home Hand Book. [Cf: The Kress Collection p. 89 para. 04] p. 669, Para. 3, [1900MS].

At every camp meeting, we make special efforts to get before the people the light upon health reform, as contained in your publications. But while you have been consuming you have not been producing. Never was there a time when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from

being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed? [Cf: The Kress Collection p. 89 para. 05] p. 669, Para. 4, [1900MS].

I have been instructed to say that you 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 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: The Kress Collection p. 90 para. 01] p. 669, Para. 5, [1900MS].

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 short-sightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started. [Cf: The Kress Collection p. 90 para. 02] p. 670, Para. 1, [1900MS].

The income of the Sanitariums that have been established must not be drawn upon to sustain the work called medical missionary work. The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit, and when strong, would have established plants in other localities. [Cf: The Kress Collection p. 90 para. 03] p. 670, Para. 2, [1900MS].

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 the means may be absorbed in one spot. [Cf: The Kress Collection p. 90 para. 04] p. 670, Para. 3, [1900MS].

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: The Kress Collection p. 90 para. 05] p. 670, Para. 4, [1900MS].

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: The Kress Collection p. 90 para. 06] p. 670, Para. 5, [1900MS].

The Lord's servants are merely stewards. The Lord will work through them when they 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. But men must get out of the Lord's way. They must not hinder His purposes by their devising. 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 brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine spirit He enlightens and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment. [Cf: The Kress Collection p. 90 para. 07] p. 670, Para. 6, [1900MS].

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 entwine around this and that undesirable object, pruning the vine so that it will produce fruit. God is the 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 fruit-bearing. 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 fifteen years. [Cf: The Kress Collection p. 91 para. 01] p. 671, Para. 1, [1900MS].

The potter takes the clay in his hands, and moulds 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 awhile 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 mould 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 moulding of the Masterworker. [Cf: The Kress Collection p. 91 para. 02] p. 671, Para. 2, [1900MS].

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, united with one another, 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. 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. [Cf: The Kress Collection p. 91 para. 03] p. 671, Para. 3, [1900MS].

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 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. But you have had a great desire to distinguish yourself; you have not placed your entire dependence upon God. You have not been willing to heed the counsel of the Lord's servants. With your own brain, you have planned many things. The Lord would have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counsellors, men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start. [Cf: The Kress Collection p. 92 para. 01] p. 671, Para. 4, [1900MS].

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to your self responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never

ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not work in a haphazard manner, for fear something will hinder an anticipated plan. [Cf: The Kress Collection p. 92 para. 02] p. 672, Para. 1, [1900MS].

Praying and seeking the Lord, the surrender of yourself to the guidance of God, would have prevented the creating of many things which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with impulsive spirit, unadvised of the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you more and more a laborer together with Him. [Cf: The Kress Collection p. 92 para. 03] p. 672, Para. 2, [1900MS].

The Lord wants your mind to blend with other minds. His servants have sometimes attempted to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions of trust as stewards not to use your brains, but the talents He has given them personally. They are to do justice and judgment in all wisdom. [Cf: The Kress Collection p. 92 para. 04] p. 672, Para. 3, [1900MS].

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of uniting together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you this truth. [Cf: The Kress Collection p. 93 para. 01] p. 672, Para. 4, [1900MS].

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead, and prove that the message the Lord sent was not true, you will find that your plans will be counter-worked by Him who for years has been giving you warnings. [Cf: The Kress Collection p. 93 para. 02] p. 672, Para. 5, [1900MS].

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, works, and power of God. It was to be His witness in behalf of truth, elevated, sanctifying 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: The Kress Collection p. 93 para. 03] p. 672, Para. 6, [1900MS].

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 have 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. [Cf: The Kress Collection p. 93 para. 04] p. 673, Para. 1, [1900MS].

You have a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you, you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see the deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' messages, are lost sight of. [Cf: The Kress Collection p. 93 para. 05] p. 673, Para. 2, [1900MS].

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him, that his spirit will not be stirred by little things. The Lord desires Dr. Kellogg to be one of the most efficient workers in the medical profession, slurring nothing, marring nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power. [Cf: The Kress Collection p. 93 para. 06] p. 673, Para. 3, [1900MS].

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Many of those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, whose habits and desires are grovelling, who think habitually of evil. Such ones can be transformed in character; but few ever are. Many make a superficial change in their habits and practices, and then suppose that they are Christians. They are received into church fellowship; but they are a great trouble and a great care. Through them, Satan tries to sow in the church the seeds of jealousy, dishonesty, criticism, and accusing. Thus he tries to corrupt the other members of the church. The same disposition that mastered the man from childhood, led him to break away from all restraint, and brought him into the place where he was found. He is reported to be rescued. But time shows that the work done

for him did not make him a submissive child of God. Resentful feelings rise at every supposed slight. He cherishes bitterness, wrath, malice. By his words and spirit, he shows that he has not been born again. His tendencies are downward, tending to sensuality. He is untrustworthy, unthankful, and unholy. Thus it is with all the debased who have not been soundly converted. Every one of these marred characters, untransformed, becomes an efficient worker for Satan, creating dissension and strife. [Cf: The Kress Collection p. 94 para. 01] p. 673, Para. 4, [1900MS].

The Lord has marked out His way of working. As a people we are not to imitate and fall in with the Salvation Army methods. This is not the work the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the Army honest souls, sincerely serving the Lord, who will see greater light, and advance to the acceptance of all truth. Those in the Salvation Army are trying to save the neglected, down-trodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way. The Lord has plainly stated what Seventh-day Adventists are to do. Camp meetings are to be appointed and a series of tent meetings held. All who can should work in connection with the camp meeting. There should be no hesitancy in preaching the truth applicable for this time. A decided testimony is to be borne. The discourses should be so simple that children can understand them. [Cf: The Kress Collection p. 94 para. 02] p. 674, Para. 1, [1900MS].

Jan. 22, 1900. Let our ministers consecrate themselves to God. We need so much, O so much! humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and congregations. [Cf: The Kress Collection p. 103 para. 05] p. 674, Para. 2, [1900MS].

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the spirit of God. [Cf: The Kress Collection p. 103 para. 06] p. 674, Para. 3, [1900MS].

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender. [Cf: The Kress Collection p. 103 para. 07] p. 674, Para. 4, [1900MS].

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they would not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. [Cf: The Kress Collection p. 104 para. 01] p. 674, Para. 5, [1900MS].

The faithful, youthful Timothy was taught by experienced men of God's appointment how to read the Word and how to explain it to others. Paul, his father in the gospel, addressed him in the words, "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. Thou therefore endure hardness, as a good soldier of Jesus Christ." [Cf: The Kress Collection p. 104 para. 02] p. 675, Para. 1, [1900MS].

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Thanks be unto God which always causeth us to triumph through our Lord Jesus Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God as a sweet savor in Christ, in them that are saved and in them that perish. To the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" [Cf: The Kress Collection p. 104 para. 03] p. 675, Para. 2, [1900MS].

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of truth, rightly interpreting its meaning. "For we are not as many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." [Cf: The Kress Collection p. 104 para. 04] p. 675, Para. 3, [1900MS].

Ever remember that there are those who teach for doctrine the commandments of men. They make void the law of God by their traditions, like the Pharisees whom Christ exposed, saying, "Ye do err, not knowing the Scriptures, nor the power of God." The precious gems of truth are buried beneath a mass of error. By the sophistry of religious teachers the meaning of the plain, clear word of God is hidden. The people are left in perplexity. [Cf: The Kress Collection p. 104 para. 05] p. 675, Para. 4, [1900MS].

By his work, the converted, consecrated canvasser is sowing the seeds of truth. This work must be done without delay; for we have but a short time in which to work. Everything that can be done to reach the people must be done. Speak to them in a way that will win their confidence. Pray for the sick. Ask the Lord to restore and heal suffering humanity.

He has declared, "These signs shall follow them that believe." [Cf: The Kress Collection p. 104 para. 06] p. 675, Para. 5, [1900MS].

Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high-flown language, but with the simplicity of children of God. Satan is on your track. He is an artful opponent, and the malignant spirit which you meet in your work, is inspired by him. Those whom he controls echo his words. If the veil should be rent away from our eyes, those thus worked would see Satan plying all his arts to win them from the truth. There are those who do not believe in the personality of Satan. These do not oppose his work in their hearts. They are ignorant of his devices. [Cf: The Kress Collection p. 105 para. 01] p. 675, Para. 6, [1900MS].

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witness in the world. By their fulfilment in these last days, they will explain themselves. [Cf: The Kress Collection p. 105 para. 02] p. 676, Para. 1, [1900MS].

The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel's messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility. [Cf: The Kress Collection p. 105 para. 03] p. 676, Para. 2, [1900MS].

God has important lessons for his people to learn. Had these lessons

been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause. [Cf: The Kress Collection p. 105 para. 04] p. 676, Para. 3, [1900MS].

Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord. [Cf: The Kress Collection p. 106 para. 01] p. 676, Para. 4, [1900MS].

"Sunnyside," Cooranbong, April 18, 1900. Elders Jones, Wilcox, and Irwin,- Dear Brethren: It is not always best to meet the Sunday question in Parliament or among a large crowd of people, where are talented men and women who are moved by a power from beneath, inspired with Satan's venomous spirit. When the Seventhday Adventists at the heart of the work show uncorrupted principles, when the word of God, straight as an arrow, goes to the mark to kill the unjust and unholy principles which are so displeasing to the Lord, the God can bless his people. But God's favor will not be restored until decided work is done to cleanse our institutions from the evils existing in them. When this work is done, it will be shown by the softening, subduing influence of the Spirit of God, which will teach men how to use pen and voice with the eloquence Christ had when He was upon this earth. But stay your pen and voice in judging and condemning others until that work is accomplished which God would have done in our very midst, lest the leprosy of Gehazi come upon the cause because of those who while handling sacred things are mingling the sacred and the common. [Cf: The Kress Collection p. 106 para. 02] p. 677, Para. 1, [1900MS].

God is dishonored, and the whole work is marred and retarded; for God will not serve with man's selfishness and unholy principles. Let Jesus come in and cleanse the temple from all fraud and injustice. Then we shall know how to work for such bodies as the W.C.T.U. [Cf: The Kress Collection p. 106 para. 03] p. 677, Para. 2, [1900MS].

Please read the nineteenth chapter of first Kings. "Jezebel sent a message unto Elijah, saying, So let the gods do by me and more also if I make not thy life like the life of one of them tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth unto Judah." [Cf: The Kress Collection p. 106 para. 04] p. 677, Para. 3, [1900MS].

"However bold and successful and courageous the people of God may have been in doing a special work, unless they constantly look to God and continue to have confidence in the work he has given them, they will lose their courage. After God has given them a wonderful revelation of his power, bracing them up to do his work, circumstances will arise to

test their faith, and they will fail unless they trust implicitly in the Lord. [Cf: The Kress Collection p. 106 para. 05] p. 677, Para. 4, [1900MS].

Thus it was with Elijah. He had by the help of God defeated the prophets of Baal. But he was disappointed as to the result of the manifestation of God. Under the threats of the wicked queen, he lost his courage and his faith. He lost sight of Him in whose keeping he was, and without being sent, he fled for his life. He was terribly depressed; for he had hoped much from the miracle wrought before all the people. [Cf: The Kress Collection p. 107 para. 01] p. 677, Para. 5, [1900MS].

Had Elijah, knowing he had done the divine will, maintained his confidence in God, had he made God his refuge and strength, standing steadfast and immovable for the truth, the impression made upon the king and the people would have wrought a reformation. Elijah had been braced for trial under the inspiration of God, but when Jezebel's threatening message was brought to him, and shouted in his ear, awakening him from a deep sleep, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous. [Cf: The Kress Collection p. 107 para. 02] p. 677, Para. 6, [1900MS].

This was the time when he should have had courage in the Lord, showing a living, active faith. He should not have fled from his post of duty. God had given him a wonderful manifestation of his power to assure him that he would not forsake him, that his power was wholly sufficient to sustain him; for he was the Lord of the powers of heaven and earth. [Cf: The Kress Collection p. 107 para. 03] p. 678, Para. 1, [1900MS].

But Elijah forgot God and fled. He went to Beersheba, and going a day's journey into the wilderness, sat down under a juniper tree. "And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, an angel from Heaven touched him, and said unto him, Arise and eat. And he looked and behold there was a cake baken on the coals, and a cruise of water beside his head. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee." [Cf: The Kress Collection p. 107 para. 04] p. 678, Para. 2, [1900MS].

My heart melts within me as I read the words of Holy Writ, and see the interest that the heavenly family has in the faithful servants of the Most High. [Cf: The Kress Collection p. 107 para. 05] p. 678, Para. 3, [1900MS].

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God." [Cf: The Kress Collection p. 107 para. 06] p. 678, Para. 4, [1900MS].

"And he came hither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and I, even I only, am left; and they seek my life to take it way." [Cf: The Kress Collection p. 107 para. 07] p. 678,

Para. 5, [1900MS].

"And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rock before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood at the entering in of the cave." [Cf: The Kress Collection p. 107 para. 08] p. 678, Para. 6, [1900MS].

His petulance was silenced. The Lord desired him to understand that boisterous, noisy elements are not always producers of the best results. The still small voice could subdue and soften, and accomplish great things. [Cf: The Kress Collection p. 107 para. 09] p. 678, Para. 7, [1900MS].

"And behold there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only am left; and they seek my life, to take it away." The Lord convinced Elijah that the wrong doers would not always go unpunished. He told him to go to the land of Horeb and appoint three persons who were to fulfil the Lord's purpose in punishing idolatrous Israel. All working in different ways, these three were to avenge the controversy God had with Israel. [Cf: The Kress Collection p. 108 para. 01] p. 678, Para. 8, [1900MS].

Then he who knows the hearts of all men corrected the impression held by Elijah that he was the only one left who was true to the worship of God. "I have left me," God said, "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." [Cf: The Kress Collection p. 108 para. 02] p. 679, Para. 1, [1900MS].

The Lord desired to teach his servant that it is not the thing which makes the greatest show, the most powerful representation, that is the most successful in doing his work. It is not always the most powerful presentation, by pen or voice that accomplished the most good. [Cf: The Kress Collection p. 108 para. 03] p. 679, Para. 2, [1900MS].

June 26, 1900. *Faithful Stewardship* Unity Among Believers -- I speak to those who are acting as stewards in the cause of God. In your work for the advancement of the cause, act in such a way that the truth will be properly represented, in all its lines. The ministry is not to be given an inferior position. Those who disparage the gospel ministry give sure evidence that they have lost their spiritual discernment. They need a better understanding of the claims of God. The Lord's servants are to be given ample room to do their appointed work. As teachers of men, women, and children, they are to see and understand the work for this time. [Cf: The Kress Collection p. 108 para. 04] p. 679, Para. 3, [1900MS].

We are all workers for the Master. The instruction given in the eighteenth chapter of Matthew shows how this work is to be done. Self

is to be kept under the control of the great Teacher. Study your Bibles. I have been charged to tell you all to study your Bibles with an intense interest. Practice its teachings. When this is done, less human wisdom will be seen and more of the wisdom of God. A large amount of time and strength will be saved. [Cf: The Kress Collection p. 108 para. 05] p. 679, Para. 4, [1900MS].

The world by wisdom knows not God. The men and women of the world do not realize that they are daily deciding their own destiny, and that it becomes them as believers in His word, to walk very softly before God. Immortality,--a life that measures with the life of God,--is not obtained through human beings, but through Christ, "who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, eternal life." [Cf: The Kress Collection p. 108 para. 06] p. 679, Para. 5, [1900MS].

Christians will discern Christ in their fellowmen. They will not pull apart. Strife for the supremacy is after the working of Satan. Satan was the most beautiful angel in the heavenly courts, the most highly gifted, the most richly endowed. But he fell through jealousy and selfish ambition. Why, I ask, are men not afraid of themselves? Why are they so anxious to do something wonderful, something that will lead people to say, This is the work of a great man? This is all vanity. Of ourselves we are weak and helpless. If the Lord has entrusted us with capabilities, let us remember that our gifts come from God. They are lent to us by him, that by this he may test and try us. Let those who desire to win God's approval walk humbly before him. Remember that you are only one among the Lord's agents. There are others whom he recognizes and whose work he endorses. [Cf: The Kress Collection p. 108 para. 07] p. 679, Para. 6, [1900MS].

Our institutions will be safely conducted only when those who are carrying the responsibilities in them fear their own weakness. Let them not feel highly exalted because they receive praise from men who do not see the truth in the living oracles of God. Those who know the truth should show these commandment-breakers that they regard the law of God as a savor of life unto life. All who know the truth are to honor the truth. God says, Them that honor me I will honor. [Cf: The Kress Collection p. 109 para. 01] p. 680, Para. 1, [1900MS].

We are to respect God's faithful servants, who preach his word, and who seek to win souls to the truth. Let us not link up with unbelievers, giving them honor because we suppose that they have great wisdom. Let us not cherish their words of praise in our hearts, while at the same time we show disrespect for the Lord's chosen instruments, regarding their counsel as unworthy of our notice. Association with those who believe not the truth will prove in time of temptation a savor of death unto death. [Cf: The Kress Collection p. 109 para. 02] p. 680, Para. 2, [1900MS].

Those who claim to believe the truth should obey the word of God just as it reads, practicing its instruction. Remember that those who love not their brethren deny the faith. Many because their brethren do not follow their leading, manifest toward them a spirit of hatred. Is their leading right? Is it wrong? God has never bidden us follow the leading of any man, and he has said, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his

brother abideth in the light, and there is none occasion of a tumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Can we not see from this what it means to be at variance? [Cf: The Kress Collection p. 109 para. 03] p. 680, Para. 3, [1900MS].

Christ declares, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This light is all contained in the great commandment of love. "A new commandment I give unto you," Christ 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 to another." [Cf: The Kress Collection p. 109 para. 04] p. 680, Para. 4, [1900MS].

The union between Christ and his people is to be living, true, and unfailling, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ, and their brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of Christ's family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship, in spirit, words, and action. [Cf: The Kress Collection p. 109 para. 05] p. 680, Para. 5, [1900MS].

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as his children will reveal Christlike love for one another. They will live and work for one object,--the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. "By this shall all men know that ye are my disciples, if ye have love one to another." [Cf: The Kress Collection p. 110 para. 01] p. 680, Para. 6, [1900MS].

In the Old Testament are recorded the laws which the Lord gave for the guidance of his people. He would have his people today study these laws. "The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. . . . When ye reap the harvest of your land, ye shall not wholly reap the corners of your field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vintage, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord. Ye shall not steal, neither deal falsely, neither lie one to another. . . . Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear the Lord thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor. Thou shalt not go up and down as a tale bearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge

against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." [Cf: The Kress Collection p. 110 para. 02] p. 681, Para. 1, [1900MS].

Christ is deeply grieved when his professed followers, his disciples, neglect to cultivate Christian love, when they act in a way that causes pain to the hearts of their brethren in the faith. They injure their religious experience, laying stumbling blocks in their own way and in the way of others. They dishonor the truth they claim to believe. By their passionate words and overbearing actions in dealing with their brethren, they show that they are controlled by the spirit of the enemy of all righteousness. They use common fire in the place of the sacred. [Cf: The Kress Collection p. 110 para. 03] p. 681, Para. 2, [1900MS].

The most powerful evidence that a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing for them of Christlike deeds. This is the most powerful witness that can be borne in favor of Christianity, and will win souls to the truth. [Cf: The Kress Collection p. 110 para. 04] p. 681, Para. 3, [1900MS].

In his prayer for His disciples Christ said, "Neither pray I for thee 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; and that the world may believe that thou hast sent me." [Cf: The Kress Collection p. 110 para. 05] p. 681, Para. 4, [1900MS].

Christ brings all true believers into complete oneness with himself, even the oneness which exists between himself and his Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God. [Cf: The Kress Collection p. 110 para. 06] p. 681, Para. 5, [1900MS].

"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. 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 lovest 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: The Kress Collection p. 111 para. 01] p. 681, Para. 6, [1900MS].

These are indeed wonderful words. They need to be thought of, studied, and brought into the practical life. They are to be lived out in the daily experiences. Only thus can the result for which Christ prayed be produced. [Cf: The Kress Collection p. 111 para. 02] p. 682, Para. 1, [1900MS].

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that for which Christ prayed is given to the world. [Cf: The Kress Collection p. 111 para. 03] p. 682,

Para. 2, [1900MS].

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer: Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm they have done to the cause of God by pulling apart. Instead of co-operating with God, instead of laboring together with Christ, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to His people. [Cf: The Kress Collection p. 111 para. 04] p. 682, Para. 3, [1900MS].

If God's followers would seek in their religious life to answer Christ's prayer, revealing by the transformation in their lives the power of the truth, what a wonderful testimony would be borne to the world. How powerfully the character and work of Christ would be made known and the glory of God be revealed. [Cf: The Kress Collection p. 111 para. 05] p. 682, Para. 4, [1900MS].

It is our God given duty to love one another as Christ has loved us. The performance of this duty brings with it the blessedness of peace and quietude in the Lord and the ennobling and uplifting of the whole being. Those who love as Christ loved are born of God, and are "kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: The Kress Collection p. 111 para. 06] p. 682, Para. 5, [1900MS].

"Wherefore laying aside all malice, and all guile, and hypocrisy, and envies, and all evil-speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. 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. . . .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 marvellous light." [Cf: The Kress Collection p. 111 para. 07] p. 682, Para. 6, [1900MS].

I am instructed to say to our people, "Be ye doers of the word, and not hearers only, deceiving your own selves." There are many who are unprepared to meet Christ. (Jas. 1:23-25) [Cf: The Kress Collection p. 111 para. 08] p. 682, Para. 7, [1900MS].

A sacred relationship exists between Christ our Saviour and the believer. He says, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." "*Thou shalt know* ." Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some cannot bear to hear sanctification and the higher attainments spoken about. But the Word says, "*Thou shalt know* " the Lord, and this means holiness and sanctification. [Cf: The Kress Collection p. 112 para. 01] p. 682, Para. 8, [1900MS].

How many we know God? By doing his word. We have the assurance of this. Read the first chapter of Second Peter. The entire chapter is an assurance of the true believer. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. (to verse 7.) [Cf: The Kress Collection p. 112 para. 02] p. 683, Para. 1, [1900MS].

We must work upon the plan of addition, adding to our character the graces here mentioned. [Cf: The Kress Collection p. 112 para. 03] p. 683, Para. 2, [1900MS].

"If, these things be in you and abound, they make you that ye shall neither be barren nor unfruitful. This is our life insurance policy. [Cf: The Kress Collection p. 112 para. 04] p. 683, Para. 3, [1900MS].

"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey his word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love for God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ. [Cf: The Kress Collection p. 112 para. 05] p. 683, Para. 4, [1900MS].

"When Ephraim spoke tremblingly, he exalted himself in Israel, and when he offended in Bethel, he died, and now they sin more and more . . . (Hosea 13:1-4.) [Cf: The Kress Collection p. 112 para. 06] p. 683, Para. 5, [1900MS].

"O Israel thou hast destroyed thyself, but in me is thy help." "Return unto the Lord thy God, for thou hast fallen by thine iniquity. . . (Hosea 14:1-2, 4, 5, 9.) [Cf: The Kress Collection p. 112 para. 07] p. 683, Para. 6, [1900MS].

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to him with humble confession, saying, "We will take thy way, O Lord: we will no longer walk in the way of our own counsels. Have mercy on us and save us, and those who have erred in following a path not cast up for the ransomed of the Lord. [Cf: The Kress Collection p. 112 para. 08] p. 683, Para. 7, [1900MS].

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by him, who have faith in his word and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to him. "Seek ye the Lord while he may be found. Isa. 55:6-9. [Cf: The Kress Collection p. 112 para. 09] p. 683, Para. 8, [1900MS].

"Be Ye Therefore Perfect" The Lord estimates as of supreme value the holiness of his people, and He permits reverses to come upon individuals, upon families, and upon churches, that his people may see their danger and humble their hearts before him in repentance. He will treat his backslidden ones with tenderness. He will speak pardon to

them, and clothe them with the garments of Christ's righteousness. He will honor them with his presence. [Cf: The Kress Collection p. 113 para. 01] p. 683, Para. 9, [1900MS].

In this, the great day of atonement, it is our duty to confess our sins and acknowledge God's mercy and love in pardoning our transgressions. Let us thank the Lord for the warnings he has given to save us from our perverse ways. Let us witness to his goodness by revealing a change in our lives. If those to whom the Lord has sent reproof, warning them that they are not walking in his way, will repent and with humility and contrition of heart make confession, the Lord will surely receive them again into favor. If they will honor God by obeying his commandments, they will be exalted by him. He will teach them what constitutes true honor and strength and victory. Those who despise the word of the Lord, who, although they have the oracles of God to reprove wrong and encourage righteousness, continue to walk in their own way, indulging their desire for self-exaltation and leading those who have confidence in them into wrong paths will, unless utterly forsaken by God, become weary of themselves. [Cf: The Kress Collection p. 113 para. 02] p. 684, Para. 1, [1900MS].

God chastens his people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph--If so, Lord, have mercy upon thy sinful child, and save me for thy mercies' sake. [Cf: The Kress Collection p. 113 para. 03] p. 684, Para. 2, [1900MS].

Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you cannot be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now travelling over this ground. But is the picture a pleasant one? If with the experience of others before us we walk contrary to the way of the Lord and are punished, whom have we to blame but ourselves? [Cf: The Kress Collection p. 113 para. 04] p. 684, Para. 3, [1900MS].

O that a deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before! [Cf: The Kress Collection p. 113 para. 05] p. 684, Para. 4, [1900MS].

A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to discourage and tear down. [Cf: The Kress Collection p. 113 para. 06] p. 684, Para. 5, [1900MS].

Those who are ignorantly deceived are not to remain in these conditions. The Lord says to his messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "Thou shalt speak my words unto them," God said to the prophet, "whether they will hear or whether they will forbear; for they

are a most rebellious house. But thou, O son of man, hear what I say unto thee: be not thou rebellious like that rebellious house." [Cf: The Kress Collection p. 113 para. 07] p. 684, Para. 6, [1900MS].

There are those claiming to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristlike course of action to your brethren is to be justified. The time is right upon us when persecution will come to those who proclaim the truth. Those who teach the truth, opening the word of God to others, must surrender self entirely to God. To them the truth will bring its own reward, filling the soul with joy. [Cf: The Kress Collection p. 114 para. 01] p. 684, Para. 7, [1900MS].

Will the people of God now humble their hearts before him, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and come into complete harmony with him? It is not because of a lack of evidence that sinners perish, but because of their unwillingness to appropriate the means whereby God designs they shall learn his will. The ignorance of many is voluntary and inexcusable. [Cf: The Kress Collection p. 114 para. 02] p. 685, Para. 1, [1900MS].

The outlook is not flattering, but notwithstanding this, let us not give up our efforts to save those who have had an experience but are ready to perish, for whose ransom the Prince of heaven offered up his precious life. When one means fails, try another way. Our efforts must not be dead and lifeless. As long as life is spared, let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them with peace and joy. [Cf: The Kress Collection p. 114 para. 03] p. 685, Para. 2, [1900MS].

Soon there is to be trouble all over the world. It becomes everyone to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: "Ho, every one that thirsteth, come, ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." "Thus saith the Lord, Keep ye judgment, and do justice. Isa. 56:1-5. [Cf: The Kress Collection p. 114 para. 04] p. 685, Para. 3, [1900MS].

God's love for his church is infinite. His care over his heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify his church even as he purified the temple at the beginning and close of his ministry on earth. All that he brings upon the church is test and trial comes that his people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. [Cf: The Kress Collection p. 114 para. 05] p. 685, Para. 4, [1900MS].

"By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian, the

outward adorning is always in harmony with the inward peace and holiness. Thus in the righteousness of the members shall the church be established. God's people are to show a faith, orderly, stedfast, and immovable. The Bible is their standard. Rich currents of grace from heaven will produce light in them which they are to impart to others. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth will be acknowledged as laborers together with God. [Cf: The Kress Collection p. 114 para. 06] p. 685, Para. 5, [1900MS].

"The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." From the beginning to the end of the history of the church, Christ will be to his people all that these words express, if they will heed the invitation, "Come unto me all ye that labor. Matt. 11:28-30. Christ is to his people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should the prayer will go from unfeigned lips, "The Lord is exalted; for he dwelleth on high." Isa. 33:5, 6, 14-17. [Cf: The Kress Collection p. 115 para. 01] p. 685, Para. 6, [1900MS].

The Regions Beyond Our world is a field of missionary toil. We are to present before the people the love of God, not only as the motive of effort, but as the model of all our plans. We must work in the way Christ worked. His example is to be our pattern. [Cf: The Kress Collection p. 115 para. 02] p. 686, Para. 1, [1900MS].

The Lord has given men and women capabilities and tact and skill to be used to His name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence as a savor of life unto life are required of them by Him who willingly gave himself to save to the uttermost all who come to him. Those who claim to be children of God should throw the whole weight of their influence on the side of Christ, for his sake practicing his self-denial and self-sacrifice. There is need of close communion with God and entire conformity to his will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influence of the Satanic force. Church members have not as they should pressed back the powers of darkness. This is the reason for the deficiency in the church today. The quickening power of God is needed. Men and women who love God supremely and their neighbor as themselves are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus. [Cf: The Kress Collection p. 115 para. 03] p. 686, Para. 2, [1900MS].

Church members are to be God's instruments in seeking to save those ready to perish. Be they many or few, they are to confer together, alying before one another their designs and plans, and obtaining the benefit of one another's perception and foresight as to the best plan for securing success in the work. There are to be found no separate parties, who shall supply themselves with all the facilities for ensuring success, at the same time leaving those who should have equal encouragement and means with which to carry on the work, with nothing with which to do the work which means the adding of new territory to the Lord's kingdom. [Cf: The Kress Collection p. 115 para. 04] p. 686,

Para. 3, [1900MS].

The many fields in the Lord's vineyard which have not been touched call upon the places in which institutions are already established to understand the situation. Let men curtail their ambition to branch out in a field which God's appointment has already been worked. Let there not be on the part of churches, families, or individuals any withholding of the means needed to furnish God's servants with facilities for doing the work in regions beyond. Let not those in the fields where the work is established think of the great things they can do, and continue to expand self to large proportions, while other portions of the Lord's vineyard are destitute of the advantages by which the work might be properly done. This is a religion of selfishness, and is offensive to God. It is a selfish ambition which leads men to call for more facilities in a field already possessing ample facilities, while missionary fields are in need of the advantages which these worked fields have in abundance. [Cf: The Kress Collection p. 115 para. 05] p. 686, Para. 4, [1900MS].

The Lord's work in new territories is to be carried forward to a successful accomplishment. In this work God's plan is to be followed, not the inclinations of those who would gather into the section over which they have supervision, every possible advantage, to give, as they say, character to the work, while the utter destitution of other parts of the Lord's vineyard is forgotten. Every work is tested of God. Every selfish thread drawn into it he will cut out. [Cf: The Kress Collection p. 116 para. 01] p. 686, Para. 5, [1900MS].

After nine years of struggling, we begin to see some signs of success in this country. But the advancement has been made under the most trying circumstances. In order to advance the work we have been obliged to borrow thousands of dollars. I tell you in the name of the Lord that this need not have been. If our institutions, our sanitariums and publishing houses had bound about their desire for more facilities, and had shown an unselfish interest in the work so constantly set before them, the cause in foreign fields would have certainly made much more advancement, and marked success would have attended the business of which they were stewards. The selfish desire which some have shown to use all the means to enrich one portion of the Lord's vineyard reveals unfaithful stewardship; and I am charged to make this appeal to God's people. [Cf: The Kress Collection p. 116 para. 02] p. 687, Para. 1, [1900MS].

The great Head of the church has given talents to the company of believers. He has given his word to mould the character and his Spirit to bring all things to their remembrance. He desires his people to bring into their work the true abiding principles of missionary effort. Many of the Lord's servants are numbered with those of whom John wrote, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Those who are left to plant the standard in new places are to have a keen, sanctified interest in every plan which is related, directly or indirectly, to the great work of warning the world. Those who have stood in positions of trust, faithful men who have been led and guided by God, are to thank him for his moulding, fashioning power. They are to carry his work onward and upward to perfect accomplishment. They are to move with careful, prayerful consideration, lest they mar

the influence of the work by changing the order which the Lord has said should be followed. As they advance step by step they are to mind the same things, to advance in the same lines, that the truth may ever be honored or lose its sacred, holy influence in the sight of the world. [Cf: The Kress Collection p. 116 para. 03] p. 687, Para. 2, [1900MS].

As those who took up the work at the beginning of the message have advanced by self-denial and self-sacrifice, God has given them his blessing. They have had much to learn, they have made mistakes, they have needed continual guidance and counsel; but they have had reason for constant gratitude, because the work has gone forward in spite of poverty and a lack of facilities. They strained every nerve to make the work a success, to establish those buildings which were necessary for the proper development of the work; and under all circumstances the Lord guided them. [Cf: The Kress Collection p. 116 para. 04] p. 687, Para. 3, [1900MS].

Those who come into the work later and find things ready to their hand should at least attempt to pay the debt they owe the Lord and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people. In every country men and women are to be raised up to carry forward the very work begun by those who have been laid away to rest. The memory of these pioneer workers is to be guarded, and from their treasure of experience the workers are to learn to pass from one line of work to another, following the methods declared by the Holy Spirit to be in the order of God, asserting the principles enjoined in the word, carrying the aggressive warfare into new fields. [Cf: The Kress Collection p. 116 para. 05] p. 687, Para. 4, [1900MS].

Home and foreign missions are to share equally of God's trust money. In planning for the work, the difficulties to be met in foreign fields are to be considered. Let not those who have every advantage be niggardly in appropriating means for the advancement of the work in mission fields. For Christ's sake willing support is to be given to the work of the gospel, which is to be carried to all parts of the world. And by the work of the press the work is to be established and confirmed. [Cf: The Kress Collection p. 117 para. 01] p. 688, Para. 1, [1900MS].

Christ should never again be dishonored and his cause put to shame by a lack of the true missionary spirit. A great mistake has been made. In their selfishness men have grasped means and advantages for their own field, though knowing the need of help in new fields. They have not supplied that which was necessary for the progress of the work. They have not helped their brethren fight the battle which once had to be fought in the fields they now occupy. [Cf: The Kress Collection p. 117 para. 02] p. 688, Para. 2, [1900MS].

The work all over the world is to receive consideration. New fields are to be entered. Let those at the heart of the work remember that much means and much hard labor is required to accomplish the work in new fields. Let them be faithful stewards of the Lord's goods. Let them not feel that they are rich and increased with goods and have need of nothing, but let them practice true Bible religion, which enjoins self-sacrifice at every step. They are to closely examine the needs of the work, reviewing the needs of all the fields; for they are God's agents

to do this. They are set for the extension of the truth in all parts of the world. They are not excusable if they remain in blindness and ignorance regarding the needs of the work. They are to know the advantage and defects of each field, and then with a true spirit of unselfish interest they are to work for the accomplishment of the work as a whole. [Cf: The Kress Collection p. 117 para. 03] p. 688, Para. 3, [1900MS].

In this work all the churches which have been established are to have a part, according to their several ability. If difficulties come up in missionary fields, let interested investigation be made without delay, lest the path of duty be hid or made obscure. As these questions come up before those who are wise in God's wisdom, examination will be united with the exercise of prudence. By using the knowledge God has given them men will gain a clear, sharp experience. By exercising their God-given ability in helping to plant the standard of truth in new territory, they will receive great blessing. After they have unselfishly tried to gain a right understanding of the situation, they are to approach the mercy seat, asking for clear intuition and an unselfish purpose, that they may see the necessities of far off fields. As they ask the Lord to help them to advance the work in regions beyond, they will receive grace from on high. Never will they seek the Lord in vain. [Cf: The Kress Collection p. 117 para. 04] p. 688, Para. 4, [1900MS].

America was long the field of missionary conflict. God has prospered the work in that country. If those there had cherished the spirit of self-sacrificing missionary effort, fewer unnecessary buildings would have been erected, and the kingdom of Christ would have been extended to many regions. There would have been shown a missionary zeal which has not yet been developed by those whose duty it is to carry the needs of the work on their souls. Much more would have been done to plant the standard in other places beside America. [Cf: The Kress Collection p. 117 para. 05] p. 688, Para. 5, [1900MS].

But selfishness so abhorrent to God came in. The work was neglected, when there was plenty of means to send missionaries abroad to preach the gospel, raise up churches, and erect meeting houses. If men had worked actively on the Lord's plan, laboring earnestly and unselfishly to impart what God had given them, churches would have been established in many places. The standard would have been planted in new fields. Witness would have been borne to the truth in many more cities. God's memorial of creation, the seventh day Sabbath would have been honored. [Cf: The Kress Collection p. 118 para. 01] p. 689, Para. 1, [1900MS].

The great head of the church permitted a parable to be enacted in your midst at the last General Conference. You were led to expect from one claiming to be converted, a large donation, pledged to different branches of the work. Apparently the one who was pledged to make this donation was as sincere as any man in the Conference, but he disappeared, and all came to nothing. [Cf: The Kress Collection p. 118 para. 02] p. 689, Para. 2, [1900MS].

Just in this way has God been disappointed in his people, whom He has enriched abundantly with all good things, but who have failed to fulfil his expectations. [Cf: The Kress Collection p. 118 para. 03] p. 689, Para. 3, [1900MS].

A straightforward plan is to be followed in dealing with believers in home and foreign fields. An unselfish equality is to be maintained among the working forces. Money is to be provided to support missionaries. An agent should be appointed to investigate the situation in foreign countries and to report. Those in places where the work has been established should bind about their supposed wants, that the work in foreign fields may go forward. In the institutions which have been established there will be a desire to grasp more and still more advantages. To make a larger plant, let them work economically, till they themselves succeed in doing this. But the Lord declares that this should not be. The means in his treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means which come into our conference and benevolent institutions. [Cf: The Kress Collection p. 118 para. 04] p. 689, Para. 4, [1900MS].

Such high wages should not be paid to the men in our publishing institutions. The payment of such high wages has been a mistake. The extra money paid to a few should have been paid to missionaries in new fields, who were at a loss to know where the means to advance the work is coming from. The extra amount drawn from the treasury for men who did not need it should have been appropriated for the benefit of fields which had no resources, to support laborers to open and plant and sow the fields with truth. [Cf: The Kress Collection p. 118 para. 05] p. 689, Para. 5, [1900MS].

The workers God sends into his field will if they have the true missionary spirit be more anxious to do their work than to get the wages. B t because of this, they should not be neglected. The work of those in missionary fields calls for more self-denial than the work of those employed in our institutions, who are not obliged to travel from place to place. Many calls are made upon those who begin work in a new field, and these workers are to be supported in accordance with their work. There should be more equality between the wages of those in our institutions and those who in missionary fields where there is no resources to draw from, are wrestling with difficulty, doing the hardest and most laborious work. [Cf: The Kress Collection p. 118 para. 06] p. 689, Para. 6, [1900MS].

God is not pleased with the way in which these things have been managed. He has a controversy with those who have shown no practical interest in the work of foreign missions, even though they knew what was required to make a beginning in a new field. The discernment of some at the heart of the work has been clouded. Their hands have been opened to grasp all the means they could possibly get, while in other parts of the Lord's vineyard the workers have been obliged to do with poor food and poor clothing, while at the same time some were told, You must sustain yourselves. [Cf: The Kress Collection p. 119 para. 01] p. 690, Para. 1, [1900MS].

God calls sternly for an adjustment of these matters; for his name is reproached. He marks every move made by his missionary workers in improving his vineyard. He sees the unfair way in which these workers have been treated. There is need of a recognition of the rights of the

missionaries sent by God to carry the gospel message to all parts of the world. These men and women take their lives into their hands, and for Christ's sake endure trials and hardships. Let men realize that God is a God of justice. His actual presence follows his missionaries from place to place as they try to do his will, devoting all their time and energy to his service. [Cf: The Kress Collection p. 119 para. 02] p. 690, Para. 2, [1900MS].

Let those who have every convenience at hand for the work they are doing ask themselves, How is it with those who are breaking new fields? Can I not help those who are working in new fields, where the standard of truth has not been lifted? God requires those in our institutions to have their conception sharpened, their minds enlarged. He will be pleased to have foreign missionary work become a burden that will weigh so heavily upon their minds that they will know the difference between the work of those in places where the work has been established and the work of those who engage in aggressive warfare. Let the true spirit of self-denial be learned out of the Word and brought into the practical life. [Cf: The Kress Collection p. 119 para. 03] p. 690, Para. 3, [1900MS].

A work has been started in some cities which has absorbed much means, but which will bring small returns; for it has been done for a class who are not producers but consumers. The money invested in this work should have largely been used in other channels, supplying the regions beyond with facilities for the work of the Lord. In the lines of work which God has not appointed much liberality has been shown, while his work in foreign fields has been left to languish. In a short time, if this management is continued, how will the cause of God in the third angel's message stand before the world? [Cf: The Kress Collection p. 119 para. 04] p. 690, Para. 4, [1900MS].

Into foreign fields the Lord has sent experienced workers who are capable for leading out in enterprises for the advancement of the work. But enough consideration has not been given by those at the heart of the work to foreign mission fields. Unless a decided change is made, we shall stand before the world humiliated, crippled, and disordered, because Christ's principles have not been carried into the work. [Cf: The Kress Collection p. 119 para. 05] p. 690, Para. 5, [1900MS].

Among the people of God there is to be cooperation but not confederacy. The work is not to be bound about by bonds, limitations, or restrictions. Christian unity is not Free Masonry. The love of Christ is the golden chain which is to bind us to one another and to God. [Cf: The Kress Collection p. 119 para. 06] p. 690, Para. 6, [1900MS].

Our offerings are not to be entrusted to any one person. We are to make no one man our steward. The third angels' message is to go to all parts of the world, and we are not to help in the creation of any interests which will absorb God's money in a work which has in it much which belongs not to the work for this time. [Cf: The Kress Collection p. 119 para. 07] p. 691, Para. 1, [1900MS].

There is a power in the truth. When allowed to operate under favorable conditions, the gospel will gather a harvest of souls. Every truly converted man, firmly established in the truth, is a light bearer to

the world; for Christ shines through him. He shines in a world enshrouded in moral darkness. A few truly converted souls are of infinitely more value than a large number who are unconverted, dead in trespasses and sins. [Cf: The Kress Collection p. 120 para. 01] p. 691, Para. 2, [1900MS].

A work is to be done in the Lord's vineyard which will testify to the genuineneww and value of the truth, and will glorify God. We are to labor for those who when converted will be a help in the work, producers not consumers. But the work done for the lowest class of outcasts is a very uncertain matter. Those who spend their time and strength in work for those who will never do anything but hang upon them for help, disqualify themselves for the position God would have them fill in His army. Workers are greatly needed to labor for those who rightly handled will come to a knowledge of the truth, and will then do valuable service in the cause. But those who after being prayed with say, I am saved, have no real understanding of what it means to receive Christ. No man can say, I am saved, until he has endured test and trial, until he has shown that he can overcome temptation. Those who fail to do the work which God has said should be done soon lose the right perception of spiritual things, and become blinded as to the character of the truth. They are unfitted to do the work which would make them complete in Christ. [Cf: The Kress Collection p. 120 para. 02] p. 691, Para. 3, [1900MS].

The churches must arouse. The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used? The Lord desires that a close search be made. Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working with God? Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn away from the scene. [Cf: The Kress Collection p. 120 para. 03] p. 691, Para. 4, [1900MS].

Our churches and institutions must return to where they were before the backsliding commenced, when they began trusting in man and making flesh their arm. Have we not seen enough of human wisdom? Shall we not now seek God in earnestness and simplicity, and serve him with heart and mind and strength? [Cf: The Kress Collection p. 120 para. 04] p. 691, Para. 5, [1900MS].

The children of Israel beheld the awful semblance of God's presence in the mount; but before Moses had been forty days away from them, they substituted a golden calf for Jehovah. Things similar to this have been done among us as a people. Let us now return to God in penitence and contrition. Let us trust in Him, not in man. (D.E.R. Aug. 24, 1900.) [Cf: The Kress Collection p. 120 para. 05] p. 691, Para. 6, [1900MS].

"Sunnyside" Cooranbong, June 18, 1900. Dear Brother Daniells: I wish to write you a few lines, which I may not be able to get copied. I have within the last half hour learned that a mail leaves for Africa tomorrow morning. It is now fifteen minutes past three in the afternoon. I wrote yesterday and this morning some nineteen pages of letter paper, and no less than ten pages in my diary. A few pages have been copied, a letter to Dr. Kellogg. [Cf: The Kress Collection p. 120 para. 06] p. 691, Para. 7, [1900MS].

A letter has been received from John Wessels, but it contained nothing regarding the condition of things in Capetown, so we are left in complete darkness and ignorance, as you have not written us one line. Have you written and has the letter miscarried? What does this silence mean? [Cf: The Kress Collection p. 121 para. 01] p. 692, Para. 1, [1900MS].

When attending the meeting at Paramatta, I was in the night season passing through some exciting scenes in Africa. There were laid out some formulated arrangements and plans which were presented for acceptance; but Elder Daniells did not feel prepared to accept these plans, because they had in them some things which meant more than all could see. And while some would have accepted them, Eld. Daniells said, "I cannot subscribe my name to them." This refusal greatly disappointed the framers of the articles of agreement. But no one who has had an experience in the rise and progress of the cause of God would without special advice from the Source of all wisdom concede to the terms of agreement or bind themselves to the conditions laid down, which the Lord could not favor. [Cf: The Kress Collection p. 121 para. 02] p. 692, Para. 2, [1900MS].

Our brethren in Africa will have to drink deeper of the clear, flowing springs of Lebanon before they can see all things clearly. From the light given me I know that we must enter into contracts very cautiously. We must have special light from God before we do his. Every problem which has any reference to the cause and work of God should be studied with earnest prayer. It is the privilege of every man who claims to be a Christian, who is walking in the path of duty, to have confidence in God's presence. The Lord is able to make that which is dark plain. [Cf: The Kress Collection p. 121 para. 03] p. 692, Para. 3, [1900MS].

We are today in great peril of following in false paths. If negotiations are made with the Wessels family, God must give direction as to how they shall be framed. Let all remember that this is a time when Satan is working to lead the Lord's people in various countries to tie themselves up as his people in America have done. There there is little freedom and little means because the conference, which in the fear of the Lord should have stood steadfast to principle, departed from the right way. Alliances with men need prayerful adjustment. We are God's stewards and are dealing with his money, with his talents. That which in our human judgment would appear to promise much at the beginning may through the unwise movements of some one in the alliance create much disappointment and endless perplexity. [Cf: The Kress Collection p. 121 para. 04] p. 692, Para. 4, [1900MS].

I consider that the Wessels family have a right to be cautious. For in the workers that were sent from America, they have had to deal with some who were not straightforward. I would say to them, Sanctify yourselves by a new consecration to God. Regard the Lord as ready and willing to help you. A wrong was done to the Wessels family in the use made of their means by those who came from America. Their money was used extravagantly, and ways were devised to draw upon them. It would have been better if this money had never been placed in the hands of those who received it. [Cf: The Kress Collection p. 121 para. 05] p. 692, Para. 5, [1900MS].

The Wessels family have made large donations of money to Dr. Kellogg, as though he was the one who was to be steward of their means. The means that the Wessels family gave so abundantly in America should not have been handled by one man as he pleased, but by faithful stewards, who would have appropriated the money for the opening of the work in Africa. A great work might have been done in that field. Books should have been translated for use in fields needing strong missionary effort. Had the work been done that should have been done, the religious experience of the Dutch people would have been materially changed. [Cf: The Kress Collection p. 121 para. 06] p. 692, Para. 6, [1900MS].

This is where the young men of the Wessels family made a mistake. Mission fields in Africa were in their destitution crying to God for help and relief. They were starving for the light that should have shone in the dark places in regions beyond. This cruel, treacherous war would not have come at this time had the missionary work been done that the people of Africa were in suffering need of. The things which ought to have been done, but which have not been done testify to a neglect of duty. [Cf: The Kress Collection p. 122 para. 01] p. 693, Para. 1, [1900MS].

Let it never be forgotten that true Christianity comes through the engraving of Bible principles upon the heart and character. This must be an individual work, visibly expressed. Then true missionary work will be done. The Lord's means will be carefully invested. [Cf: The Kress Collection p. 122 para. 02] p. 693, Para. 2, [1900MS].

A class of workers should have been sent to Africa who would have tried by every means in their power to educate the people they came over to help. But some of those sent to Africa as missionaries needed the converting power of God upon their hearts. Before they could teach others the truth, they needed to yoke up with Christ to learn of Him, His meekness and lowliness. In every department of God's economy he works through instruments that will be worked. Preaching the word is one great means, and furnishing the people with reading matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony. [Cf: The Kress Collection p. 122 para. 03] p. 693, Para. 3, [1900MS].

Tuesday, June 19. I have just looked at my watch; it is two o'clock. I dress, seek the Lord, and try to write a few words to go in the mail to Africa this morning. May the Lord help me in tracing each line. [Cf: The Kress Collection p. 122 para. 04] p. 693, Para. 4, [1900MS].

From the light God has given me, I know that he has not inaugurated such a work for our people to do as Dr. Kellogg had started in Chicago. In every city there should be missionaries, evangelists, appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished. God's money has been used lavishly in some places, so that there is not means to invest in sustaining the gospel ministry in all parts of the world by voice and by the press. Both must be linked together, and God's standard must be raised in new territory. New fields must be worked, the warning must be given. A representation of the work to be done is given in the fifty-eighth

chapter of Isaiah. [Cf: The Kress Collection p. 122 para. 05] p. 693, Para. 5, [1900MS].

The cause of God is nearly bankrupt through man's devising, by their lack of wisdom in bringing in consumers and not producers. Thus God names it. The question to be treated is a large one. God calls for decided changes to be made. Self-denial and self-sacrifice will be called for in all who undertake the work now. [Cf: The Kress Collection p. 122 para. 06] p. 693, Para. 6, [1900MS].

Our brethren in America, before carrying out their plans for such an extensive and wonderful work in certain lines, might far better have considered the words of Christ, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Had they done this, acting under the direction of God, men's ideas would not have been carried thus far in building the tower. Thousands of dollars that have been invested in Chicago for the lowest and most unpromising specimens of humanity, would have gone to open new fields, annexing new territory, planting the standard in new places. [Cf: The Kress Collection p. 122 para. 07] p. 693, Para. 7, [1900MS].

In many new fields there should be camp-meetings of two, three, or four weeks in a place, if the circumstances demand it. And all through these meetings there is to be much personal effort, not only in the exposition of the word in the meetings, but by individuals. Follow up every advantage in the very height of the surprise of the people to find out that there are important, wonderful things in the word that they have not known were there at all, because the shepherds of the flock have not searched the Scriptures as diligent students of the Word. There is to be diligent work done. The testing truth for this time is to be made known, and the explanation given. All classes, the higher as well as the most lowly, come to these meetings, and we are to work for all. After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order. [Cf: The Kress Collection p. 123 para. 01] p. 694, Para. 1, [1900MS].

The temperance question is to have special attention. Work in this line may be called medical missionary work, but that work in its relation to the work of the third angel's message is ever to be recognized as the hand to the body. In America it has been made the head and not the hand. The gospel ministry is not to be treated as it has been treated,--as something hardly worthy to be recognized. It is God's appointed means, the very means which has made us what we are, and its work is to be carried forward in the same lines and in the same way, because it is God's. Nothing is to be devised to stand as a memorial of man's greatness or woman's greatness. [Cf: The Kress Collection p. 123 para. 02] p. 694, Para. 2, [1900MS].

See Isaiah 49. I cannot write out this whole chapter. Read it carefully and solemnly. What words are these, "And he said, Thou art my servant, O Israel, in whom I shall be glorified." How many after they have done their best under most trying circumstances, suffering for the want of facilities and from dearth of means, are ready to say, in the words of Scripture, "I have labored in vain, I have spent my strength

for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God." [Cf: The Kress Collection p. 123 para. 03] p. 694, Para. 3, [1900MS].

All the warnings must be given. The truth, Bible truth, is to be proclaimed in our large camp-meetings, and the churches can hear the truth. They have the opportunity. All may not desire to hear. Many oppose anything that calls for self-denial. They are not willing to accept the Sabbath. In Ex. 31:12-18, is clearly marked out in definite lines what God expects from his people, and the decided consequence of rejecting is death. Notwithstanding this many will refuse obedience because the truth involves self-denial and self-sacrifice. [Cf: The Kress Collection p. 123 para. 04] p. 694, Para. 4, [1900MS].

Many of the ministers will not hear and be convinced. They will not enter the sanctuary of truth to receive the knowledge of truth from the word, but will take away the key of knowledge from the people by perversion of the Scriptures, wresting the word of God from its true meaning. Thus every step gained in reaching the people to save them from being lost in error and disobedience requires a hard, constant battle. But shall it stop? No; lift up the standard. Plan memorials of God's truth in every place possible, and conversions will be made. Some who do not take their stand at once will help advance the work with their means and with their sympathy. [Cf: The Kress Collection p. 123 para. 05] p. 694, Para. 5, [1900MS].

"And now saith the Lord that formed thee from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, (who is Israel? the church members of today.) yet will I be glorious in the eyes of the Lord, and my God shall be my strength." The message must go from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep. They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world. [Cf: The Kress Collection p. 124 para. 01] p. 695, Para. 1, [1900MS].

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do. [Cf: The Kress Collection p. 124 para. 02] p. 695, Para. 2, [1900MS].

Read verses 13-16. What is the matter with those who claim to believe the truth of the third angel's message? Why has it lost its power with the very ones whom God has honored for the sake of making it known to all people. Self has interposed; Satan has so wrought upon human agencies, and self has grown to such large proportions that it will not recognize a Thus saith the Lord, through his appointed channels. [Cf: The Kress Collection p. 124 para. 03] p. 695, Para. 3, [1900MS].

God has spoken he has said that his work is one, that his workers are to keep in solid union. Even though men may sell themselves for a song, God continues to carry forward his work in his own appointed way in the

light shining forth in the redemption of his people. Those who hold fast the beginning of their confidence firm unto the end will sing the song, "We overcame by the blood of the Lamb, and by the word of our testimony." The work of truth will go forward in the hearts of the true seekers because God sees in them his own name and the word of truth magnified. [Cf: The Kress Collection p. 124 para. 04] p. 695, Para. 4, [1900MS].

For the glory of his own name God will continue to bear with the perversity of men that they may repent, lest his and their enemies shall triumph in their positive destruction. He bears long with their waywardness and folly. He disciplines them, that they should seek him, and if they will humble their hearts before him, he will not bring them to shame, but through their suffering and their turning into the Lord, he will make them the eternal monuments of his mercy. His almighty power alone can avail in behalf of any human agency through his abiding grace. Wholehearted obedience God requires of his people as their only means of happiness and prosperity. Only through humbling themselves and exalting God by their devotion to him can they find true prosperity. Yet this is the most difficult lesson for them to learn. Christ and his body, the church, are to become one as is represented in John 1:17-- Christ and his people united to God the great Head. The ministry, which has been belittled, will be the power and energy of Christ in word and doctrine. These are they whom man despiseth, whom the nation abhorreth, because they bear the sign of the original Sabbath. Ex. 31:12-18. God's commandment keeping people are made to be a servant to rulers, they are required by man-made laws to disregard the law of God. [Cf: The Kress Collection p. 124 para. 05] p. 695, Para. 5, [1900MS].

"Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, for he shall choose thee." Isa. 49:1-19. [Cf: The Kress Collection p. 125 para. 01] p. 696, Para. 1, [1900MS].

The hidden ones have been scattered because of man's enmity against the law of Jehovah. They have been oppressed by all the powers of the earth. They have been scattered in the dens and caves of the earth through violence of their adversaries, because they are true and obedient to the laws of Jehovah. But deliverance comes to the people of God. To their enemies God will show himself as a God of just retribution. [Cf: The Kress Collection p. 125 para. 02] p. 696, Para. 2, [1900MS].

Rev. 6:9-17. From the dens and caves of the earth, that have been the secret hiding places of God's people, they are called forth as his witnesses, true and faithful. [Cf: The Kress Collection p. 125 para. 03] p. 696, Para. 3, [1900MS].

The people who have braved out their rebellion will fill the description given in Rev. 6:15-17. In these very caves and dens they find the very statement of truth in the letters and in the publications as witnesses against them. The shepherd who leads the sheep in false paths will hear the charge made against them, "It was you who made light of the truth. It was you who told us that God's law was abrogated, that it was a yoke of bondage. It was you who voiced the false doctrines when I was convicted that these Seventh-day Adventists had the truth. The blood of our souls is upon your priestly garments.

The persecution brought upon those who kept God's commandments did not destroy them or their influence. I could not read my Bible with its condemnatory words, and I laid it aside. Now will you pay the ransom for my soul. You said you would stand between my soul and God, but you are now full of anguish yourself. What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth that if obeyed would have saved us? [Cf: The Kress Collection p. 125 para. 04] p. 696, Para. 4, [1900MS].

When Christ comes to take vengeance on those who have educated and trained the people to trample on God's Sabbath, to tear down his memorial, and tread down with their feet the feed of his pastures, lamentations will be in vain. Those who trusted in the false shepherds had the word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of him that sitteth on the throne and from the wrath of the Lamb. [Cf: The Kress Collection p. 125 para. 05] p. 696, Para. 5, [1900MS].

"Sunnyside" Cooranbong, July 4, 1900 Dear Brother and Sister Haskell: I sit here in my bed, this cold July morning trying to write to you. I have woollen mits on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way. Sitting on the bed is the easiest position for me, and I call this my throne. It is a little past two o'clock. I continue to be an early riser, and I write every day. There has been considerable rainy weather here this winter, and this has kept me indoors. [Cf: The Kress Collection p. 125 para. 06] p. 696, Para. 6, [1900MS].

Although I carry a heavy burden for the work in Australia and America, yet I also have a thankful heart for the mercy and gracious loving kindness of my God. Notwithstanding the fact that there is war and bloodshed, and nations are preparing for battle, thanksgiving should arise from our hearts because the Sun of Righteousness never sets. The mightiest earthly potentates may be engaged in battle for the supremacy, but the children of God, whose life is hid with Christ, in God have nothing to fear. Their refuge is safe and sure. [Cf: The Kress Collection p. 125 para. 07] p. 697, Para. 1, [1900MS].

Christ has declared, "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." This is the work for God's watchmen at the present time. [Cf: The Kress Collection p. 126 para. 01] p. 697, Para. 2, [1900MS].

My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, "Teaching them to observe all things whatsoever I have commanded you," will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Be not anxious to bring in something

not revealed in the Word. Keep close to Christ. Remember his words, "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." He is with us as we teach the words he spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the One also who gave the instruction contained in the Old Testament. The Old and the New Testaments are both sacred; for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him. [Cf: The Kress Collection p. 126 para. 02] p. 697, Para. 3, [1900MS].

In his record of the giving of the commission Mark says, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And 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." These words are to be literally fulfilled. This is the work the Lord Jesus Christ will do through his appointed agencies. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: The Kress Collection p. 126 para. 03] p. 697, Para. 4, [1900MS].

Let us remember that the word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever he has commanded them. The human agent, the seen instrument, is to preach the word, and the Lord Jesus, the unseen agency, by his Holy Spirit is to make the word efficacious and powerful. [Cf: The Kress Collection p. 126 para. 04] p. 697, Para. 5, [1900MS].

The law of the Lord is to be presented in its true bearing. Paul bears testimony regarding this law. "What shall we say then?" he asks. "Is the law sin? God forbid. Nay, I had not known sin but by the law," which is the detector of sin. "For I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; 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." Because of this does Paul say, Have nothing to do with the law? Oh no, this is not his conclusion. Sin is the transgression of the law, and by the law is the knowledge of sin. Paul saw sin in all its hideous deformity. The law pointed him to Christ, the healer of sin which is repented of and confessed. "Wherefore," Paul declared, "the law is holy, and the commandment holy, and just, and good." Why then do men in their transgression curse the law of God? Because it condemns sin. [Cf: The Kress Collection p. 126 para. 05] p. 698, Para. 1, [1900MS].

August 22, 1900. Dear Brother and Sister Haskell: Today Sara, Maggie, and I drove up from Cooranbong with our faithful horses, Jasper and Jessie. We came to attend a general meeting for the Newcastle, Maitland, and Cooranbong churches. Quite a number are coming from Cooranbong and Maitland. [Cf: The Kress Collection p. 127 para. 01] p. 698, Para. 2, [1900MS].

I am staying at the Baths with Brother and Sister Louis Currow. Our medical work in Newcastle gives every promise of success. Some weeks ago we rented the building in Hamilton known as the Turkish Baths. This building is provided with facilities for giving Turkish baths and hot and cold water baths. It is surrounded by open grounds, and is only a few minutes walk from our church in Hamilton. [Cf: The Kress Collection p. 127 para. 02] p. 698, Para. 3, [1900MS].

As soon as we saw the advantages of this place, we decided that the best thing we could do was to secure it. We feel very thankful to the Lord for this opening in Newcastle. Work at the Baths was begun about two weeks ago, and thus far success has attended it. Several prominent men are taking treatment and yesterday three Catholic priests came in for a bath. Brother Currow, who is in charge of the bath work, is an excellent nurse. His wife who used to be Miss Lizzie Hubbard, and he are both doing well. [Cf: The Kress Collection p. 127 para. 03] p. 698, Para. 4, [1900MS].

In the building there are four rooms upstairs, and four downstairs. Two are unfurnished. When we have sufficient means they will be furnished ready for patients. [Cf: The Kress Collection p. 127 para. 04] p. 698, Para. 5, [1900MS].

If properly conducted, this institution will be the means of doing much good, both in relieving physical suffering and in making known the truth. Idolatry prevails in our cities. Everything that Satan can do he is doing to keep his dark shadow between sinners and God. He desires to keep the minds of men fixed upon the things of earth. By means of medical work a class of people may be reached who would otherwise never hear present truth. Souls ready to perish may be saved. [Cf: The Kress Collection p. 127 para. 05] p. 698, Para. 6, [1900MS].

Friday, Apr. 27. We thank the Lord for pleasant weather. Quite a number have come from Cooranbong to attend the meeting. Most of these will be accomodated at the Baths. [Cf: The Kress Collection p. 127 para. 06] p. 699, Para. 1, [1900MS].

April 28, Sabbath. The Lord gave me strength to speak to the people this afternoon. I felt indeed that physical and spiritual strength was given me. I spoke from John 16:1-6. Christ's words are plain and definite: "These things have I spoken unto you that ye should not be offended." Before this, some of the disciples had been offended because Christ had said, "I am the bread of life: he that com rh to me shall never hunger; and he that believeth on me shall never thirst." "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." [Cf: The Kress Collection p. 127 para. 07] p. 699, Para. 2, [1900MS].

"The Jews therefore strove among themselves, saying, How can this man

give up his flesh to eat? Then Jesus said 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. . . . 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 Kress Collection p. 128 para. 01] p. 699, Para. 3, [1900MS].

"Many therefore of his disciples, when they heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that His disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? 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 Kress Collection p. 128 para. 02] p. 699, Para. 4, [1900MS].

In Christ 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." This we are to believe. These words are not merely to be read as a lesson. They are to be received in the heart, understood, believed, and lived. They will bring us spiritual life. Christ's teachings are to be brought into the daily experience. We have redemption through his blood, even the forgiveness of our sins. Spiritual life comes to us as we receive and practice his words. [Cf: The Kress Collection p. 128 para. 03] p. 699, Para. 5, [1900MS].

The disciples of Christ are to bring the perfections of his character into their character. He has given us his word as spiritual food. As we eat this word, we shall grow up into him, manifesting unselfishness, integrity, kindness, and love. In all we do, Christlikeness is to be revealed. Thus we may show that we are eating the bread of heaven and drawing the living water from the wells of salvation. [Cf: The Kress Collection p. 128 para. 04] p. 699, Para. 6, [1900MS].

As our physical life is sustained by natural food, so our spiritual life is to be sustained by spiritual food,--the words of Christ. The gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to bear in the daily life the fruits of the Spirit. [Cf: The Kress Collection p. 128 para. 05] p. 699, Para. 7, [1900MS].

Sunday, April 29. The meetings close tonight. They have been well attended, and we feel very much encouraged. We believe that it was in the order of God for them to be held at this time. [Cf: The Kress Collection p. 128 para. 06] p. 700, Para. 1, [1900MS].

The work at Maitland is still going forward. Some very precious souls have taken their stand for the truth. Others are convinced, and we hope that they will soon demonstrate their faith. We are praying earnestly that the Lord will give them courage to do this. Mr. Scott, one of those who are convinced, works for his brother, who is an infidel. Although fully convinced of the truth, he is slow to take his stand before the world as a Seventh-day Adventist. His wife and two daughters have been baptized. Mr. Scobi is the only one of a large family of brothers who used tobacco. On one occasion his father and brothers offered him L50 if he would give up tobacco, but he did not accept the offer. When he heard at the meetings in the tent the truth in regard to

the evil effects of tobacco upon the system, he stopped using it. [Cf: The Kress Collection p. 128 para. 07] p. 700, Para. 2, [1900MS].

A young man and his wife have lately taken their stand with us. He was employed in a bakery, but lost his position when he began keeping the Sabbath. He has been entrusted with the sale of the Health Foods. We hope that he will be able to do good work in this line. He and his wife are both young and strong, and they will be able, we hope, to manage the health food business in Maitland successfully. [Cf: The Kress Collection p. 129 para. 01] p. 700, Para. 3, [1900MS].

Another young man and his wife, Baker by name, have commenced keeping the Sabbath. He is employed as a salesman in a boot and shoe shop. He says that if he loses his position, he will go into the business for himself. [Cf: The Kress Collection p. 129 para. 02] p. 700, Para. 4, [1900MS].

Twenty persons have been baptized in Maitland and soon several more will be baptized. Those who have taken their stand for the truth seem to be fully and thoroughly converted. We pray for more Sabbathkeepers in Maitland. [Cf: The Kress Collection p. 129 para. 03] p. 700, Para. 5, [1900MS].

The tent has been taken down, and Brother Colcord is holding meetings in a small hall connected with the house in which the mission family live. Brother and Sister James from Ballaret have charge of the mission home. They both labor as they can to instruct the people. Sisters Wilson and Robertson have been and are doing a good work in Maitland. The Lord sustains them, and they have many friends. In the past they have had to walk three and four miles to give their readings, but now they have a horse and buggy. [Cf: The Kress Collection p. 129 para. 04] p. 700, Para. 6, [1900MS].

Brother and Sister Hickox are working in East Maitland. Brother and Sister Colcord are working in West Maitland. Sister Colcord, having a family, does not work much among the people. But it is altogether better to have married people in the work. Workers who are married can work to much greater advantage in the families they visit than can those who are unmarried. [Cf: The Kress Collection p. 129 para. 05] p. 700, Para. 7, [1900MS].

Brother and Sister James are going to take into the mission home an old lady who embraced the truth at the campmeeting. She was, I believe, the first one to keep the Sabbath. She is an invalid, and will be one as long as she lives, but she is always cheerful and will not accept charity. She supports herself by her own handiwork. She will be a blessing in the mission house. [Cf: The Kress Collection p. 129 para. 06] p. 700, Para. 8, [1900MS].

A church must be built in Maitland as soon as the money for it can be raised. When all those who are now convinced decide for the truth, an effort will be made to raise some money for the church. The ministers in Maitland are still very bitter, and keep up the most determined opposition. But if our workers will only walk humbly before God, he will make them vessels unto honor. All who have embraced the truth in Maitland have had to take their stand in the face of decided enmity. Canrights falsehoods have been circulated, and have been met by his own

statements. [Cf: The Kress Collection p. 129 para. 07] p. 701, Para. 1, [1900MS].

Our laborers in Maitland are doing good work. All are working in concert, watching for souls as they that must given an account. [Cf: The Kress Collection p. 129 para. 08] p. 701, Para. 2, [1900MS].

Union is strength, and in the work of God unity must be preserved. Strength is not to be wasted in desultory, meaningless efforts but is to be consecrated to a high and holy purpose. [Cf: The Kress Collection p. 129 para. 09] p. 701, Para. 3, [1900MS].

There is much work to be done in and around Newcastle and Maitland, and we feel that the next camp meeting in New South Wales should be held between Maitland and Newcastle, or in East Maitland. I see no way to carry forward the work except by camp meetings. It is of little use to attempt to hold tent meetings without first awakening a general interest. It may be well, where the opposition has been very bitter, to hold two camp meetings in one place. Let the ministers exhaust their opposition, and then let the truths which they have misstated and misinterpreted be presented again in the Spirit and power of God. [Cf: The Kress Collection p. 130 para. 01] p. 701, Para. 4, [1900MS].

The field around Maitland Newcastle is so large that we could use twenty workers, all working in concert under one supreme leader. The Lord will work with every sincere, devoted soldier of the cross. But no man can be a good soldier who thinks he must work independently of his fellow worker, who regards his own judgment as the best. God's workers must blend together, one supplying what the other lacks. [Cf: The Kress Collection p. 130 para. 02] p. 701, Para. 5, [1900MS].

God has given to his church a diversity of gifts. Paul writes, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ. . . . I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, wit long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bonds of peace. . . . That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, and funning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly framed together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, making increase of the vody unto the edifying of itself in love." [Cf: The Kress Collection p. 130 para. 03] p. 701, Para. 6, [1900MS].

This instruction is given for our help. Those who will obey will find that the Lord knows what is best for them. The people of God are to work as a perfect whole. [Cf: The Kress Collection p. 130 para. 04] p. 702, Para. 1, [1900MS].

We have not money to pay more workers, but the Lord can work by few as

well as by many. He can do a great work through two or three who labor, "not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to man." [Cf: The Kress Collection p. 130 para. 05] p. 702, Para. 2, [1900MS].

"Finally my brethren be strong in the Lord and in the power of his might." Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Do we make the preparation it is our privilege to make to stand against the wiles of the enemy? Do we realize the sacred character of God's work and the necessity of watching for souls as they that must give account? We must be vigilant, "knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." "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 of light." [Cf: The Kress Collection p. 130 para. 06] p. 702, Para. 3, [1900MS].

Are we learning to forego our own wishes? Or is self still consulted so much that in labor with our brethren we regard our judgment as best of all? God forbid that we should allow self-supremacy to withhold from us the blessings God gives to the meek and lowly. Those who truly glorify God will hide self in Christ, rejoicing if God can be glorified by the labors of those connected with them. No one can succeed in the work of God who has too high an appreciation of himself. As time goes on, his feeling of supremacy grows, and soon he comes to think that he would rather not unite with his brethren in labor but would prefer to work alone. [Cf: The Kress Collection p. 130 para. 07] p. 702, Para. 4, [1900MS].

Such a man is not prepared to do efficient service as a soldier of the cross. He has developed such sensitiveness that he does not wish to be criticized, feeling that it is for his best good to be let alone. He takes offense if his brethren do not work in harmony with his ideas and plans. What can God do with such material? [Cf: The Kress Collection p. 131 para. 01] p. 702, Para. 5, [1900MS].

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when he said, "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." [Cf: The Kress Collection p. 131 para. 02] p. 702, Para. 6, [1900MS].

He who has crushed down all desire for self-recognition will most surely be recognized by the unselfishness of his actions. In order to help and encourage others, he is willing to put aside his own wishes, becoming all things to all men that he may by some means save some. Such a man is a noble leader in Christ's army. [Cf: The Kress Collection p. 131 para. 03] p. 702, Para. 7, [1900MS].

Look at the Saviour's patient endurance in suffering and trial. Yoke up with him in unselfish service. We are engaged in a severe and trying warfare. "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 yourself the whole armor of God, that ye may be able to

withstand in the evil day, and having done all, to stand." [Cf: The Kress Collection p. 131 para. 04] p. 703, Para. 1, [1900MS].

"Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter. Yea, the Lord saw it, and it displeased him that there was no judgment. . . . According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Cf: The Kress Collection p. 131 para. 05] p. 703, Para. 2, [1900MS].

Let us walk carefully and prayerfully before the Lord, not serving self, but serving the Prince of heaven. Read and obey the instruction contained in the second chapter of Phillippians. As you do this, you will certainly see the salvation of God. [Cf: The Kress Collection p. 131 para. 06] p. 703, Para. 3, [1900MS].

"Let nothing be done through strife of vain glory; but in lowliness of mind let each esteem other better than himself. . . . 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. . . . Work out your own salvation with fear and trembling: for it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Cf: The Kress Collection p. 131 para. 07] p. 703, Para. 4, [1900MS].

San Francisco, California December 12, 1900. Medical Missionary Work in the Cities of California -- There is work to be done in California that has been strangely neglected. Let this work be no longer delayed. As doors open for the presentation of truth, let us be ready to enter. Some work has been done in the large city of San Francisco, but as we study the field, we see plainly that only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city, and also in Oakland. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved. [Cf: The Kress Collection p. 138 para. 01] p. 703, Para. 5, [1900MS].

In San Francisco a hygienic restaurant has been opened; also a food store and treatment rooms. These are doing a good work, but their influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in these lines of work, we can say, Amen and amen. And as soon as possible other lines of work that will be a blessing to the people will be established. Medical missionary evangelistic work should be carried on in a most prudent and thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest and yet ever elevated. [Cf: The Kress Collection p. 138 para. 02] p. 703, Para. 6, [1900MS].

Where are the working forces? There are precious souls to be won to

Christ. Thoroughly converted men and women of discernment and keen foresight should act as directors of this work. To do this special work, good judgment must be exercised in employing persons who love God and who walk before Him in all humility,--persons who will be effective agencies in God's hand for the accomplishment of the object He has in view,--the uplifting and saving of human beings. [Cf: The Kress Collection p. 138 para. 03] p. 704, Para. 1, [1900MS].

Medical missionary evangelists will be able to do excellent pioneer work. The work of the minister will blend fully with that of the medical missionary evangelist. Christian physicians are not to regard their missionary work as inferior to that of the ministry. A consecrated physician bears a double responsibility; for in him are combined the qualifications of the physician with those of the gospel minister. His is a grand, a sacred, and a very necessary work. [Cf: The Kress Collection p. 138 para. 04] p. 704, Para. 2, [1900MS].

The physician and the minister should realize that they are engaged in the same work. They should work in complete harmony. They are to counsel together. By their unity they will bear witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour. [Cf: The Kress Collection p. 138 para. 05] p. 704, Para. 3, [1900MS].

Physicians whose professional abilities are above those of the ordinary doctor, should engage in the service of God in the large cities. They should seek to reach the higher classes. Something is being done in this line in San Francisco. But much more should be done. Let there be no misconception of the nature and the importance of this work. San Francisco is a large and an important portion of the Lord's vineyard. [Cf: The Kress Collection p. 138 para. 06] p. 704, Para. 4, [1900MS].

Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow workers. The efforts put forth by these workers are not to be limited to the poorer classes. The higher classes have been strangely neglected. In the higher walks of life will be found many who will respond to the truth because it is consistent, because it bears the stamp of the high character of the gospel. Not a few of the men of ability thus won to the cause will enter energetically into the Lord's work. [Cf: The Kress Collection p. 138 para. 07] p. 704, Para. 5, [1900MS].

We are to do a special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His precious gifts to use in His service their talents of intellect and means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfil His purpose by helping to create centers of influence in the large cities. Our workers should present before these men a plain statement of our needs, letting them know what they need in order to help the poor and needy and to establish this work on a firm basis. [Cf: The Kress Collection p. 139 para. 01] p. 704, Para. 6, [1900MS].

Shall we not do all in our power to advance the work in San Francisco and Oakland, and in all the other cities of California? Thousands upon thousands who live in the cities close by us, need help in various

ways. Let the ministers of the gospel remember that the Lord Jesus Christ said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" [Cf: The Kress Collection p. 139 para. 02] p. 704, Para. 7, [1900MS].

In our cities interested workers will be led to offer themselves for various lines of missionary effort. Hygienic restaurants will be established. But with what carefulness should this work be done! Those working in these restaurants should be constantly studying, always experimenting, that they may make progress in the preparation of healthful foods. Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in the smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform. They will become industrious. [Cf: The Kress Collection p. 139 para. 03] p. 705, Para. 1, [1900MS].

I saw also that there were several young men and young women, and also those of more mature age,--men and women of capability,--who were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. I was instructed to encourage the establishment of cooking schools in all places where medical missionary work is done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, that they may teach others. [Cf: The Kress Collection p. 139 para. 04] p. 705, Para. 2, [1900MS].

The Lord Jesus will work miracles for His people. In the sixteenth of Mark we read: "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, *the Lord working with them*, and confirming the word with signs following." Here we are assured that the Lord was qualifying His chosen servants to take up medical missionary work after His ascension. [Cf: The Kress Collection p. 139 para. 05] p. 705, Para. 3, [1900MS].

From the record of the Lord's miracles in providing wine at the wedding feast and in feeding the multitude, we may learn a lesson of the highest importance. The food business is one of the Lord's own instrumentalities, to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions. [Cf: The Kress Collection p. 139 para. 06] p. 705, Para. 4, [1900MS].

Our workers should exercise their ingenuity in the preparation of healthful foods. None are to pry into Dr. Kellogg's secrets. Yet I have been shown that the Lord is teaching many minds in many places to make healthful foods. There are many products which, if properly prepared and combined, can be made into foods that will be a blessing to those who cannot afford to purchase the more expensive health foods. He who in the building of the tabernacle gave skill and understanding in all manner of cunning work, will now give skill and understanding in the combining of natural food products, thus showing His people how to

secure a wholesome, healthful diet. The work of combining fruits, grains, and roots into wholesome foods, is the Lord's work. [Cf: The Kress Collection p. 140 para. 01] p. 705, Para. 5, [1900MS].

No one is to strive to become a great manufacturer of health foods, or to establish a monopoly in this business. Let no one seek to control the food business. But let every one do his God-appointed work in combining natural products to make healthful foods. [Cf: The Kress Collection p. 140 para. 02] p. 705, Para. 6, [1900MS].

July 10, 1900 My brother: I write to you at this time to set before you our great necessity. The Lord has entrusted to you the talent of means to use and improve to his name's glory. There is a great work to be done. The last message of mercy is being given to the world. Everything in the political world is being stirred with agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come that they should be judged. [Cf: The Kress Collection p. 146 para. 02] p. 706, Para. 1, [1900MS].

A most solemn and important work is to be done in our world by God's people. This work is represented by the third angel flying in the midst of heaven. The third angel's message is preceded by the messages of the first and second angels. The first angel's message proclaims the hour of God's judgment. The second declares the fall of Babylon. [Cf: The Kress Collection p. 146 para. 03] p. 706, Para. 2, [1900MS].

John writes, "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. [Cf: The Kress Collection p. 146 para. 04] p. 706, Para. 3, [1900MS].

"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 fornications." [Cf: The Kress Collection p. 146 para. 05] p. 706, Para. 4, [1900MS].

"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: The Kress Collection p. 146 para. 06] p. 706, Para. 5, [1900MS].

These messages must go to all the inhabitants of the world. The Lord is soon to come, and he calls upon all to whom he has entrusted his capital of means to invest it in his work as it demands help. His money is not to be shut up in banks and buildings and lands when there is such a great work to be accomplished. The Lord will not send His judgments for disobedience and transgression upon the world until he has sent his watchmen to give the message of warning. [Cf: The Kress Collection p. 147 para. 01] p. 706, Para. 6, [1900MS].

The Lord has been pleased to give his people the third angel's message

as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy his Sabbath, the seventh day, to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, "Here are they that keep the commandments of God and the faith of Jesus." [Cf: The Kress Collection p. 147 para. 02] p. 706, Para. 7, [1900MS].

"After these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cate 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 are waxed rich through the abundance of her delicacies. 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. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: The Kress Collection p. 147 para. 03] p. 707, Para. 1, [1900MS].

What is sin? "The transgression of the law." God denounces Babylon, "because she made all nations drink of the wine of the wrath of her fornications." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation. [Cf: The Kress Collection p. 147 para. 04] p. 707, Para. 2, [1900MS].

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to himself, to be observed by his people throughout their generations. [Cf: The Kress Collection p. 147 para. 05] p. 707, Para. 3, [1900MS].

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, *thought* to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. This is called in the word of God her fornication. [Cf: The Kress Collection p. 147 para. 06] p. 707, Para. 4, [1900MS].

God has a controversy with the churches today. They are fulfilling the prophecy of John. "All nations have drunk of the wine of the wrath of her fornication." They have divorced themselves from God by refusing to receive his sign. They have not the spirit of God's true commandment keeping people. And the people of the world in giving their sanction to a false Sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication. [Cf: The Kress Collection p. 147 para. 07] p. 707, Para. 5, [1900MS].

God set the seventh day apart as the day of his rest. But the man of sin has set up a false Sabbath, which the kings and merchants of the earth have chosen a religion like that of Cain, who slew his brother Abel. Cain and Abel both offered sacrifice to God. Abel's offering was accepted because he complied with God's requirements. Cain's was

rejected because he followed his own human inventions. Because of this he became so angry that he would not listen to Abel's entreaties or to God's warnings and reproofs, but slew his brother. [Cf: The Kress Collection p. 147 para. 08] p. 707, Para. 6, [1900MS].

By accepting a spurious rest day the churches have dishonored God. The people of the world accept the falsehood, and are angry because God's commandment keeping people do not respect and reverence Sunday. The Lord sanctified and blessed the seventh day. God says, "Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord who judgeth her." [Cf: The Kress Collection p. 148 para. 01] p. 707, Para. 7, [1900MS].

God declares, "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." God will punish those who attempt to compel their fellow men to keep the first day of the week. They tempt them to deny their allegiance to God. They accept the fruit of the forbidden tree, and try to force others to eat it. They will try to compel their fellowmen to work on the seventh day of the week and rest on the first. God says of them, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Cf: The Kress Collection p. 148 para. 02] p. 708, Para. 1, [1900MS].

"Verily my sabbaths ye shall keep," the Lord says, "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." Some will seek to place obstacles in the way of Sabbath observance, saying, You do not know what day is the Sabbath. But they seem to understand when Sunday comes, and have manifested great zeal in making laws for compelling its observance, as though they could control the conscience of man. [Cf: The Kress Collection p. 148 para. 03] p. 708, Para. 2, [1900MS].

God has given men the Sabbath as a sign between him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey, and exalt human laws above the law of God in the great crisis before us, will receive the mark of the beast. [Cf: The Kress Collection p. 148 para. 04] p. 708, Para. 3, [1900MS].

The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and he shut up the heaven, that there be no rain, and that the land yield not her fruit, and lest ye perish quickly from off the good land

which the Lord giveth you." [Cf: The Kress Collection p. 148 para. 05] p. 708, Para. 4, [1900MS].

God's curse for disobedience is upon man and beast and the fruit of the earth. Why do not those who claim to obey God, study his word, and learn there why the earth does not produce as it once did. Why are the cattle all so full of disease? [Cf: The Kress Collection p. 148 para. 06] p. 708, Para. 5, [1900MS].

"Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the Lord your God, but turn aside out of the way which I command you this day, to go after gods, which ye have not known. [Cf: The Kress Collection p. 149 para. 01] p. 708, Para. 6, [1900MS].

"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; 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, 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: The Kress Collection p. 149 para. 02] p. 708, Para. 7, [1900MS].

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward; disobedience its retribution. [Cf: The Kress Collection p. 149 para. 03] p. 709, Para. 1, [1900MS].

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth, (not of man, but) of God. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." [Cf: The Kress Collection p. 149 para. 04] p. 709, Para. 2, [1900MS].

God has given his people positive instruction and has laid upon them positive restrictions, that by obtaining a perfect experience in his service they may be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and by the word of their testimony. Those who fall short of making the preparation essential will be numbered with the

unthankful and the unholy. [Cf: The Kress Collection p. 149 para. 05] p. 709, Para. 3, [1900MS].

The Lord brings his people by ways which they know not, that he may test and try them. This world is our place of proving. Here we decide what our eternal destiny will be. God never exalts his people. He humbles them, that his will may be wrought in them. Thus God dealt with the children of Israel as he led them through the wilderness. He told them what their fate would have been had he not laid his restraining hand upon that which would have hurt them. He speaks to them. Hear what he says. It is a revelation of the ministration of angels. "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto the fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, to walk after other gods, to serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God." [Cf: The Kress Collection p. 149 para. 06] p. 709, Para. 4, [1900MS].

"At that time the Lord said unto me, How thee two tables of stone like unto the first, and come up into me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you out of the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Yes: there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive sentence according to their works. [Cf: The Kress Collection p. 150 para. 01] p. 709, Para. 5, [1900MS].

I present these things before you that ye may know and understand. Our present course of action is deciding our destiny for eternity. This is indeed a solemn thought. Those who know the truth are to practise the truth, realizing that the fear of the Lord is of more value than gold or silver. The world is the Lord's vineyard. He says, Go work today in my vineyard." As I have cared for you and blessed you, so you are to care for my honor and my name's glory. [Cf: The Kress Collection p. 150 para. 02] p. 710, Para. 1, [1900MS].

In his dealing with ancient Israel God has given us an illustration of the result that will follow an unrighteous, disobedient course. He will punish all who make his glory to be reproached, even as he punished the children of Israel. Those who exalt themselves will be humbled, even as

Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, and he permitted them to have their own way, and to carry out the purposes of their unsanctified hearts. [Cf: The Kress Collection p. 150 para. 03] p. 710, Para. 2, [1900MS].

Christ warned the Jews of their danger, and entreated them to return to God, but they were too proud to accept his overtures of mercy. They persisted in a course of rebellion, and as a result the protection of God's heavenly intelligencies was withdrawn from them. [Cf: The Kress Collection p. 150 para. 04] p. 710, Para. 3, [1900MS].

When Christ predicted the destruction of Jerusalem, he predicted also the destruction of the world; for he saw that will the end of this earth's history men would continue to refuse God's mercy. [Cf: The Kress Collection p. 150 para. 05] p. 710, Para. 4, [1900MS].

By love of money, desire for the supremacy, dishonesty, we not only rob God of the fruit of his vineyard, but we practice selfishness toward our brethren and toward those who are weighing and measuring the influence exerted by the one who claims to love God and obey the truth. *God has placed men and women in positions of trust that they may represent him.* He has given them talents that they may work in his service. But in their selfishness men misuse these talents. The talent of means is the most dangerous and the most deceptive when put to a wrong use. God's word declares that the love of money is the root of all evil. [Cf: The Kress Collection p. 150 para. 06] p. 710, Para. 5, [1900MS].

He who is unjust in small matters will be unjust in matters concerning his eternal interest. Those who will rob their fellow men will rob God. The Lord gives men talents that they may benefit and bless their fellow men. He has made men his stewards in trust, that they may relieve the temporal and spiritual necessities of those for whom Christ had died. Those who faithfully do this work labor in Christ's stead. [Cf: The Kress Collection p. 151 para. 01] p. 710, Para. 6, [1900MS].

God blesses the work of men's hands. They are to act their part as faithful stewards by returning to the Lord his portion. They are to devote their means to his service, that his vineyard may not remain a barren waste. They are to study what course the Lord would pursue were he in their place. They are to take all difficult matters to the Lord in prayer. They are not to use all the means at their command in supplying with an over abundance of facilities the portion of the vineyard in which they are placed. They are to unselfishly impart that which they have to the Lord's workers in hard places. They are to study methods and ways whereby their fellow workers shall have opportunity to improve their portion of the Lord's vineyard. All God's workers are to reveal an unselfish interest in the building up of the work in all parts of the vineyard. The Lord's principles are to be carried out with clear, sharp discernment. [Cf: The Kress Collection p. 151 para. 02] p. 710, Para. 7, [1900MS].

The true workers will count the cost of every method and plan. He will say, I am receiving a larger portion of the Lord's goods than many others of the Lord's workers. I will not lay plans to gather more responsibility to myself than I can carry. The goods entrusted to me

are the Lords, and they could be used to greater advantage in more destitute portions of his vineyard than in this place. I will impart to my fellow workers that which the Lord has given me. I will also impart of the foresight and judgment to help the work in places where the necessity is great. [Cf: The Kress Collection p. 151 para. 03] p. 711, Para. 1, [1900MS].

Willingly and cheerfully the true Christian will bind about his own inclinations to invest his means, God's own relief fund, in a larger work than he could possibly manage. If he sees that his fellow laborers in other portions of the field are pained and perplexed by a lack of proper facilities, he will willingly impart to them a portion of what the Lord has entrusted to him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven, "He is faithful steward. I can trust him to handle my goods. He keeps my fear before him. His works of righteousness will be a continual stream flowing to the desert portions of my vineyard. He will not claim what he has as his own, to use as the human agent pleases. He will heed my counsel, and do with my goods as I shall choose." [Cf: The Kress Collection p. 151 para. 04] p. 711, Para. 2, [1900MS].

Unwise generalship is an offense to God, because it involves many others in difficulties. The Lord proves and tests every man, to see whether he will deal wisely with the Master's goods. If he grasps in his arms all he can possibly obtain, to manage according to his own wisdom, if he uplifts himself as very wise, and neglects to take hold in the places where God's work is in the greatest need of help, he fails to do God's will. The heavenly universe watches his course with sadness; for he robs the Lord of the glory due to him, in establishing churches in new territories, and deprives his fellow workers of the means the Lord God designed should be given to them. [Cf: The Kress Collection p. 151 para. 05] p. 711, Para. 3, [1900MS].

He who is unfair in the least will be unfair also in much. Those who grasp all the advantages they can for the work in their portion of the field, selfishly refusing to help their fellow workers, are unwise stewards. They help that portion of the vineyard in which they are interested, allowing other portions to get along as they can. They say, I will take care of the things under my supervision. But the Lord is greatly displeased by this course of action. He has given them his means for wise consideration of all doing his service and wise distribution. His workmen pray to him for facilities with which to work, while those to whom he has given his mean, the very means to answer these prayers, neglect his work, allowing his workers to lose their time and wear out their strength in working against disadvantages which need not be. These selfish stewards have not the mind of Christ. They do not say, All we are brethren. We will share our blessings, that our fellow-workers, whom God has sent into the new field, may have a chance to invest the Lord's abundant provision in other portions of the vineyard. We will help our fellow workers out of their difficulty, that the Lord's work may be a praise in all parts of the earth. [Cf: The Kress Collection p. 152 para. 01] p. 711, Para. 4, [1900MS].

There are those who are improvident in their handling of the Lord's property, who do many things which are really in need of undoing, who swerve the work out of the humble, self-sacrificing lines in which it should be kept. By this wrong use of money, workers together with God

are brought to a standstill. In some places means have been expended profusely, while in others the workers could only stand and wait, in deep distress because they had not the means the Lord designed them to have for the work. The Lord is displeased and his name is dishonored because men work in accordance with their finite impulses. They claim as their own that which the Lord has entrusted to them to be used with equity and judgment, that the holy Sabbath may be known in all parts of the world. [Cf: The Kress Collection p. 152 para. 02] p. 711, Para. 5, [1900MS].

These things mean much to those who have had a knowledge of the leadings of God from the beginning of their responsibility. "If therefore ye have not been faithful in the unrighteous mammon, if you have not had wisdom to do in my way the work appointed you, who will comit to you the true riches? You would act an independent part in heaven as you have acted on the earth. If you cannot be faithful in that which is another man's, who will give you that which is your own? [Cf: The Kress Collection p. 152 para. 03] p. 712, Para. 1, [1900MS].

Money and goods, houses and lands, are the Lord's, entrusted to human agents to be used for the advancement of the work of God. Those who spend this money in luxury and show are not following Christ's footsteps. Outside show and parade is the fruit of self-exaltation. This influence hinders the work the Lord desires to go forward in triumph. [Cf: The Kress Collection p. 152 para. 04] p. 712, Para. 2, [1900MS].

Some of the supposed advantages for which the Lord's money is spent are concocted by Satan, to confuse God's people and lead them in false paths. As he succeeds in inducing the workers to leave the right track, he comes closer and closer, framing lies for their acceptance. He insinuates the thought that the gospel ministry is standing in the way of the great and grand work that might be done. Dissension, strife and disunion are the result. The work may be good in itself, but men have become exalted in regard to their own wisdom. Thus great trial is brought upon God's workers. Wearing, vexatious issues are brought about that should never come up. [Cf: The Kress Collection p. 152 para. 05] p. 712, Para. 3, [1900MS].

The elevated character of the work of God is to be maintained. The Lord desires his chosen elect people to stand superior in this Theocracy, shining amid the moral darkness of a hollow insincere formalism. The children of God are not to pull one another to pieces. The work must be carried forward in Christ's lines. He has left us an example of humility and unselfishness. He is our Pattern, and he says, "He that will come after me, let him deny himself, and take up his cross, and follow me." Let all remember the words, "Ye are laborers together with God, ye are God's husbandry; ye are God's building." *You are not wise enough to work by yourself* . He has made you his steward in trust, to prove and try you, even as he did ancient Israel. He will not have his army composed of undisciplined, unsanctified erratic soldiers, who would misrepresent his order and purity. [Cf: The Kress Collection p. 152 para. 06] p. 712, Para. 4, [1900MS].

Serving mammon . How few realize what this really means! It is Satan's work to lead men into false paths. He will if possible bring in false issues, which lead to a denial of the truth for this time. Those who in

thought, word, or deed belittle or disparage the gospel ministry because it does not sustain them in erratic movements are on perilous ground. They need to study the lesson God teaches in the parable of the two sons. Unbelievers do not pretend to obey God. More dangerous are those who regard their disobedience as obedience. God will have order in his work. There are unfaithful men in the ministry, but this does not make the ministry any less the Lord's means for doing a great work. Those who accuse and disparage the ministry because the work done does not appear to be the work that should be done, are not wise men. [Cf: The Kress Collection p. 153 para. 01] p. 712, Para. 5, [1900MS].

Those who think they are pleasing God by obeying some other law than his, and by performing works other than those the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning has been given. Appeal after appeal is made in the last message of mercy given to the world. Loath to give up, hoping, sorrowfully hoping, Christ knocks for the last time at the door of the heart. Men and women are given a final test. The worst of sinners are to hear the message of mercy. God will prove who will receive his seal or mark. [Cf: The Kress Collection p. 153 para. 02] p. 713, Para. 1, [1900MS].

When Christ saw in the Jewish people a nation divorced from God, he saw also a professed Christian church united to the world and the Papacy. And as he stood upon Mount Olivet, weeping over Jerusalem till the sun sank behind the western hills, so he is watching over and pleading with sinners in these last moments of time. Soon he will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will he be obliged to say to those who have had great light and great knowledge, as he said to the Jews, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes.?" (D.E.R August 22, 1900). [Cf: The Kress Collection p. 153 para. 03] p. 713, Para. 2, [1900MS].

To Every Man His Work We are laborers together with God. We must have spiritual workers, not only laborers who labor in the pulpit for the churches but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for souls who need help, but hours are spent in preaching that had better be devoted to personal house to house labor. In the Spirit of Christ, with the heart all aglow with his love, seek to win the hearts of those in the family. Give faithful admonitions and instructions from the Word of God. There are appropriate and applicable Scriptures that need to be presented, and to be presented in love for souls for whom Christ has died. "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." But many souls have had no personal labor. Words of kindly instruction in the application of Scriptures have not been spoken to them. [Cf: The Kress Collection p. 153 para. 04] p. 713, Para. 3, [1900MS].

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to

their spiritual advancement. Show them that they are under obligations to work as those who have received the grace of God. The missionary spirit must be kept awake, and in order for this spirit to live, the members of the church must be laborers together with God. It is time that unselfish consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only to the congregation, but in families. Come close to your brethren; seek for them; come close to the hearts, as one touched with the feelings of their infirmities. Thus may we achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God. [Cf: The Kress Collection p. 154 para. 01] p. 713, Para. 4, [1900MS].

Pastors of churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mystery of God. Moreover it is required in stewards, that a man be found faithful." "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh will find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But, and if that servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Cf: The Kress Collection p. 154 para. 02] p. 714, Para. 1, [1900MS].

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward and he must act in the master's stead doing as the master would do if he were presiding over his own goods. The position is one of dignity in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. [Cf: The Kress Collection p. 154 para. 03] p. 714, Para. 2, [1900MS].

Every Christian is a steward of God, and entrusted with his goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, Who bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?" [Cf: The Kress Collection p. 154 para. 04] p. 714, Para. 3, [1900MS].

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His

children. Whose children then are you? Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talents in behalf of truth, and by co-operating with God, all the improvements your talents would have made if put into actual service through the provisions made for you to cooperate with God, will be charged to your account. You stubbornly held yourself on Satan's side giving your influence to the great apostate; and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You had a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The spirit of God pled with you. By being lifted up on the cross Christ sought to draw you to himself. But your stubborn will would not yield to his invitations. His appeals were resisted. You are stewards notwithstanding; but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for your wasted opportunities. [Cf: The Kress Collection p. 155 para. 01] p. 714, Para. 4, [1900MS].

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required of stewards, that a man be found faithful." He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability; and if he is faithful, God will give him wisdom, and increase his talents. [Cf: The Kress Collection p. 155 para. 02] p. 715, Para. 1, [1900MS].

To some are entrusted larger responsibilities than to others. But if you have only one talent, you can increase it by use, to two. Then by working humbly, trustingly, you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. Those are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them. [Cf: The Kress Collection p. 155 para. 03] p. 715, Para. 2, [1900MS].

Let every church member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own hearts that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and his righteousness, inquire seriously, "Am I faithful?" Be first a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the word of God, until tried and searched by God, you will be approved of him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by his might in the inner man you will be accepted as a vessel unto honor. [Cf: The Kress Collection p. 155 para. 04] p. 715, Para. 3, [1900MS].

You may say, I have not large means and can do but little with the little I have. All the Lord asks of you is to be a faithful steward, to render to God a tenth of all your increase without stopping to measure the matter to see how you are coming out. You have but little means,

render back to him the portion belonging to him; for it is not yours. It is a serious matter to rob God. Thus you deprive yourself of the blessing he has promised to bestow if you exercise faithful stewardship. If you have been untrue to God, if you show that you will not do according to the agreement he has made with you, will he bless you with facilities of obtaining more means? You keep yourself under condemnation as unfaithful stewards by working contrary to a "Thus saith the Lord." You deprive the treasury of God of your proportion of his agreement with you, because you choose to walk in the light of the sparks of your own kindling. In your finite wisdom, you think you are making better terms with yourself than God has made with you. How then, if you are unfaithful steward with the least, can the Lord entrust to you larger responsibilities? [Cf: The Kress Collection p. 155 para. 05] p. 715, Para. 4, [1900MS].

God wants all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans with some deed of charity, some gift, or some offering, done or given when and how, the human agents, shall see fit. God has made his plan known, and all who co-operate with him will carry out his plan, instead of daring to attempt to improve on it, by their own arrangements. Those who honor a "Thus saith the Lord," who accept exactly what the Lord has devised, will be according to God's plan. God will honor them, and work in their behalf: For we have his pledged word that he will open the windows of heaven and pour us out a blessing, such as there will not be room enough to receive. [Cf: The Kress Collection p. 156 para. 01] p. 715, Para. 5, [1900MS].

It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses in this and that instance, and offsetting them against all that is required of God. God calls upon you to give every jot of influence to his own arrangement and ordinances. We are to strike true and faithful figures in tithing and then say to the Lord, I have done as thou hast commanded me. If you will honor me by trusting me with thy goods to trade upon, I will be thy faithful steward, doing all in my power to bring meat to thy house, and I will seek to instruct others how to work in the same lines. [Cf: The Kress Collection p. 156 para. 02] p. 716, Para. 1, [1900MS].

Bear in mind, "Moreover, it is required of a steward that he be found faithful." Men who have large responsibilities are to be sure that they are not robbing God in any jots or tittles, when so much is involved, as is plainly stated in Malachi. Here we are told that a blessing is given for a faithful disposition of the tithes, and a curse for covetous retention of the money which should flow into the treasury. Then ought we not to be sure to work on the safe side, so dealing with God in handling the property lent us on trust, that no shadow of reproach will fall on us? [Cf: The Kress Collection p. 156 para. 03] p. 716, Para. 2, [1900MS].

"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: And I will rebuke the devourer for your

sake, 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." I need not ask, Will not God bless those who are faithful? We have his pledged word. But the blessing of God is withdrawn from dishonest, covetous church members in this life. God says it, and what God says is true. Who of you claiming to be the children of God will venture to meet your delinquencies when the books shall be opened, and every man judged according to the deeds done in the body. The first point we need to settle is that we are not to look upon the property we are handling as our own with which we may do as we please. It is the Lord's, to be administered in accordance with his prescribed plans. Be faithful in giving to the Lord the specified amount he has directed you to give. Then present the great mystery of godliness, lifting up Christ, and saying, Behold the Lamb of God, who taketh away the sins of the world. [Cf: The Kress Collection p. 156 para. 04] p. 716, Para. 3, [1900MS].

Every church member who has been truly converted is to be given some work. "The case that I knew not, I searched out," Job declared. Consideration is to be given as to what service for God means. It means that we are to do the same kind of ministry that Christ did when he was in our world. In this work, whether we are rich or poor, we are called upon to wear Christ's yoke, and learn of him to be meek and lowly in heart. Some more may especially be given the work of setting forth Christ from the pulpit, opening the oracles of God to the churches. Yet they should not exclude themselves from visiting families, talking with them, praying with them, exhorting them, encouraging those who need encouraging, and presenting a "Thus saith the Lord" to meet every case of "Thus saith the Lord" to meet every case of deficiency. Altogether too little of this work is done. Personal labor is greatly needed. Many, many souls might be saved if those who claim to be followers of Christ would work as Christ worked living not to please self, but to glorify God, acting as missionaries, showing genuine love for the Master by making every possible use of their entrusted talents. From the very nature of work in Christ's lines, those who do it will lose sight of self. We are called upon to love souls as Christ loved them, to feel a travail of soul that sinners shall be converted. Present the matchless love of Christ. Hide self out of sight. Oh, what care should be taken by all who claim to be Christians that they do not call their passions and self-importance religion. By showing vanity, by longing for distinction, many hide the person of Christ, and expose themselves to view. There is such self-importance in their own ideas and way, and they cherish such a pleasing sense of their smartness, that the Lord cannot bestow his Holy Spirit upon them. If he did, they would misinterpret it, and exalt themselves still higher because of it. Their self pleasing ideas are a great hinderance to the advancement of the work. Whatever part they act self is the main picture presented. Their own zeal and devotion is thought to be the great power of truth. Unaware to themselves, all such are unfaithful stewards. They swerve the work in wrong lines. Self-importance leads them where they will be left to make false moves. [Cf: The Kress Collection p. 157 para. 01] p. 716, Para. 4, [1900MS].

We are not to exalt the work of any man, magnifying him and praising his judgment. The first rising of self is the beginning of your fall, your separation from Christ. We cannot in any degree exalt self without

being humbled. As Christians, we are to make the light of Christ's truth shine. Self is to be kept out of sight. Christ is the truth and the Light. He is the mirror from which we reflect truly every work done to his name's glory. The world needs light. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Cf: The Kress Collection p. 157 para. 02] p. 717, Para. 1, [1900MS].

What makes it so hard for a rich man to enter into the kingdom of heaven? Why are riches, instead of becoming a precious treasure to be used to advance the work and cause of God, made a curse, separating the soul from God? Why allow them to lead to the idolatry of self? God wants you, rich men, to use your goods as a sacred trust not your own. He has made you stewards over these goods. You are to calculate wisely, employing your powers to use to the very best advantage the means entrusted. [Cf: The Kress Collection p. 157 para. 03] p. 717, Para. 2, [1900MS].

But oh, how many of God's gifts have been misused, because those to whom they are given did not have the fervor of the love of Christ in the soul. There is a great need of each one doing his best. There are those who would have used wisely the talents given to them, if they had been left to struggle and depend on their capabilities. But they become the possessors of means, and they lost the incentives to cultivate their talents, and make all possible of themselves by communicating what they had. An abundance of money has spoiled them for faithfully fulfilling their stewardship. [Cf: The Kress Collection p. 158 para. 01] p. 717, Para. 3, [1900MS].

All who claim to be Christians should deal wisely with the Lord's goods. God is making an inventory of the money lent you and the spiritual advantage given you. Will you as stewards make careful inventory? Will you examine whether you are using economically all that God has placed in your charge, or whether you are wasting the Lord's goods by selfish outlay in order to make a display? Would that all that is spent needlessly, were laid up as treasure in heaven. [Cf: The Kress Collection p. 158 para. 02] p. 717, Para. 4, [1900MS].

God gives more than money to his stewards. Your talent of imparting is a gift. What are you communicating of the gifts of God, in your words, in your tender sympathy? Are you allowing your money to go into the ranks of the enemy to ruin the ones you seek to please? Then again, the knowledge of truth is a talent. There are many souls in darkness that might be enlightened by true, faithful words from you. There are hearts that are hungering for sympathy, perishing away from God. Your sympathy may help them. [Cf: The Kress Collection p. 158 para. 03] p. 717, Para. 5, [1900MS].

The Lord has need of your words, dictated by his Holy Spirit. He has need of the investment of your means. He needs your work for the salvation of souls. You can permit your means to be taken out of your hands to please your children. You may allow the enemy to rob you of the means that God has called for, to be used in lifting up the standard of truth in places where the people have not yet heard the message. Your means may be sunk in worldly investments, and turned into worldly channels. They may be used to do no one any good. But the Lord the owner of all, will call you to render your account to him. [Cf: The

Kress Collection p. 158 para. 04] p. 717, Para. 6, [1900MS].

The first work for all Christians to do is to search the Scriptures with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than the sun can help shining. You have striven to separate from every kind of rubbish, and to let the peace of Christ rule in your heart. But if you do not have the bright beams of the Sun of Righteousness, you will reveal this by your outward insincerity. You will show this by revealing a heart that is pleased with vanity and outward adornment, by using the means that come into your hands, to gratify the unsanctified soul with idols of some order. How small is the treasure laid up in heaven by such. How little do they communicate to others in sacred ministry. [Cf: The Kress Collection p. 158 para. 05] p. 718, Para. 1, [1900MS].

All natural gifts are to be sanctified as precious endowments. They are to be consecrated to God, that they may minister for the Master. All social advantages are talents. They are not to be devoted to self-pleasing, amusements, or self-gratification. Money and estate are the Lord's, to be used wholly to honor him; for he has pledged his word that if we use his entrusted goods as faithful stewards, we shall be rich in blessings, of which we shall have a supply to bless others. But if we regard the advantages given us as our own, to be used according to our pleasure, to make a display, to create a sensation, the Lord Jesus our Redeemer, is put to shame by the characters of his professed followers. [Cf: The Kress Collection p. 158 para. 06] p. 718, Para. 2, [1900MS].

Has God given you intellect? Is it for you to manage according to your inclinations? Can you glorify God by being educated to represent characters in plays, and to amuse audiences with fables? Has not the Lord given you intellect to be used to his name's glory in proclaiming the gospel of Christ. If you desire a public career, there is a work that you may do. Help the class you represent in plays. Come to the reality. Give your sympathy where it is needed by actually lifting up the bowed down. Satan's ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances. The experience and character of all who engage in this work will be in accordance with the food given to the mind. [Cf: The Kress Collection p. 159 para. 01] p. 718, Para. 3, [1900MS].

The Lord has given evidences of his love for the world. There was no falsity, no acting, in what he did. He gave a lifting gift, capable of suffering humiliation, neglect, shame, reproach. While human beings are instituting schemes and methods to destroy him. The Son of the infinite God came to our world to give an example of the great work to be done to redeem and save men. But today the proud and disobedient are striving to acquire a great name and great honor from their fellowmen by using their God-given endowments to amuse. This they do instead of calling upon them to behold the Lamb of God, who taketh away the sins of the world. [Cf: The Kress Collection p. 159 para. 02] p. 718, Para. 4, [1900MS].

God's great and wonderful work is to redeem and save, and thus repair

the ruin that sin has made. Some see many things in the Bible that to them sanction a course of action that God will never approve. But when God converts human agents, they will flee to Christ, to be hid with Him in God. They will lift up their eyes to the perpetual. [Cf: The Kress Collection p. 159 para. 03] p. 718, Para. 5, [1900MS].

Christ's Mission Christ is the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, came with a message. His voice was lifted up in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand; for this is he which 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 brought 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. The voice said, Cry, and he said, what shall I cry? All flesh is as grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. Surely the people is grass. Grass withereth, flower fadeth, but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, Behold your God; behold the Lord God will come with strong hands, 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 in his arms, and carry them to his bosom, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was the work and mission of Christ. The very same message that John bore, Christ bore. But while John preached in the wilderness, Christ's work was among the people, that he might reach the people 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 with the infinite God, and connecting earth with Heaven. [Cf: The Kress Collection p. 159 para. 04] p. 719, Para. 1, [1900MS].

"And Jesus walking by the sea of Galilee, saw two brethren, Simeon called Peter, and Andrew and 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. These were first disciples Christ called. They were not chosen from among the Pharisees, but from among the lowly. With these humble men he could cooperate. He could educate and train them to do the highest work ever given to mortals. [Cf: The Kress Collection p. 160 para. 01] p. 719, Para. 2, [1900MS].

"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 streets. A bruised reed shall he not break and a smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he hath set judgment in the earth: and the Isle shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretcheth them out: He that spread forth the earth, and that which cometh out of it: He that giveth breath unto the people upon it, and Spirit to them that walk therein. I the Lord hath called thee in righteousness and will hold thy hand and

will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sat in darkness from the prison house. I am the Lord: that is my name, and my glory will I not give to another, neither my praise to graven images. Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. The Lord is well pleased for his righteousness sake: he will magnify the law and make it honorable. "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 which had the palsy, and he helped them. And there followed him a great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." "And seeing the multitude, he went up into a mountain and when he was set, his disciples came unto him." On this mountain the beatitudes were given to the people. [Cf: The Kress Collection p. 160 para. 02] p. 719, Para. 3, [1900MS].

Here I wish to impress upon all interested in missionary work that first the truth is to be presented, and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress the people as the lifting up of the Saviour before them as Christ and him crucified. "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 the trumpet was given a certain sound. Every one today who is bitten by the sting of the serpent is to look and live. This is the special work that is to be accomplished. Said John as he saw Jesus, "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What shall I do to be saved?" is answered. [Cf: The Kress Collection p. 160 para. 03] p. 720, Para. 1, [1900MS].

The message that God gives to his longing, starving people, is the same that Jesus gave to the palsied man, who was brought to him, and let down through the roof, as the only way in which he could reach the Great Physician, is given us. "Behold, they brought to him a man sick of the palsy, lying on a bed." There was a crowd about the house, and the sick man's friends sought means to bring him directly to Christ, that they might lay him before Him." "And when they could not find by 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." Christ saw the man suffering with bodily disease. He also saw him suffering with a sin-sick soul. In order to heal the bodily maladies, he must bring relief to the mind, and cleanse the soul from sin. The Saviour was not unmindful of the efforts that had been made to bring the man to him. His heart of love and pity was at once moved. "When he saw their faith, "It was enough." He said to the sick man, "Son, thy sins are forgiven thee." Many were watching with bated breath every movement in this strange transaction. Many felt

that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to get rid of this burden? [Cf: The Kress Collection p. 161 para. 01] p. 720, Para. 2, [1900MS].

But the anger and the frowning countenance of the Pharisees could not be concealed. Apparently their looks expressed holy horror. They began to reason, saying, "Who is this which speaketh blasphemy? Who can forgive sin but God alone?" But who was it that had uttered the words, "Thy sins are forgiven thee?"--The Son of the Living God. Had the Pharisees not been blinded, they would have seen that God alone could forgive sin, and that he was Christ that was before them. Christ was in the Father and the Father in Christ, "I and my Father are one," he declared. [Cf: The Kress Collection p. 161 para. 02] p. 720, Para. 3, [1900MS].

Christ took the very course he designed to take toward the afflicted one. He needed health of soul before he could appreciate health of body. "When Jesus perceived their thoughts, he answering said unto them, why 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 God hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto you, Arise, take up thy couch, and go into thine house. And immediately he arose 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 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." What an evidence was this to the priests, rulers and Pharisees. [Cf: The Kress Collection p. 161 para. 03] p. 720, Para. 4, [1900MS].

Christ said to the reasoning Pharisees, "That ye may know that the Son of God hath power upon earth to forgive sins." He had that power in heaven. [Cf: The Kress Collection p. 161 para. 04] p. 721, Para. 1, [1900MS].

"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, arose up, and followed him." Just such invitations will be given by Christ's ambassadors. General invitations are given; but not definite and personal invitations, as in this case. If more personal calls were given, more decided movements would be made to follow Christ. [Cf: The Kress Collection p. 162 para. 01] p. 721, Para. 2, [1900MS].

"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 an effort in calling his friends; for he was to be no longer engaged in the business he had followed. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He came to sow the seeds of truth in human hearts, knowing that the time would come when hearts would respond to the truth that fell from his lips. [Cf: The Kress Collection p. 162 para. 02] p. 721, Para. 3, [1900MS].

"But the Scribes and Pharisees murmured against his disciples, saying,

Why do ye eat and drink with sinners and publicans and sinners? And Jesus answered and said unto them, They that are whole (or claim to be whole) need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." [Cf: The Kress Collection p. 162 para. 03] p. 721, Para. 4, [1900MS].

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might find souls, that he might speak words that would reach sinners. They needed a Saviour. They were sick, and needed a physician that could portray before them in parables their true condition. Thus Christ reached to the very depths of human woe and misery. [Cf: The Kress Collection p. 162 para. 04] p. 721, Para. 5, [1900MS].

The Lord has not sent his people at great expense to different parts of the globe, among idolatrous and heathen nations, in order that they may use large amounts of money in building medical missionary hospitals. Their first work is to bear the message, Christ the crucified one is our risen Saviour. They are to awaken a decided interest in Christ's power to forgive sins. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom he hath sent." Christ's work was a marked work. People flocked and crowded around him wherever he went. His first work was to teach the truth, then to mingle with his teaching, by demonstration of the Spirit, the work of healing. [Cf: The Kress Collection p. 162 para. 05] p. 721, Para. 6, [1900MS].

"And 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: The Kress Collection p. 162 para. 06] p. 721, Para. 7, [1900MS].

This is the work that is being done today. Missions should be established, not merely in one or two cities in America, but in various localities. These buildings should be as inexpensive as possible. It is not the expensive buildings that give character to our work; it is the spirit of the workers who show that they have the cooperation of the Holy Spirit that gives power to their influence. It is the spirit revealed in those who bear the message of truth, through whom God works, that give character to the work. [Cf: The Kress Collection p. 162 para. 07] p. 722, Para. 1, [1900MS].

Jesus gave to his disciples an example of the work they should do. In the New Testament is recorded the life of Christ and his way of working. "And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it, but he could not be hid; for a certain woman, whose daughter had an unclean Spirit, came and fell at his feet." This woman was a Greek. Her daughter was possessed by an evil Spirit. She followed Jesus and besought him to cast the devil out of her daughter. In answer Jesus said, let the children first be filled; for it is not meat 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: The Kress Collection p. 163 para. 01] p. 722, Para. 2, [1900MS].

"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 beseeched 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 looked up to heaven, he sighed, and saith unto him, Ephyhatha, that is, be opened. And straightway his ears were opened and the spring of his tongue loosed, and he spake plain." The deaf was made to hear, the blind to see. [Cf: The Kress Collection p. 163 para. 02] p. 722, Para. 3, [1900MS].

"And he charged them that they should tell no man, but the more he charged them, so much the more the 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: The Kress Collection p. 163 para. 03] p. 722, Para. 4, [1900MS].

This was Christ's work. Our churches have not filled their place in cooperating with God in this great work. Every position in life is permitted in the providence of God. Every 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 virtues. 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 every one a work to do. Not one will He excuse who cherishes the least inclination to fold his hands and make himself 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. [Cf: The Kress Collection p. 163 para. 04] p. 722, Para. 5, [1900MS].

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads, and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus. [Cf: Paulson Collection p. 423 para. 02] p. 723, Para. 1, [1900MS].

There are those who say, not only in their hearts, but in all their works, "My Lord delayeth his coming." They show the effect of error upon them by smiting their fellow servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light will show their inconsistency. Because Christ's coming has been long foretold, they conclude that there is a mistake in regard to this doctrine. But the Lord says, "If the vision tarry, wait for it: for it will surely come. It will not tarry past the time that the message is

borne to all nations, tongues and people." - Testimony To Elder A. G. Daniells, October 14, 1900. [Cf: Paulson Collection p. 423 para. 03] p. 723, Para. 2, [1900MS].

Help to be Given to our Schools, January 22, 1900. I have not been able to sleep since one o'clock. I am troubled in regard to the debt on the Battle Creek College. I now ask the Review and Herald what it will do to relieve the situation. [Cf: Spaulding-Magan Collection p. 161 para. 01] p. 723, Para. 3, [1900MS].

In the night season, I seemed to see several looking over the account books of the Review and Herald. In these books were recorded the interest on the money loaned to the school. [Cf: Spaulding-Magan Collection p. 161 para. 02] p. 723, Para. 4, [1900MS].

Notwithstanding the light given by God, ten thousand dollars were called for, and double that amount was used, in building an addition to the school. The managers of the Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the College debt; for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest. Neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for its sister institution. The work done in one is as much the Lord's work as the work done in the other. [Cf: Spaulding-Magan Collection p. 161 para. 03] p. 723, Para. 5, [1900MS].

The time has come when the Lord would have all the powers of his people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book on the parables. I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the Conference should stand before the people in a better light than it has hitherto done. We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master. [Cf: Spaulding-Magan Collection p. 161 para. 04] p. 723, Para. 6, [1900MS].

A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted cooperation on all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among them has been sent to school and helped by the school. Then let the church refund the tuition money. Let those who have had success in canvassing come up to help of the Lord. As they handle this book, let them in the name of the Lord work in faith. [Cf:

Spaulding-Magan Collection p. 161 para. 05] p. 724, Para. 1, [1900MS].

The movement I have suggested will result in reconciliation. It will unify the churches. If all will help to lift the debts in our schools, the publishing house in Battle Creek will be strengthened to do its part. Therefore it is for the interest of the school in Battle Creek to act a full part in helping to pay back the money that has been so long bound up in it. [Cf: Spaulding-Magan Collection p. 162 para. 01] p. 724, Para. 2, [1900MS].

The school must be helped. Let all lift harmoniously, and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, and hopefully, they will find in it a great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit, of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders. . . . (Signed) Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 162 para. 02] p. 724, Para. 3, [1900MS].

At the End of the Conflict--As Noah proclaimed his warning message, some listened, and worked with him in building the ark. But they did not endure. Evil influences prevailed. They turned away from the truth to become scoffers. [Cf: Notebook Leaflets, Volume 1 p. 48 para. 01] p. 724, Para. 4, [1900MS].

Thus it will be in the last days of this earth's history. Those who today hear the message of truth, but do not believe, will fall amid the moral infidelity, even as in Noah's day those who were not firmly grounded failed to stand till the end of their probation. When the Lord rewards every man according to his deeds, these men will understand that God is truth, and that His message would have been their life and salvation if they had accepted the evidence given, and practiced the conditions laid down. Then they will see that they might have been saved had they not rejected the only means of salvation. [Cf: Notebook Leaflets, Volume 1 p. 48 para. 02] p. 724, Para. 5, [1900MS].

The trials of God's people may be long and severe, but the Lord never forgets them. Those who believe the truth and obey the commandments will find refuge in Christ. They will have the effectual protection of His ever-loving care as long as they take their position on the side of God and His law, which ever has governed and ever will govern His kingdom. Those who hold fast the beginning of their confidence firm unto the end will find that God is faithful and that He will fulfill His covenant to His commandment-keeping people.-- MS. 42, 1900. [Cf: Notebook Leaflets, Volume 1 p. 48 para. 03] p. 725, Para. 1, [1900MS].

We read of One who walked this earth in meekness and lowliness, who went about "doing good," who spent His life in loving service,

comforting the sorrowing, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided it for Him as a wayfarer. Yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was surrounded by transgression, yet He kept His Father's commandments. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. He saw the needs of men and women, and to all He gives 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." [Cf: Notebook Leaflets, Volume 1 p. 117 para. 01] p. 725, Para. 2, [1900MS].

What an example Christ has left us in His lifework! Who of His children are living as He did, for the glory of God? He is the light of the world, and he who works successfully for the Master must kindle his taper from His divine life. [Cf: Notebook Leaflets, Volume 1 p. 117 para. 02] p. 725, Para. 3, [1900MS].

To His disciples Christ said, "Ye are the salt of the earth: but if the salt have lost his savor, . . . it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." How careful then we should be to follow the example of Christ in our lifework. Unless we do this, we are worthless to the world--salt which has lost its savor. . . . [Cf: Notebook Leaflets, Volume 1 p. 117 para. 03] p. 725, Para. 4, [1900MS].

God uses a diversity of talents in His cause. He carries on His work for the church by a variety of instruments. No man who desires to make of himself the only teacher in the church is working for God. No one who says, I want my influence only to tell in the church over which I preside, is letting his light shine for God. Those who are uncourteous to their fellow workers must reckon with God. By their influence they keep out of the church the light which God desires His people to have. They manifest a spirit which God does not endorse. [Cf: Notebook Leaflets, Volume 1 p. 117 para. 04] p. 725, Para. 5, [1900MS].

Christ the Pattern--Christ was sent to the world to look after His Father's interests. He is our pattern in all things. The variety of His teaching is a lesson we need to study. [Cf: Notebook Leaflets, Volume 1 p. 117 para. 05] p. 725, Para. 6, [1900MS].

All workers are not alike in their understanding and experience or in their administration of the Word. Some are constantly partaking of Christ's flesh and blood. They eat the leaves of the tree of life. They are constant learners in the school of Christ. They make daily progress in goodness, and gain an experience which fits them to labor for the Master. Their influence is a savor of life unto life. So spiritually minded are they that they readily discern spiritual things. The Bible is their study. Magazines, newspapers, and books which treat of nothing heavenly or divine have no attraction for them. But the Word of God grows constantly more precious to them. God draws near and speaks to them in language which cannot be misunderstood. [Cf: Notebook Leaflets, Volume 1 p. 117 para. 06] p. 725, Para. 7, [1900MS].

There are others who have not learned how to fix their minds so

intently upon the Scriptures that they draw from them each day a fresh supply of grace. [Cf: Notebook Leaflets, Volume 1 p. 117 para. 07] p. 726, Para. 1, [1900MS].

Some men have a special message from heaven. They are to be sent forth to waken the people, not to hover over the churches to their own detriment and the hindrance of the work of God. It does a church no good to have two or three ministers waiting upon it. Were these ministers to go forth to labor for those in darkness, their work would show some results. Let the experienced men take the young men who are preparing for the ministry and go forth into new territory to proclaim the message of warning. [Cf: Notebook Leaflets, Volume 1 p. 118 para. 01] p. 726, Para. 2, [1900MS].

Those who believe the truth will be greatly blessed as they impart the blessings God has given them, letting their light shine forth in good works. As they let their light shine by personal piety, by revealing sound principles in all business transactions, they will magnify the principles of God's law. God calls upon His workers to annex new territory for Him. With intense earnestness we are to work for those who are without hope and without God in the world. There are rich fields of toil waiting for the faithful worker. [Cf: Notebook Leaflets, Volume 1 p. 118 para. 02] p. 726, Para. 3, [1900MS].

The laborers in God's cause should bow before Him in humble, earnest prayer, and then go forth, Bible in hand, to arouse the benumbed senses of those represented in the Word as dead in trespasses and sins. Those who do this work will be greatly blessed. Those who know the truth are to strengthen one another, saying to the ministers, "Go forth into the harvest field in the name of the Lord, and our prayers shall go with you as sharp sickles." Thus our churches should bear decided witness for God, and they should also bring Him their gifts and offerings, that those who go forth into the field may have wherewith to labor for souls. [Cf: Notebook Leaflets, Volume 1 p. 118 para. 03] p. 726, Para. 4, [1900MS].

Who is working faithfully for the Master in this age of the world, when the corruption of the earth is even as the corruption of Sodom and Gomorrah? Who is helping those around him to win eternal life? Are we cleansed and sanctified, fit to be used by the Lord as vessels unto honor? Will every church member now remember that deformity is not from God? The Divine Being is to be worshiped in the beauty of holiness; for He is excellent in majesty and power. . . . [Cf: Notebook Leaflets, Volume 1 p. 118 para. 04] p. 726, Para. 5, [1900MS].

God desires His people to show by their lives the advantage of Christianity over worldliness. We are to live so that God can use us in His work of converting men and women and leading them to wash their garments of character and make them white in the blood of the Lamb. We are His workmanship, "created in Christ Jesus unto good works." Through us God desires to reveal His manifold wisdom. Therefore He bids us let our light shine forth in good works.-- *MS. 73a, 1900*. [Cf: Notebook Leaflets, Volume 1 p. 118 para. 05] p. 726, Para. 6, [1900MS].

Eloquent Sermons.--The minister may make a high range into the heavens, by poetical descriptions, and fanciful presentations which please the senses and feed the imagination, but which do not touch the

common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength,--the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity. [Cf: Notebook Leaflets, Volume 2 p. 155 para. 03] p. 726, Para. 7, [1900MS].

The minister may think that with his fanciful eloquence, he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life.--MS-59-1900. [Cf: Notebook Leaflets, Volume 2 p. 155 para. 04] p. 727, Para. 1, [1900MS].

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do."-- Letter 61a-1900. [Cf: Notebook Leaflets, Volume 2 p. 194 para. 01] p. 727, Para. 2, [1900MS].

Brethren Daniells, Farnsworth, and Starr have done the preaching; and if ever the Lord helped men to preach, He has helped these men.--Letter 174, 1900. [Cf: Unpublished Manuscripts, Volume 1 p. 89 para. 2] p. 727, Para. 3, [1900MS].

(He carried the rumor to America) that W. C. White and A. G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W. C. White, secretary, also president of the Foreign Mission Board. There is not a thread of truth in these statements. Such a plan has never been so much as thought of.--Letter 121, 1900. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 5] p. 727, Para. 4, [1900MS].

(She called the stories) most surprising falsehoods.--Letter 139, 1900. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 6] p. 727, Para. 5, [1900MS].

(She reminded them that W. C. White had) laid off every official duty that he might help me in my book work.--Letter 139, 1900. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 7] p. 727, Para. 6, [1900MS].

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned.--Letter 121, 1900. [Cf: Unpublished Manuscripts, Volume 1 p. 91 para. 8] p. 727, Para. 7, [1900MS].

If Satan can work to turn the whole current of the waters of life into

the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engage in. He desires us to use up in this way all the available means, so that there is nothing left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 96 para. 1] p. 727, Para. 8, [1900MS].

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. [Cf: Unpublished Manuscripts, Volume 1 p. 96 para. 2] p. 728, Para. 1, [1900MS].

God calls upon His church that know the truth to arise and shine; for their light has come, and the glory of the Lord has risen upon them. [Cf: Unpublished Manuscripts, Volume 1 p. 96 para. 3] p. 728, Para. 2, [1900MS].

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 96 para. 4] p. 728, Para. 3, [1900MS].

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing that which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." *Letter 3, 1900.* [Cf: Unpublished Manuscripts, Volume 1 p. 96 para. 5] p. 728, Para. 4, [1900MS].

The Lord did not place in Adam fallen and disobedient, the confidence he placed in Adam loyal and true. . . . The rewards of heaven are not granted to transgressors. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 1] p. 728, Para. 5, [1900MS].

The eyes of Adam and Eve were indeed opened, but to what? To see their own shame and ruin, to realize that the garments of heavenly light which had been their protection were no longer around them as their safeguard. Their eyes were opened to see that nakedness was the fruit of transgression. As they heard God in the garden, they hid themselves from Him; for they anticipated that which till their fall they had not known,--the condemnation of God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 2] p. 728, Para. 6, [1900MS].

God has declared that man's only means of safety is entire obedience to all His words. We are not to make the experiment of testing the evil

course, with all its results. This will bring weakness through disobedience. God's plan was to give man clear-sightedness in all his work. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 3] p. 728, Para. 7, [1900MS].

There was to be co-operation between man and God. But this plan was greatly interfered with by Adam's transgression. Satan led him to sin, and the Lord would not communicate with him after he had sinned as He did when he was without sin. [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 4] p. 729, Para. 1, [1900MS].

After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon him the office of mediator. Adam and Eve were given a probation in which to return to their allegiance, and in this plan all their posterity were embraced.--Letter 91, 1900, pp. 3-6. [Cf: Unpublished Manuscripts, Volume 1 p. 98 para. 5] p. 729, Para. 2, [1900MS].

Paul did not think that he made any real sacrifice when he exchanged Phariseeism for the gospel of Jesus Christ. . . . When Paul found that he was in a wrong path, he linked himself, according to divine light, with a people he had thought he must wipe from the earth. . . . He taught Christ and lived Christ, and suffered martyrdom for Christ's sake.--Manuscript 41, 1894, p. 7. [Cf: Unpublished Manuscripts, Volume 1 p. 108 para. 1] p. 729, Para. 3, [1900MS].

The history of the apostle Paul is a constant testimony that manual labor cannot be degrading, that it is not inconsistent with true greatness and elevation of human or Christian character. Those toilworn hands, he deemed, detracted nothing from the force of his pathetic appeals, sensible, intelligent, and eloquent. . . . Those toilworn hands as he presented them before the people bore testimony that he was not chargeable to any man for his support. . . . At times he also supported his fellow workers, himself suffering from hunger in order to relieve the necessities of others. He shared his earnings with Luke, and helped Timothy obtain the necessary equipment for his journey.--Letter 103, 1900, pp. 8, 9. [Cf: Unpublished Manuscripts, Volume 1 p. 108 para. 3] p. 729, Para. 4, [1900MS].

UNITY IN THE CHURCH--The Lord would have his church purified from all contention and strife. Every phase of character is to be in harmony with the character of Jesus Christ. Unity will then be seen as the sure result. Divisions are the fruit of Satan's work. Those who love God and keep his commandments will ever reveal the meekness and lowliness of Christ, because they have learned in the school of the great Teacher. We need to be worked by the Holy Spirit. Daily I feel the need of increased faith and increased power in faith to represent the character of Christ to our world.--Letter 24, 1900. [Cf: Unpublished Manuscripts, Volume 2 p. 152 para. 2] p. 729, Para. 5, [1900MS].

SELF-DENIAL FOR THE WORK--Every soul is precious in God's sight, and I am wondering what can be done for the destitute fields where the flock of God is without a shepherd. I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be "meat in his house." A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to

give. We need so much just now these fruits of self-denial, to support women missionaries in the field. O, how my soul has thirsted for the pennies and shillings and pounds which have slipped through the fingers of those who do not realize how much they have spent for self and pride. Christ is hungering and thirsting for the money that men and women and children are thoughtlessly spending for self-gratification. If they denied their inclinations, this money might be used to do a most precious work for Christ. He says to all, old and young, "We are laborers together with God; ye are God's husbandry, ye are God's building." [Cf: Unpublished Manuscripts, Volume 2 p. 152 para. 3] p. 729, Para. 6, [1900MS].

A work is to be done for God's people, that they may employ their powers aright. God desires every one to bear his part in saving money for the many calls that come in for help to carry forward the work of God. This work is never to cease; it is to make provision to educate, educate in a knowledge of the word of God; it is to open the Scriptures to those who are in darkness.--Letter 24, 1900. [Cf: Unpublished Manuscripts, Volume 2 p. 153 para. 1] p. 730, Para. 1, [1900MS].

A SECOND LETTER OF COUNSEL TO A MISSIONARY IN AFRICA-- Letter B. "Sunnyside," Cooranbong, Feb. 15, 1900. Dear Brother _____: I have written some things to _____, and I will now write to you. My brother, now is the time to have faith in God. We are trying to do all we can to advance. [Cf: Unpublished Manuscripts, Volume 2 p. 184 para. 1] p. 730, Para. 2, [1900MS].

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be. [Cf: Unpublished Manuscripts, Volume 2 p. 184 para. 2] p. 730, Para. 3, [1900MS].

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats. [Cf: Unpublished Manuscripts, Volume 2 p. 184 para. 3] p. 730, Para. 4, [1900MS].

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple. [Cf: Unpublished Manuscripts,

Volume 2 p. 184 para. 4] p. 730, Para. 5, [1900MS].

There is a work to be done for every soul. Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure, holy heaven. God declared that when the children of Israel came to the mount to hear the proclamation of the law, they must come with clean bodies and clean clothes. [Cf: Unpublished Manuscripts, Volume 2 p. 185 para. 1] p. 730, Para. 6, [1900MS].

The truth is refining and elevating, and believers must understand that even though they are poor, they need not be unclean in their persons or in their homes. On this line true missionary work is to be done for those who have no sense of what it means to be pure and clean in person and dress. The poor can be taught to undertake this work for themselves. Teach them that those who serve God and keep His commandments must keep their souls pure and clean, and that this purity must extend to their dress, their homes, their cooking utensils, their floors, because the ministering angels from the courts of heaven must have every evidence that the precious truth which has been received into the heart has made a decided reformation in the life. [Cf: Unpublished Manuscripts, Volume 2 p. 185 para. 2] p. 731, Para. 1, [1900MS].

The Word says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God gave special directions to Moses in regard to the children of Israel having nothing unsightly or unclean about their dwellings, lest he should pass by and see their uncleanness and be offended, and refuse to go out to co-operate with them in their battles against the enemy. [Cf: Unpublished Manuscripts, Volume 2 p. 185 para. 3] p. 731, Para. 2, [1900MS].

The armies of heaven are to be the helpers of all who do God's work, and those who claim to be children of God and to keep His commandments, must give evidence to the world that the truth has worked a reformation in their hearts, purifying the soul and refining the ideas and tastes. They must show that they are willing to learn, willing to be advised by Moses, whose instruction came from the Lord. The words spoken to the children of Israel regarding cleanliness are addressed to all who have untidy habits. They are bidden to cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. The Lord's eye cannot behold with favor uncleanness of any kind in any family. [Cf: Unpublished Manuscripts, Volume 2 p. 185 para. 4] p. 731, Para. 3, [1900MS].

The priests who officiated before the Lord in the temple were commanded to remove their shoes before entering, lest some particles of dust should be carried in. They were to wash their feet before approaching God. So careful were they to be in regard to their persons that they were not to ascend to the altar by steps, lest some part of the person should be exposed. All these things were to have the most careful attention. [Cf: Unpublished Manuscripts, Volume 2 p. 186 para. 1] p. 731, Para. 4, [1900MS].

Educate, educate, educate. Parents who receive the truth are to conform their habits and practices to the directions God has given. The Lord desires all to remember that the service of God is a pure and holy service, and that those who receive the truth must be purified in

disposition, in temper, in heart, in conversation, in the dress and in the home, so that the angels of God, unseen by them, shall come in to minister to those who shall be heirs of salvation. [Cf: Unpublished Manuscripts, Volume 2 p. 186 para. 2] p. 731, Para. 5, [1900MS].

All who join the church should reveal a transformation of character which shows their reverence for holy things. Their whole life should be moulded after the refinement of Christ Jesus. Those who join the church are to be humble enough to receive instruction on the points wherein they are remiss, and wherein they can and must change. They must exert a Christian influence. Those who make no change in words or deportment, in their dress or in their homes, are living unto themselves and not unto Christ. They have not been created anew in Christ Jesus, unto the purifying of the heart and the outward surroundings. [Cf: Unpublished Manuscripts, Volume 2 p. 186 para. 3] p. 732, Para. 1, [1900MS].

Christians will be judged by the fruit they bear in reformatory work. Every true Christian will show what the truth of the gospel has done for him. He who has been made a son of God must practice habits of neatness and cleanliness. Every action, however small, has an influence. The Lord desires to make every human being an agency through whom Christ can manifest His Holy Spirit. Christians are in no case to be careless or indifferent in regard to their outward appearance. They are to be neat and trim, though without adornment. They are to be pure inside and out. [Cf: Unpublished Manuscripts, Volume 2 p. 187 para. 1] p. 732, Para. 2, [1900MS].

We are to act as Christ's property, His sons and daughters. To all who receive Him He gives power to become His sons and daughters, even to those who believe on His name. They are then newborn souls, translated into the kingdom 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." The power of God is to work in the character of every one who is born-again. We are God's property, and He wants every one to be a co-laborer with Him. No one has anything beyond that which God gives him. all that he has, his time, his ability, his strength, given him in trust by God, has been bought with a price. A ransom has been paid which includes every son and daughter of Adam. The precious blood of Christ has been given to redeem man from earthliness, from sensuality, from all spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any other claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to Christ for all time. They are pledged to obey the commandment of God, even should every other member of the human family refuse obedience and become disloyal. [Cf: Unpublished Manuscripts, Volume 2 p. 187 para. 2] p. 732, Para. 3, [1900MS].

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Jesus Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears also in him who is consecrated to Christ's service. He shows Christlike tenderness by speaking kind, gentle words, words which are full of comfort and hope and love. He is filled with an untold solicitude for

human souls. He can say, "I live; yet not I, but Christ liveth in me." He is willing to make any sacrifice to draw lost, perishing souls to the cross of Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 188 para. 1] p. 732, Para. 4, [1900MS].

Remember that with God there is no caste or nationality, no divisions or parties. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not bring people down to a low level, but brings all up to a high, exalted level. Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated. Under Christ's discipline a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride, or fashion, or display, they speak words of resistance that will turn aside the enemy's power. "I am not my own," they say, "I am bought with a price. I am a son, a daughter of God. I cannot possibly give God more than He claims. All is His, by creation and by redemption. Christ has purchased the whole being, mind, soul, strength, and body, and I am to express, in my word, my deportment, my actions, a sense of my obligation to God. I am wholly His. My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory." [Cf: Unpublished Manuscripts, Volume 2 p. 188 para. 2] p. 733, Para. 1, [1900MS].

This stand is to be taken and maintained through every hour of Christian experience. Christ's influence is to be felt in our world through His believing children. He who is converted is to exert the same kind of an influence which through God's instrumentality was made effectual in his conversion. All our work in this world is to be done in harmony and love and unity. We are to keep the example of Christ ever before us, walking in His footsteps. Union is strength, and the Lord desires that this truth should be ever revealed in all the members of the body of Christ. All are to be united in love, in meekness, in lowliness of mind. Organized into a society of believers, for the purpose of combining and diffusing their influence, they are to work as Christ worked. They are ever to show courtesy and respect for one another. Every talent has its place, and is to be kept under the control of the Holy Spirit. [Cf: Unpublished Manuscripts, Volume 2 p. 189 para. 1] p. 733, Para. 2, [1900MS].

The church is a Christian society, formed for the members composing it, that each member may enjoy the assistance of all the graces and talents of the other members, and the working of God upon them, according to their several gifts and abilities. The church is united in the holy bonds of fellowship in order that each member may be benefited by the influence of the other. All are to bind themselves to the covenant of love and harmony. The Christian principles and graces of the whole society of believers is to gather strength and force in harmonious action. Each believer is to be benefited and improved by the refining and transforming influence of the varied capabilities of the other members, that the things lacking in one may be more abundantly displayed in another. All the members are to draw together, that the church may become a spectacle to the world, to angels, and to men. [Cf: Unpublished Manuscripts, Volume 2 p. 189 para. 2] p. 733, Para. 3, [1900MS].

The covenant of agreement in church membership is that each member will walk in the footsteps of Christ, that all will take His yoke upon them, and learn of Him who is meek and lowly of heart. Doing this, "Ye shall", saith the dear Saviour, "find rest unto your souls. For my yoke is easy, and my burden is light." Those who wear Christ's yoke will draw together. They will cultivate sympathy and forbearance, and in holy emulation will strive to show to others the tender sympathy and love of which they feel such great need themselves. He who is weak and inexperienced, although he is weak, may be strengthened by the more hopeful and by those of mature experience. Although the least of all, he is a stone that must shine in the building. He is a vital member of the organized body, united to Christ, the living head, and through Christ identified with all the excellencies of Christ's character so that the Saviour is not ashamed to call him brother. [Cf: Unpublished Manuscripts, Volume 2 p. 190 para. 1] p. 734, Para. 1, [1900MS].

Why are believers formed into a church? Because by this means Christ would increase their usefulness in the world and strengthen their personal influence for good. In the church there is to be maintained a discipline which guards the rights of all and increases the sense of mutual dependence. God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner. [Cf: Unpublished Manuscripts, Volume 2 p. 190 para. 2] p. 734, Para. 2, [1900MS].

Believers are to shine as lights in the world. A city set on a hill cannot be hid. A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth. The members are pledged to be separate from the world, consecrating their service to one Master, Jesus Christ. They are to reveal that they have chosen Christ as their leader. The work in Cape Town is an important work and the church is to be as God designed it should be, a representative of God's family in another world. [Cf: Unpublished Manuscripts, Volume 2 p. 190 para. 3] p. 734, Para. 3, [1900MS].

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. 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 Sion a chief corner stone, 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 offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But 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 marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I

beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."--Letter 26, 1900. [Cf: Unpublished Manuscripts, Volume 2 p. 191 para. 1] p. 734, Para. 4, [1900MS].

WORDS TO THE WORKERS IN AFRICA.--(Diary)--Summer Hill, Sydney. June 18, 1900. God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their souls to Him as unto a faithful Creator, He will keep that which is committed unto Him against that day. He will honor those who honor Him. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 1] p. 735, Para. 1, [1900MS].

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 2] p. 735, Para. 2, [1900MS].

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 3] p. 735, Para. 3, [1900MS].

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 4] p. 735, Para. 4, [1900MS].

I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who are in no sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 5] p. 735, Para. 5, [1900MS].

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves, and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 192 para. 6] p. 735, Para. 6, [1900MS].

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to an impossibility to unify. The missionary work is a great and grand work, and those whom God has made stewards in trust must not

feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be moulded and fashioned after the divine similitude. [Cf: Unpublished Manuscripts, Volume 2 p. 193 para. 1] p. 735, Para. 7, [1900MS].

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and chisel of gospel truth, till all the roughness disappears, and they are made ready for the heavenly polishing. The roughness has not yet been cut away. Many are not yet subdued by the Spirit of God. Because of this, the work in Africa and America and other parts of the Lord's vineyard has not advanced as it should. [Cf: Unpublished Manuscripts, Volume 2 p. 193 para. 2] p. 736, Para. 1, [1900MS].

We are doing what we can, according to the light given, for Australia. A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth, but do not know that they want it. Personal evangelistic work is to be done. People are to be reached by house to house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and the byways. They read and explain the Word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus. [Cf: Unpublished Manuscripts, Volume 2 p. 193 para. 3] p. 736, Para. 2, [1900MS].

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that some are not converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of God from the heart, trusting all the consequences to God. [Cf: Unpublished Manuscripts, Volume 2 p. 194 para. 1] p. 736, Para. 3, [1900MS].

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified, and depraved, is a very curious and wonderful thing. It assumes a great many forms, because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman.

[Cf: Unpublished Manuscripts, Volume 2 p. 194 para. 2] p. 736, Para. 4, [1900MS].

Paul wrote to Timothy, his son in the gospel, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." [Cf: Unpublished Manuscripts, Volume 2 p. 194 para. 3] p. 736, Para. 5, [1900MS].

Peter declares, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. 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 Sion a chief corner stone, 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 offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But 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 marvelous light." [Cf: Unpublished Manuscripts, Volume 2 p. 195 para. 1] p. 737, Para. 1, [1900MS].

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light.--MS 31, 1900. [Cf: Unpublished Manuscripts, Volume 2 p. 195 para. 2] p. 737, Para. 2, [1900MS].

THE GROOMING AND ATTIRE OF CHRISTIANS. Christians will be judged by the fruit they bear in reformatory work. Every true Christian will show what the truth of the gospel has done for him. He who has been made a son of God must practice habits of neatness and cleanliness. Every action, however small, has an influence. The Lord desires to make every human being an agency through whom Christ can manifest His Holy Spirit. Christians are in no case to be careless or indifferent in regard to their outward appearance. They are to be neat and trim, though without adornment. They are to be pure inside and out. [Cf: Unpublished Manuscripts, Volume 3 p. 5 para. 1] p. 737, Para. 3, [1900MS].

We are to act as Christ's property, His sons and daughters. To all who receive Him He gives power to become His sons and daughters, even to those who believe on His name. They are then newborn souls, translated into the kingdom of God. ... [Cf: Unpublished Manuscripts, Volume 3 p. 5 para. 2] p. 737, Para. 4, [1900MS].

A ransom has been paid which includes every son and daughter of Adam.

The precious blood of Christ has been given to redeem man from earthliness, from sensuality, from all spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. ... [Cf: Unpublished Manuscripts, Volume 3 p. 5 para. 3] p. 737, Para. 5, [1900MS].

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint heir with Jesus Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears also in him who is consecrated to Christ's service. ... [Cf: Unpublished Manuscripts, Volume 3 p. 5 para. 4] p. 737, Para. 6, [1900MS].

Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated. Under Christ's discipline, a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride, or fashion, or display, they speak words of resistance that will turn aside the enemy's power. "I am not my own," they say. "I am bought with a price. I am a son, a daughter of God."-- Letter 26, 1900. [Cf: Unpublished Manuscripts, Volume 3 p. 5 para. 5] p. 738, Para. 1, [1900MS].

WORDS TO STUDENTS.--I am glad to see so many students here this morning. Students, you may have the best and wisest teachers to be found in our world, but they cannot make your heart ready to receive the Lord. You must do this work for yourself. Your teachers cannot think for you or act for you. The question each student should ask himself is, Am I determined to develop a character which God can approve? You may give yourselves up to float with the current, or you may struggle bravely onward and still onward. Ask yourselves, How can I conduct myself so that I shall be approved by God? The approval of God is worth more than all else in our world. If you will set your mark high, if you will make the most of your opportunities and privileges, wherever you are, whatever your position, you will be given strength and courage to persevere. You will not be wanting in bright, keen ideas. We have the precious Word of God to give us encouragement, and if we are determined to keep ever before us the fear of God--the beginning of wisdom--we shall be learners in the school of Christ. [Cf: Unpublished Manuscripts, Volume 3 p. 82 para. 1] p. 738, Para. 2, [1900MS].

You may set for yourselves a low standard. You may cling to cheap, common ideas. But if you do this, you will leave the school cheap and common. You may make up your mind that while in school you have not a moment to lose, that this is a time large with important results; and that therefore you must improve every opportunity presented to you. Doing this, you will go from school purer and holier for your stay. [Cf: Unpublished Manuscripts, Volume 3 p. 82 para. 2] p. 738, Para. 3, [1900MS].

What may come in a few months from now is impossible to say. You may never have another opportunity to attend the school in Cooranbong. But now, just now, at the very beginning of this school year, seek God with

the whole heart, and He will be found of you. Our God watches over the children of men. And the angels of light--thousands upon thousands of them--what are they doing? What is their work? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. 1:14]. Constantly the battle between the army of Christ and the army of Satan is going on. The angels of God are round about us as a wall of fire. We need them, for Satan is always seeking to cast his hellish shadow between us and God. But God's angels press back the powers of darkness; Satan cannot hurt us if we trust in the Lord. [Cf: Unpublished Manuscripts, Volume 3 p. 82 para. 3] p. 738, Para. 4, [1900MS].

God has a church in the world, and this church is nearer to His heart than anything else in this earth. He holds communication with His church. He gives individuals ability and talents, and imparts to them of His Spirit, that they may be the guardians of His church, to watch over the interests of His people. These are His stewards, and He has placed some of them in this school, to watch over the youth who may attend. Students, when you see that they have a kindly interest in you, respond to it for Christ's sake. Place yourselves on the right side. Be determined that you will not be found under the black banner of the prince of darkness, that you will fight under the blood-stained banner of Prince Emmanuel. [Cf: Unpublished Manuscripts, Volume 3 p. 83 para. 1] p. 739, Para. 1, [1900MS].

Christ has given you talents, and these talents He expects you to improve. To one He gives ten talents, to another five, and to another one. He gives to each according to his several ability. If the man with one talent will improve that talent to the utmost of his ability, he will be given other talents. To these, as they are faithfully improved, will be added others. Thus the talents continually increase. But supposing a man has only one talent and gains only one? If his work has been in proportion to his ability, he will be just as surely rewarded as the man who gains a larger number of talents. [Cf: Unpublished Manuscripts, Volume 3 p. 83 para. 2] p. 739, Para. 2, [1900MS].

Those who make the most of their opportunities, who place themselves in right relation with God, will be rewarded even as was Daniel. We read of him, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king; ... for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king? [Dan 1:8-10]. "Prove thy servants, I beseech thee, ten days," Daniel said, "and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the [portion of the] king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." [verses 12-15]. [Cf: Unpublished Manuscripts, Volume 3 p. 84 para. 1] p. 739, Para. 3, [1900MS].

God gave Daniel and his companions "knowledge and skill in all

learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; ... and in all matters of wisdom and understanding, ... he found them ten times better than all the magicians and astrologers that were in all his realm." [verses 17-20]. [Cf: Unpublished Manuscripts, Volume 3 p. 84 para. 2] p. 739, Para. 4, [1900MS].

Babylon was at this time the greatest kingdom in the world. God permitted Daniel and his companions to be taken captive that they might take to the king and nobles of Babylon the knowledge of Him, the only true God, the Creator of the heavens and the earth. [Cf: Unpublished Manuscripts, Volume 3 p. 85 para. 1] p. 740, Para. 1, [1900MS].

God brought Daniel into favor with the prince of the eunuchs because he behaved himself. He kept before him the fear of the Lord. His companions never saw in his life anything that would lead them astray. Those who had charge over him loved him because he carried with him the fragrance of a Christlike disposition. You may say, But I have not a good disposition. If in the past your disposition has been bad, now is the time to seek to make it good. The term is just about to commence. Begin now to obtain the victory over self. God will help you. [Cf: Unpublished Manuscripts, Volume 3 p. 85 para. 2] p. 740, Para. 2, [1900MS].

No one need place himself where he is out of touch with everybody else, where he fancies that no one will care, no matter what he does or says. Students, each one of you has a different disposition, a different mind. The work of your teachers is necessarily very hard. You can make it harder by giving way to selfishness. You may help them by working together in harmony. [Cf: Unpublished Manuscripts, Volume 3 p. 85 para. 3] p. 740, Para. 3, [1900MS].

God cooperates with human effort. Daniel might have said, Of course, I must eat as the king commands. But instead, he resolved to obey God, and God began at once to help him. So when you are determined that you will obey the divine command, God will cooperate with you, making you witnesses of which heaven approves. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matt.:5:48]. This is your work--to gain perfection of character. Set your mark high, and then be determined to reach it. If a fellow-student asks you to go contrary to the rules of the school, answer him with a decided No. Say, I will have no part in this matter. The fear of God is before me. I love God, and I will keep His commandments. Act in this way, and you will receive brain-power. God will strengthen you as He strengthened Daniel. [Cf: Unpublished Manuscripts, Volume 3 p. 85 para. 4] p. 740, Para. 4, [1900MS].

I want to begin to do my talking at the beginning of the school year, because as I shall speak to you from time to time, I do not want you to feel that I have heard of your wrong course, and am hitting at you. I want to stand right by your side. I want to help every one of you. I present you before God in my prayers. I want you to take hold with me. How? "Let him take hold of my strength," God says, "that he may make peace with me; and he shall make peace with me." [Isa. 27:5]. Daniel not only made peace with God, in making peace with God he made peace

with one who knew not God. [Cf: Unpublished Manuscripts, Volume 3 p. 86 para. 1] p. 740, Para. 5, [1900MS].

Help your fellow-students to cooperate with God. Help them to cooperate with the prayers which I have heard rising in their behalf. As God's people bow before Him, they pray that His angels may watch over the students in this school. [Cf: Unpublished Manuscripts, Volume 3 p. 86 para. 2] p. 740, Para. 6, [1900MS].

Students, you know not in what position you may be placed. God may use you as He used Daniel to take the knowledge of the truth to the mighty of the earth. It rests with you to say whether you will have knowledge and skill. God can give you skill in all your learning. He can help you to adapt yourselves to the line of study you shall take up. Place yourselves in right relation to God. Make this your first interest. Gather up right principles, noble principles, uplifting principles. Then when visitors come to the school, they will be impressed that the students are receiving the right education. God desires you to be witnesses for Him. He desires you to draw in right lines. As you do this, he will give you skill and wisdom and understanding. You will advance step by step, for God does not want you to stand still. He wants you to run in the way of His commandments, constantly moving forward and upward. [Cf: Unpublished Manuscripts, Volume 3 p. 86 para. 3] p. 741, Para. 1, [1900MS].

God is connected with the threads of our existence. He knows every thought of the heart, every action of the life. Then strive to live in harmony with Him. Seek to reach a high standard. Your teachers will help you, heavenly angels will help you, and, more than that, Christ will help you. The Prince of life is more interested than anyone else in your salvation. You can do Him honor by showing that you appreciate what He has done for you. You can glorify Him and make the angels glad by revealing in your life that He has not died in vain. Be determined that opposite your names in the books of heaven shall be written the word, Overcomer. Then all discontent and unhappiness will vanish. Your hearts will be filled with peace and joy in the Holy Spirit.--Ms 13, 1900. ("Words to Students," Feb. 2, 1900.) [Cf: Unpublished Manuscripts, Volume 3 p. 87 para. 1] p. 741, Para. 2, [1900MS].

Manuscript Release 1900.14. Manuscript 1, 1873. A Dream About Value of Teamwork. While at Healdsburg I dreamed [of] seeing several span of horses harnessed to machinery which they were to draw. My husband stood looking on to see if the harness was of sufficient strength to hold in making the required effort. The horses started drawing the load. [Cf: Unpublished Manuscripts, Volume 5 p. 104 para. 1] p. 741, Para. 3, [1900MS].

Two horses from the number rushed out of their places and began to tug at the load, but could not start it one inch because they did not work in unison with the other horses. These looked back and seemed to think that the moving of the load depended upon them. They went first [to] one side and then [to] another, and became nervous and broke loose from the other horses and jumped in ahead of then all. In the act they were, they thought, taking the load when they were not stirring it. If these horses had kept their places they might have drawn their part of the load and been of important service, but when they rushed in ahead of the leading horses they were not drawing the load and were in the way,

hindering the other horses from working. [Cf: Unpublished Manuscripts, Volume 5 p. 104 para. 2] p. 741, Para. 4, [1900MS].

I thought my husband struck these horses sharply with the whip. One turned to him, and said, "Don't strike so hard; you cut deep, We had zeal to start this load and we thought no one could start it but us. We see we have not moved it, but hindered its moving, but a check was all we needed, not to be cut on like balky horses. We will fall back on our traces and draw with the rest." [Cf: Unpublished Manuscripts, Volume 5 p. 104 para. 3] p. 742, Para. 1, [1900MS].

I awoke, and fell asleep the same night, and dreamed that my husband was trying to right matters in the church at Battle Creek. There was difficulty. There were two or three that thought they had wisdom to bring the church into good working order. They wished to rearrange the church, and then they said it would be free. These men and women had a machine of their own to work, but the machine of each was united with a larger machine. Every one must keep his or her hand employed on his or her own machine, and then the larger machinery worked beautifully and every revolution of the great wheel was exact and harmonious. If any neglected this machine which was connected with the great machinery, every revolution of the large wheel made a disagreeable noise which disturbed not only the building it was in, but the building across the road jarred and shook. [Cf: Unpublished Manuscripts, Volume 5 p. 104 para. 4] p. 742, Para. 2, [1900MS].

I saw two in particular leave their machines and [they] were watching the large wheel in the great machinery and were seeking to correct the great wheel, to have it more harmoniously and regularly. Instead of helping the difficulty, the machinery made a more disagreeable noise. I thought if all would stand by their own machines and diligently and faithfully do their own work correctly, there would be no trouble with the large machinery. But the noise of the large machine called the attention of several from their work. This difficulty was now to be settled. All wanted to know why the large machine ran so heavily, the wheel groaning at every revolution. [Cf: Unpublished Manuscripts, Volume 5 p. 105 para. 1] p. 742, Para. 3, [1900MS].

My husband spoke very decidedly and sharply. Said he, "You who left your own machine to correct the large wheel were out of your place, Had you kept by your own machines and worked them correctly, the large machine would have been all right." I thought my husband spoke very earnestly and reproved those who left their own work to attend to that which was not their work. Those that had been the most to blame said, "Do not be so severe. We thought we were carrying out your express directions in doing as we have done, But all we needed was a word and we would see our error. We thought everything was going to pieces, therefore left the very work we should have done, to save such a calamity, and sought to correct the large machinery, and so we made things very much worse.--Ms. 1, 1873. [Cf: Unpublished Manuscripts, Volume 5 p. 105 para. 2] p. 742, Para. 4, [1900MS].

Manuscript Release No. 1401. Letter 30, 1900. SACREDNESS OF THE LAW AND THE SABBATH; THE NEED FOR OBEDIENCE AND REFORMATION. (Written February 25, 1900, from "Sunnyside," Cooranbong, "To Dear Brother and Sister Hickox.") We feel deeply interested in the work in Maitland. We know that the enemy will create as many false theories as possible to

divert minds in this important time, the period of decision. I would be glad if I could spend more time in Maitland, but next Sabbath will be my last opportunity to be there for some time; for a week from next Wednesday or Thursday I leave for Geelong, to attend the camp meeting there. From there I may go to Tasmania, and if so, I shall not be able to be with you for some time. [Cf: Unpublished Manuscripts, Volume 5 p. 156 para. 1] p. 742, Para. 5, [1900MS].

I am encouraged in regard to the work in Maitland. When the enemy of all righteousness takes his position in as marked a way as he did at the baptism, when the line of demarcation is so distinct that the two parties are plainly seen, I am hopeful of good results. "Then shall ye return and discern between him that serveth God and him that serveth Him not." [Cf: Unpublished Manuscripts, Volume 5 p. 156 para. 2] p. 743, Para. 1, [1900MS].

"They that feared the Lord spake often one to another." Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, oh, no. "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. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of righteousness arise with healing in His wings" [Mal. 3:16-18; 4:1, 2]. [Cf: Unpublished Manuscripts, Volume 5 p. 156 para. 3] p. 743, Para. 2, [1900MS].

Here the two parties are plainly brought to view—those who love and fear God, and those who fear Him not. You have been given an exhibition of the two parties. One party is obedient to the holy commandments given by God at the creation of the world and recapitulated from Mount Sinai; the other is disobedient and unholy. God made the world in six days and rested on the seventh day, sanctifying it as a day of rest for the performance of spiritual duties. He set it apart from all other days, establishing it as a memorial of the work of creation. It was to be devoted to Him in spiritual service. This day is a day of God's special appointment. Exodus 31:12-18 gives the charge concerning this day more definitely, and specifies the Sabbath as a sign between God and His people, that they may know by their obedience to the commandments that He is the Lord who sanctifies them. [Cf: Unpublished Manuscripts, Volume 5 p. 157 para. 1] p. 743, Para. 3, [1900MS].

Did you not see the two parties distinctly outlined upon the occasion of the baptism? Did you think of the scene at the trial of Christ. when Christ was placed side by side with Barabbas, a thief and a robber, and Pilate asked. "Whom will ye that I release unto you?" Inspired by the priests and rulers, the mob cried out, "Release unto us Barabbas." "What shall I do then with Jesus which is called Christ?" Pilate asked. "Crucify Him, crucify Him." "I find no fault in Him," Pilate declared. "Shall I crucify your king?" From the priests and rulers came the answer, "We have no king but Caesar." [Cf: Unpublished Manuscripts,

Volume 5 p. 157 para. 2] p. 743, Para. 4, [1900MS].

Today the question may well be asked, "Whose side are you on--the side of the rabble, or the side of those who were met together to celebrate the sacred ordinance of baptism?" God calls, Whose side are you on--the side of Christ or the side of the apostate? The responsibility of deciding on which side we shall stand is not small; for if by our example we encourage transgression, we must give an account to God. God calls upon all who are connected with the heavenly firm to employ their time and talents not to uplift and glorify themselves, but to advance His cause and promote His glory. [Cf: Unpublished Manuscripts, Volume 5 p. 158 para. 1] p. 744, Para. 1, [1900MS].

The talents God has given men and women are not all alike, for He would have one supply the need of the other. He desires His workers to help one another in the discharge of their various duties and the thorough accomplishment of the work to which He calls them. It is only as we follow Christ with fidelity that we can do the work essential to be done to prepare a people to meet their Lord. The more men pray and believe and follow the directions of the Lord, the more perfectly will they use their talents in the accomplishment of His work. Men may accept a form of religion, but if pride, selfishness and self-indulgence unite them with the world and its pleasures and amusements, their religion makes them worse instead of better; for they travel the broad road with a false sense of religious security. "He that will come after Me," Christ declared, "let him deny himself, and take up his cross daily and follow Me." [Cf: Unpublished Manuscripts, Volume 5 p. 158 para. 2] p. 744, Para. 2, [1900MS].

There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the traditions of men making void the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. What course shall we take? Shall we go to the right hand or to the left? [Cf: Unpublished Manuscripts, Volume 5 p. 158 para. 3] p. 744, Para. 3, [1900MS].

Though God forgives the penitent believing ones who hang their helpless souls upon Him, He does not deliver them from the consequence of transgression, which is transmitted by precept and example to the children and the children's children, to the third and fourth generation. Those who have used liquor and tobacco will feel the results of this indulgence. The evil will be proportionate to the perversion of appetite. [Cf: Unpublished Manuscripts, Volume 5 p. 159 para. 1] p. 744, Para. 4, [1900MS].

Reformation that is not genuine is of no avail in the saving of the soul. Men must obey a "Thus saith the Lord," by doing His commandments. The seventh-day is the Sabbath of the Lord, and man has no moral right to dishonor it by failing to do upon it the work which he should do. God has set this day apart for His honor and glory. No manner of worldly business should be done on it. This is God's time. For man to steal the Lord's day and use it for self-serving is exceedingly offensive to God. "Will a man rob God? Yet ye have robbed Me, . . . even this whole nation." Yes, the whole world is guilty before God of appropriating His holy day for self-pleasing. Men have insulted God by accepting as holy a common working day. Nothing can put the stamp of

the man of sin so definitely upon the world as the acceptance of the spurious sabbath, while the day God has set apart is trampled under foot. [Cf: Unpublished Manuscripts, Volume 5 p. 159 para. 2] p. 744, Para. 5, [1900MS].

With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men. but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people, "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed My covenant and trespassed against My law."--Letter 30, 1900. [Cf: Unpublished Manuscripts, Volume 5 p. 159 para. 3] p. 745, Para. 1, [1900MS].

Manuscript Release No. 1407. Letter 81, 1900. *An APPEAL TO EXERCISE FAITH, OBEY CHRIST, And GROW In SPIRITUALITY.* (Written May 25, 1900, at "Sunnyside," Cooranbong, N.S.W., to "Mr. Baker, Dear friend and brother.") [Cf: Unpublished Manuscripts, Volume 6 p. 1 para. 1] p. 745, Para. 2, [1900MS].

How long are you going to encourage a divided heart? The Lord is calling for you to come to Him with all your burdens and perplexities. He wants you to come into harmony with Him. [Cf: Unpublished Manuscripts, Volume 6 p. 1 para. 2] p. 745, Para. 3, [1900MS].

I have been writing out some things for those who are fearful and trembling and will send you a copy. I have not slept since half-past one o'clock, for the burden of your soul and of other souls has been upon me. I want you not only to receive but to practice the truth. In the world, when men's hearts are set on doing mischief, their minds are fruitful in resources for accomplishing their evil work. Would it not be altogether pleasing to the Lord if you would begin to put faith in our Lord Jesus Christ, accepting His invitation, "Come onto Me, all ye that labor and are heavy laden. and I will give you rest. Take my yoke upon you, (the yoke of restraint and obedience) 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: Unpublished Manuscripts, Volume 6 p. 1 para. 3] p. 745, Para. 4, [1900MS].

When men love the Saviour and wish to honor Him, Satan will place obstructions in their way, for he does communicate with and lead those who wish to obey God, to disobey Him. But if you are obstructed in one way, devise and plan to honor God by obedience to His commandments,

even if at the loss of all things. God can and will work for His people. Look steadfastly to Jesus. The Lord wants men to work for Him by precept and example, looking steadfastly to Jesus and yoking up with Him. Men who will hear the truth in righteousness and live the truth in strict honor, uprightness, and sincerity, acting from the highest motives, will be as a wonder in the land. They are a peculiar people, zealous of good works. [Cf: Unpublished Manuscripts, Volume 6 p. 1 para. 4] p. 745, Para. 5, [1900MS].

I want to tell you, my brother, that the Lord wants honest, upright men here, men as quick and eager to discern, and as wise to judge, in spiritual as in temporal things. Did men as earnestly and perseveringly pursue the one as the other, they would become rich for eternity. While they can strive to obtain temporal things, they must be wide-awake and active in the work of God. They must exercise judgment, they must lay plans and diligently seek for heavenly riches. [Cf: Unpublished Manuscripts, Volume 6 p. 2 para. 1] p. 746, Para. 1, [1900MS].

In spiritual lines many hope for something, while they have little fervency of spirit to obtain eternal good. God desires men to act proportionately, according to the value of the object they hope to obtain. When men will weigh the interests to be secured in this life, why do they not act sensibly in dealing with matters which stretch over the whole period of everlasting life? Why are they so fearful to advance? - Letter 81, 1900. [Cf: Unpublished Manuscripts, Volume 6 p. 3 para. 1] p. 746, Para. 2, [1900MS].

Manuscript Release No. 1409. Manuscript 59, 1900. Jots And Tittles II. [Cf: Unpublished Manuscripts, Volume 6 p. 9 para. 1] p. 746, Para. 3, [1900MS].

Dishonesty Among Canvassers. The work of colporteurs and canvassers is an important work. It is no child's play. Some have engaged in canvassing for other books than those bearing on present truth. They had a very low standard of righteousness and honesty. Because they professed to be Christians they were trusted. Confidence was placed in them because they professed to be Seventh-day Adventists, and it was not thought necessary to place them under regulations. [Cf: Unpublished Manuscripts, Volume 6 p. 9 para. 2] p. 746, Para. 4, [1900MS].

Some took advantage of this confidence and made false statements; they committed forgery, robbery, and theft. They squandered the money taken for books, money that belonged to their employers, and several who carried on this business considered it a good chance for them, and laughed one with another over the matter. The arrangements entered into were those which showed not the slightest appearance of distrusting their honesty. This business arrangement was not supposed to be made with men of corrupt hearts and corrupt morals. But every one of these dishonest transactions is registered in the books of heaven, and there they will remain until the judgment, unless by confession, repentance, and restitution, they [i.e., "men of corrupt hearts and corrupt morals"] shall seek God to write pardon against their names. [Cf: Unpublished Manuscripts, Volume 6 p. 9 para. 3] p. 746, Para. 5, [1900MS].

In the day of judgment many will be found wanting because they have been tested and proved of God and found unworthy of eternal life. God

could not trust them in heaven. The decision will be made for eternity: he that is not faithful in that which is least cannot be entrusted with greater responsibilities, They will be judged by their works which have determined their character. Is it a paying business to be dishonest? Never; for [even] if there is no detection here in probationary time, everything will be laid open in the day of final reckoning. [Cf: Unpublished Manuscripts, Volume 6 p. 9 para. 4] p. 746, Para. 6, [1900MS].

Health and Fashion. There is scarcely any subject upon which people are more ignorant than that which relates to their own life and health. God has placed us under obligation to take care of the habitation which He has given us. We are, as it were, under bonds to our Maker to preserve our bodies in the very best possible condition of health, that we may in our lives render to God perfect service. Our bodies are not our own to abuse as we please, and lessen our physical and mental strength by wrong habits because it is the fashion. [Cf: Unpublished Manuscripts, Volume 6 p. 10 para. 1] p. 747, Para. 1, [1900MS].

Our bodies belong to God, and it becomes our duty, not only for our own sake but for the sake of those with whom we associate, and for the sake of Christ. who has purchased us with the dear sacrifice of His own life. to become intelligent in regard to our own organism, and feel that it is a sacred duty to obey the laws which God has established in our being. It is as much the religious duty of every individual to study the laws of life and obtain a knowledge of how to live as it is to study any of the requirements of the Word of God. It is impossible to obey the precepts of God's Word while our habits of life are at war with nature. [Cf: Unpublished Manuscripts, Volume 6 p. 10 para. 2] p. 747, Para. 2, [1900MS].

If we treat our bodies and life with reckless wantonness, if we thus gradually destroy our lives in order to be in harmony with fashion, how can we heed the injunction of the inspired apostle, "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"? Here we are positively forbidden to conform to the fashions of the world; yet how few, even of professed Christians, regard this sacred injunction. [Cf: Unpublished Manuscripts, Volume 6 p. 10 para. 3] p. 747, Para. 3, [1900MS].

Captain Norman. [Written from] "Sunnyside." Cooranbong, N.S.W. Dear Sister Henry: We are greatly surprised to learn in regard to Captain Norman's donation: but it does not trouble me at all; all anxiety is removed. The Lord knows all about the matter. I cannot explain how it is, unless the man was unbalanced in mind and really thought to perform all these good purposes. He must have been under a species of insanity, for otherwise he must have known that the thing purposed would, if not carried out, expose him as a deceiver. It is a wonderful thing, and we all consider that the Lord knows how to turn it to our best advantage. The Lord certainly does not want us to be mocked. But I have had presented to me that the influence of his donation would test character and lead to the withholding of means which should come to us from America. Had Captain Norman never appeared with his donations, many would have received a blessing in giving. [Cf: Unpublished Manuscripts,

Volume 6 p. 11 para. 1] p. 747, Para. 4, [1900MS].

The Christian's Conflict. Everyone who finally shall be crowned victor over the temptations of Satan has something to do whereby he will have earned. by perfect-obedience to God and noble, determined effort to comply with the conditions God has made in His Word, the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the bloodstained banner of the cross of Christ, is the duty of every servant of Jesus. [Cf: Unpublished Manuscripts, Volume 6 p. 11 para. 2] p. 748, Para. 1, [1900MS].

Words of Counsel to Ministers. Do deep ploughing that you may realize the very best harvest. Labor to bring to the foundation imperishable material--gold, silver, and precious stones. If you bring hay, wood, and stubble, these will be consumed, and you may be consumed with them. The salvation of your soul is precious. [Cf: Unpublished Manuscripts, Volume 6 p. 11 para. 3] p. 748, Para. 2, [1900MS].

Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the one to learn the secrets of the heart. You are only human, and judging only from a human standpoint you might make wrong decisions, give wrong counsel. [Cf: Unpublished Manuscripts, Volume 6 p. 12 para. 1] p. 748, Para. 3, [1900MS].

Do not study to give to the flock something new and surprising which is not food, but is as husks, whereby the soul is not nourished and built up in the most holy faith, prepared to do intelligent work for Jesus Christ. [Cf: Unpublished Manuscripts, Volume 6 p. 12 para. 2] p. 748, Para. 4, [1900MS].

God is not glorified by leaders in the church who seek to drive the sheep. No, no. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender. thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food. [Cf: Unpublished Manuscripts, Volume 6 p. 12 para. 3] p. 748, Para. 5, [1900MS].

Parents. [Written from] Toowoomba, Queensland. September 20, 1899. The past night has been one of experience. I was standing in the council meeting at Battle Creek. The Spirit of the Lord was upon me. I said many words to the managers of the work. I will not here state the message I was burdened to bear. But One, a heavenly messenger, stood before the people. We did not know when He came into the assembly. He said. "As representative men, you do not understand the work for this time. You need to be converted. The soul temple needs to be cleansed. You do not see things clearly: you must have your eyes anointed. If you only knew yourselves, you would be alarmed." [Cf: Unpublished Manuscripts, Volume 6 p. 12 para. 4] p. 748, Para. 6, [1900MS].

Parents standing as heads of families, priests of the household, as teachers and as governors, must first receive their lessons from the

One who has said, "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." They must obey the highest Authority, and then as obedient children of God they can give the sincere, earnest, all-important education to their children. [Cf: Unpublished Manuscripts, Volume 6 p. 13 para. 1] p. 749, Para. 1, [1900MS].

Parents who successfully govern their families must first govern themselves. If they would only have pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briars and thorns. [Cf: Unpublished Manuscripts, Volume 6 p. 13 para. 2] p. 749, Para. 2, [1900MS].

Holiness. Mistakes have been made in regard to what constitutes sanctification and holiness. This is claimed by many who have no right to it; for while they claim and teach purity, their own course of action belies their profession. They mislead minds, and their course of conduct testifies that they are doing the works of the enemy. We are called into the freedom of the gospel but not into the service of sin. We are called to wear Christ's yoke, which is true liberty, not liberty to sin and disregard the plainest injunction of the Word of God, "If ye love Me, keep My commandments." [Cf: Unpublished Manuscripts, Volume 6 p. 13 para. 3] p. 749, Para. 3, [1900MS].

How shall our camp meetings be conducted? is the question that has been asked me again and again. If those who participate in these meetings are under the control of, and moved upon by, the Spirit of God, their conduct will not be so cheap and frivolous. Everything should be of an elevated, holy character. [Cf: Unpublished Manuscripts, Volume 6 p. 14 para. 1] p. 749, Para. 4, [1900MS].

Need of Consecration. Dear brethren in the ministry: The old year, 1887, is nearly closed, and 1888 is about to be ushered in. What advancement have we made in the knowledge of Jesus Christ during the past year? Have we, as individual workers together with God, with deep earnestness reviewed the life of the past year? Have we thoughtfully, solemnly, and prayerfully taken in the situation as to our relation to God and to His work? As ambassadors for Christ shall we at this critical period of the history of the church, when the nations of the world are almost universally wavering between infidelity and idolatry, consider the signs of the times? Shall we hear the voice of God through His Word, giving warnings and appeals and commands, calling us to a new contest by a new and more thorough consecration of ourselves, of all our entrusted capabilities and powers? My brethren and sisters who are engaged in the solemn work of being the mouthpiece of God, be sure that the treasure house of the heart is pure and holy. [Cf: Unpublished Manuscripts, Volume 6 p. 14 para. 2] p. 749, Para. 5, [1900MS].

Prevailing Prayer. Our Lord watches over His sheep and lambs by day and by night, and it is not the will of our heavenly Father that even one of His little ones should perish. The work was enjoined upon Peter, Feed My lambs; feed My sheep. Great is the love of our heavenly Father for every soul for whom Christ has died. In the parable [Luke 11:5-8] the one who asked was for a time refused, but afterward he was given as much as he needed. But the Lord says, "Ask, and it shall be given you; seek. and ye shall find." You need not fear an improper hour. His eye never slumbers nor sleeps. He always hears the prayer of the humble suppliant and grants His blessing. He never turns away unblessed those who seek Him with the whole heart. [Cf: Unpublished Manuscripts, Volume 6 p. 14 para. 3] p. 750, Para. 1, [1900MS].

The Lord tries our faith. He encourages us to press our petition to the throne of grace, for this is for our good; and when we feel our great necessity to have grace and an intelligent knowledge of truth that we may give to those who are in need of the bread of life, we shall have grace for grace bestowed, if we ask in humble faith. [Cf: Unpublished Manuscripts, Volume 6 p. 15 para. 1] p. 750, Para. 2, [1900MS].

Daniel and Revelation. The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. [Cf: Unpublished Manuscripts, Volume 6 p. 15 para. 2] p. 750, Para. 3, [1900MS].

After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. [Cf: Unpublished Manuscripts, Volume 6 p. 15 para. 3] p. 750, Para. 4, [1900MS].

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. [Cf: Unpublished Manuscripts, Volume 6 p. 16 para. 1] p. 750, Para. 5, [1900MS].

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things. for their faith must necessarily be tasted. In the order of God most wonderful and advanced truths would be proclaimed.

The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. [Cf: Unpublished Manuscripts, Volume 6 p. 16 para. 2] p. 751, Para. 1, [1900MS].

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. [Cf: Unpublished Manuscripts, Volume 6 p. 16 para. 3] p. 751, Para. 2, [1900MS].

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. [Cf: Unpublished Manuscripts, Volume 6 p. 16 para. 4] p. 751, Para. 3, [1900MS].

The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature. [Cf: Unpublished Manuscripts, Volume 6 p. 17 para. 1] p. 751, Para. 4, [1900MS].

Phariseeism. The pharisees, claiming great piety, had not lived in close connection with God so that they could discern sacred things. When John came to prepare the way of the Lord, they refused to accept him, and when the work was more fully developed and they had an overwhelming amount of evidence as they saw the demonstrations of the power of God, they still held to their doubts and unbelief. They chose to pretend ignorance rather than yield to their convictions and confess that they were wrong. John was that prophet sent of God, but the chief priests and scribes and Pharisees did not believe him, because his teaching revealed the defects in their religious experience and condemned their course of action. While they disbelieved, many of the publicans and sinners and harlots received his testimony, condemning the sins of which they were themselves guilty, and as true penitents embraced the salvation offered. [Cf: Unpublished Manuscripts, Volume 6 p. 17 para. 2] p. 751, Para. 5, [1900MS].

The Message of John. John declared that Christ must be received by them individually as a Saviour. They need not expect the priests or the pope to take the place of Christ; for he alone who would come to Christ as a repentant believing sinner would find peace and have Christ's righteousness imputed to him. All sanctification comes through a living, active faith, and transforms men and women into the image of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 6 p. 17 para. 3] p. 752, Para. 1, [1900MS].

John was listened to with great interest. His doctrine melted their hearts and revived their hopes. It was a strangely sweet message which was borne to them, and the seed was falling into good soil. Never before had such doctrines fallen upon their ears. He drew his followers away from outward forms, away from self-righteousness, toward Jesus. He made them feel that in Christ alone were centered all their hopes of eternal life. Christ and Him crucified was the burden of his message. [Cf: Unpublished Manuscripts, Volume 6 p. 17 para. 4] p. 752, Para. 2, [1900MS].

God's Goodness. In the lessons that Christ gave to His disciples to be given to our world, the grand things of His spiritual kingdom are illustrated by the principles of His temporal kingdom. He hath established the world by His wisdom, and stretched out the heaven by His discretion. He is wonderful in counsel and excellent in working. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise." His counsels stand forever and the thoughts of His heart from generation to generation. [Cf: Unpublished Manuscripts, Volume 6 p. 18 para. 1] p. 752, Para. 3, [1900MS].

The Lord God of heaven claims from us the highest reverence. We are to fear God, to love God, and be obedient to all His precepts. He is perfect In His goodness, and full of mercy and compassion, always working for the good and happiness of the human family; but their own plans, their own imaginings, are contrary to the will and way of God, and of a character to destroy the way of His paths, and make their own finite wisdom prominent in choosing their way and their will. The result is unhappiness, suffering, and eternal disappointment. "The Lord is good to all: and His tender mercies are over all His works." He openeth His hand, and "satisfiest the desire of every living thing." He is the Father of mercies and the God of all comfort. "The earth is full of the goodness of the Lord." [Cf: Unpublished Manuscripts, Volume 6 p. 18 para. 2] p. 752, Para. 4, [1900MS].

Need of the Holy Spirit. [Written from] Launceston, Tasmania, May 11, 1895. I have had opened before me your college at Lincoln, Nebraska, I saw an existing state of things, that was not wholesome or healthful. Minds were being wrought upon, making too much of little things, a world of an atom and an atom of a world. One would suppose that the love of Jesus had not a modifying, correcting influence over your own natural and cultivated traits of character. Anyone would suppose that you were grafts of a strange vine rather than being the branches of the living vine. Self has swelled to wonderful proportions. Little things have been treated as the largest and most essential things. Teachers have revealed that they have little growing knowledge of Jesus Christ. They need not only to take a term in the school of Christ, but to live in that school as learners continually. [Cf: Unpublished Manuscripts, Volume 6 p. 18 para. 3] p. 752, Para. 5, [1900MS].

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" [Eph. 4:30-32]. [Cf:

Unpublished Manuscripts, Volume 6 p. 19 para. 1] p. 753, Para. 1, [1900MS].

Shall we bear in mind that the presence of the Holy Spirit with us in the bed chamber, in the family circle, in the most difficult places we pass through, is shielding us from the shafts of the enemy, constantly counterworking his devisings and carrying forward his work as a reprover of sin, imparting and impressing the mind with the words of Christ, bringing all things to our remembrance, that He may restore the moral image of God in man? We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe. He is always present with the human agent. [Cf: Unpublished Manuscripts, Volume 6 p. 19 para. 2] p. 753, Para. 2, [1900MS].

Extravagance and Fashions. The lives of nine tenths of the befrilled, trimmed devotees of fashion are a living lie. Deception and fraud are their deity practice. They appear what they are not. Nobility of soul is gone. Gentleness and generosity have been bartered away to gratify their lust after evil things. Thousands sell virtue to obtain money with which to gratify their desire to follow the fashion. Such madness upon these things should call forth an army of reformers to take their position for reform. [Cf: Unpublished Manuscripts, Volume 6 p. 20 para. 1] p. 753, Para. 3, [1900MS].

The devil is constantly inventing fashions which are followed at the sacrifice of time, money, and health. Can we, dare we who profess to be Christians, follow in the path of worldlings? Shall we appear to sanction these fashions by adopting them, even in part? Shall we lend our influence in any degree to the general evil? Many do this because they do not have Christ formed in their hearts, the hope of glory. [Cf: Unpublished Manuscripts, Volume 6 p. 20 para. 2] p. 753, Para. 4, [1900MS].

Luxurious living and extravagant dress are carried to such an extreme as to constitute one of the signs of the last days. Those who are inclined to admire the appearance which they make in a mirror will have no inclination to test their characters by looking into the great moral mirror, the law of God. The wicked idol of dress swallows up all that is humble, needy, and lowly in the character. It consumes the precious hours which should be devoted to meditation, searching the heart, and prayerful study of the Scriptures. In the Scriptures they would find that the pen of inspiration has traced this especially for them. "I will," writes Paul, "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: Unpublished Manuscripts, Volume 6 p. 20 para. 3] p. 753, Para. 5, [1900MS].

Christ and the church have claims upon each individual member that their thoughts, their energies, their means, their dress, and their deportment shall correspond with the life and character of Christ. No Christian can conform to fashion. If the Master has entrusted means to them, it was not for then to use to adorn the person or to gratify

pride in display. [Cf: Unpublished Manuscripts, Volume 6 p. 21 para. 1] p. 754, Para. 1, [1900MS].

God has made them stewards of means that they might glorify Him in wisely dispensing this trust of God in clothing the naked, feeding the hungry, and advancing the cause of God in the earth. There is not an individual member of the church that can consistently or with a quiet conscience patronize the fashions of this age. The needless trimmings upon a dress will hinder the works of mercy and benevolence, and is robbery toward God. The graces of meekness, humility, modesty, prudence, a virtuous character, are accomplishments suited to every rank and condition of life. [Cf: Unpublished Manuscripts, Volume 6 p. 21 para. 2] p. 754, Para. 2, [1900MS].

Shall we not take our stand as faithful sentinels to guide the youth, by precept and example, from the dissipation and extravagance of this age? Shall we not eat and drink and dress to the glory of God? Consider that the love of dress fastens its victim in servile bondage. Why wear a dress so fitted that a full inspiration of air is an impossibility? Why wear appendages that bear upon delicate organs of the body, and create disease? [Cf: Unpublished Manuscripts, Volume 6 p. 21 para. 3] p. 754, Para. 3, [1900MS].

The answer, if expressed by man, would be, "I am in perfect misery, but I have to dress as others dress, or I should be treated with neglect. I know that I shall not live out half my days in thus making myself miserable to follow these senseless fashions, but I have not moral courage to be called old-fashioned and behind the times. I am not able physically or financially to bear this strain upon health and purse, and worse than all I fear that I shall lose my soul, but then I must keep up appearance or I could not obtain work." [Cf: Unpublished Manuscripts, Volume 6 p. 21 para. 4] p. 754, Para. 4, [1900MS].

Religion and Character Building. Little expenses must be carefully guarded against. To deny one's self in little as well as in great things is necessary to prosperity and happiness. Yet strict economy may be carried into covetousness. Religion, with her strong, even, well-balanced principles, will prove a safe anchor. Every ear will hear the requirement, "Give an account of thy stewardship." We are accountable to God for all we possess. In all things we are to study to show ourselves approved unto God. [Cf: Unpublished Manuscripts, Volume 6 p. 22 para. 1] p. 754, Para. 5, [1900MS].

By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will, intellect, and emotions, when controlled by the power of religion, will become transformed, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God. [Cf: Unpublished Manuscripts, Volume 6 p. 22 para. 2] p. 754, Para. 6, [1900MS].

The voice and passions must be crucified. "I can do all things through Christ which strengtheneth me." The will, the appetites and passions, will clamour for indulgence, but God has implanted within you desires for high and holy purposes, and It is not necessary that these should be debased. This is only so when we refuse to submit to the control of

reason and conscience. We are to restrain our passions and deny self. [Cf: Unpublished Manuscripts, Volume 6 p. 22 para. 3] p. 755, Para. 1, [1900MS].

The unsanctified mind fails to receive the strength and comfort which God has provided for all who will come to Him. There is an unrest, a burning desire for something new, to gratify, to please and fascinate the mind, and this indulgence is called pleasure. Satan has alluring charms with which to engage the interest and excite the imagination of youth and fasten them in his snare. Do not build your character on the sand. [Cf: Unpublished Manuscripts, Volume 6 p. 22 para. 4] p. 755, Para. 2, [1900MS].

Satan's Snares. Satan devises, through his masterly deceiving power, to make evil appear as righteousness, to keep men working in his line, that those whom God has entrusted with great responsibilities shall be perverted from his allegiance and serve his purposes. "Thou hast defiled thy sanctuary by the multitude of thine iniquities." This represents a corrupt spiritual administration. The influence that is gained through positions of trust is used for selfish purposes instead of for the good of others who stand approved before God more than they, for their dependence is in God, and they are seeking His glory and not their own. Even now Satan is continuing and advancing in the same line in which he began. He rules by the same laws. In heaven he lost his self-sacrificing principle and unselfish care for his associates, and little by little he introduced a new order of things, consulting his own hand. [Cf: Unpublished Manuscripts, Volume 6 p. 23 para. 1] p. 755, Para. 3, [1900MS].

Meeting Temptations. Our work is a solemn, serious work. It is not the order and will of God to shield His people from temptation. His people will be exposed to trial, and the very object of Christ's choosing a people from the world was to prepare them to meet and resist temptations, that when they should come in contact with the world in public life, they would be so imbued with the Spirit of God that they would not yield to corrupting influences. When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God, for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory. [Cf: Unpublished Manuscripts, Volume 6 p. 23 para. 2] p. 755, Para. 4, [1900MS].

Cheerfulness and Love. Dear Sister Salisbury: I have been shown your case, that you have had many things to discourage you. But do not despair; God loves you. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." You have been doubting and have had but little hope or courage, but do not let go your hold upon God or upon the truth. Jesus lives to make intercession for you. He wants you to come back to Him with all your burdens, your perplexities, your cares. Sickness and gloom have taken from you much of the joy of life. But do not look on the dark side. Be cheerful, knowing that Jesus knows every pang of anguish which the soul suffers. He will not leave you bruised and broken. [Cf: Unpublished Manuscripts, Volume 6 p. 24 para. 1] p. 755, Para. 5, [1900MS].

But, my sister, cherish love, the precious plant of love. You have

felt gentle and thoughtful toward the sick; not a wish or want but what it is supplied. The heart's affections long slumbering have been aroused; no service is thought a hardship or done with censure or faultfinding. But when health returns there has been a falling back in the same old cold, indifferent, loveless way. Now change this order of things. Let love flow forth freely and break down the barriers. The life may be lived day by day under the melting power of the Spirit of God. [Cf: Unpublished Manuscripts, Volume 6 p. 24 para. 2] p. 756, Para. 1, [1900MS].

Dealing with the Young. Children have received as a legacy unfavorable traits of character, yet they have most valuable and lovely traits of character and should be associated with those who will appreciate and understand how to deal with them, to develop the favorable and lovely qualities and not pursue such a course as will stir up and strengthen their unfavorable dispositions which have been inherited. Much wisdom should be exercised by those who are brought in close connection with children. Flattery should not be used, for this would be poison to their souls; but a sanctified, tender regard should be shown for them, thus gaining their confidence through the love that is expressed for the soul. [Cf: Unpublished Manuscripts, Volume 6 p. 24 para. 3] p. 756, Para. 2, [1900MS].

Jesus loves the children and youth. When they lose self-control and speak words that are passionate, an attitude of silence is often the best course to pursue, not taking up a line of reproof or argument or condemnation. Repentance will come very soon. The silence that is golden will often do more than all the words that can be uttered. [Cf: Unpublished Manuscripts, Volume 6 p. 25 para. 1] p. 756, Para. 3, [1900MS].

Satan is only too well pleased to harass and destroy the souls of the young; therefore persons should be connected with these who have wisdom to deal with tempted human minds. The words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." Jesus rejoices in spirit when he sees Satan repulsed from his commanding position to control the mind and will of the human agent. Many a youth is in imminent peril through manifold temptations, but Jesus Christ has the tenderest sympathy for them, and the Lord has sent His angels to protect and guard them from lives of wretchedness. Jesus Christ has purchased them, paying the ransom money for their souls. They are His property. [Cf: Unpublished Manuscripts, Volume 6 p. 25 para. 2] p. 756, Para. 4, [1900MS].

I need not present the self-denial, the self-sacrifice, the humiliation, and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the human soul. As we view the agonies which Christ endured as the price of redemption, we will consider every soul of value. The love of Jesus for souls cannot be measured. Christ died to save not only the few who accept Him; no, He came to our world to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely, but He came to seek and to save them that are lost. "I came not to call the righteous, but sinners to repentance." He is the true Shepherd, ever ready to leave the flock which is in the fold and to go into the wilderness to seek for the lost

sheep. [Cf: Unpublished Manuscripts, Volume 6 p. 25 para. 3] p. 756, Para. 5, [1900MS].

He calls for living human agencies to cooperate with the divine. We want every talent, every ability, and God-given power to be exercised in this great work. Ye are laborers together with God. Our work is to lift up and try to save the souls that are ready to perish. Eternal life is worth everything to us. [Cf: Unpublished Manuscripts, Volume 6 p. 26 para. 1] p. 757, Para. 1, [1900MS].

Temperance, [letter written from] "Sunnyside," Cooranbong, March 21, 1896. Dear Brother and Sister Durland: I have something to say to you upon the subject of temperance. If you are yourselves working earnestly in the line in which God demands all His messengers who are laboring in the harvest field to work, you will have very much greater influence on the side of truth and righteousness. But your indifference on this subject is not pleasing to God. You occupy a position of responsibility, and you need to be worked by the Holy Spirit. [Cf: Unpublished Manuscripts, Volume 6 p. 26 para. 2] p. 757, Para. 2, [1900MS].

"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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" [Rom. 12:1-3]. [Cf: Unpublished Manuscripts, Volume 6 p. 26 para. 3] p. 757, Para. 3, [1900MS].

Every church needs a clear, sharp testimony, giving the trumpet a certain sound. If we can arouse the moral sensibilities upon the subject of practicing temperance in all things, a very great victory will be gained. [Cf: Unpublished Manuscripts, Volume 6 p. 26 para. 4] p. 757, Para. 4, [1900MS].

Eloquent Sermons. The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength--the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity. [Cf: Unpublished Manuscripts, Volume 6 p. 27 para. 1] p. 757, Para. 5, [1900MS].

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in his greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but too often they are not the food that will fortify them for the daily battles of life. - Ms. 59, 1900. [Cf: Unpublished Manuscripts, Volume 6 p. 27 para. 2] p.

757, Para. 6, [1900MS].

[A late testimony to her nurse.] I hate sin. I hate sin. I hate sin. I am charged to tell out people, that do not realize, that the devil has device after device, and he carries them out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. [Cf: Unpublished Manuscripts, Volume 6 p. 28 para. 1] p. 758, Para. 1, [1900MS].

I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death. I do not know especially what changes will take place; but they would watch every conceivable sin that Satan will try to immortalize. [Cf: Unpublished Manuscripts, Volume 6 p. 28 para. 2] p. 758, Para. 2, [1900MS].

Remember that the Lord will carry us through. I am guarding every moment, so that nothing may come between me and the Lord. I hope there will not. God grant that we may all prove faithful. There will be a glorious meeting soon. [Cf: Unpublished Manuscripts, Volume 6 p. 28 para. 3] p. 758, Para. 3, [1900MS].

An Appeal in Behalf of Our Work in Scandinavia. Our brethren in Scandinavia are brought into a strait place, but, though this may have been largely the result of mistakes that have been made, let us not now devote time to criticism and complaints; for criticism and complaints and censure will not bring them through the pressure of the strait place. That which is needed now is genuine sympathy and decided help. We should now individually consider that our brethren who are in trouble must be helped just now in this time of perplexity and distress. [Cf: Pamphlet 008 p. 7 para. 01] p. 758, Para. 4, [1900MS].

As there is a decided sympathy between heaven and earth, and as God sees fit to delegate angels to minister unto all who are in need of help, we know that when we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. God will impress men to whom he has entrusted capabilities and talents of means, to take on the burden of responsibility, and at this time help our Scandinavian brethren, that they may save property which otherwise must be sacrificed. [Cf: Pamphlet 008 p. 7 para. 02] p. 758, Para. 5, [1900MS].

This is no time to criticise, but every breath devoted to this matter should be used in speaking words that shall encourage, and every power to actions that shall lift. If those who can, will give of their means to help the work in this field, it will be returning to the Lord but a small portion of the mercies and blessings which he has given them. All his gifts are entrusted to us, to be used when he requires his own to carry forward his work in the earth. Shall we not then make an effort, a firm, strong, united effort, helping, not selfishly nor grudgingly, but cheerfully and uncomplainingly? [Cf: Pamphlet 008 p. 8 para. 01] p. 758, Para. 6, [1900MS].

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of his stewards. They are to minister in every time of necessity to those who as co-

workers with God are striving to the best of their ability to successfully carry forward his work in the earth. These heavenly intelligences are represented as desiring to look into the plan and scheme of redemption, and the angelic hosts rejoice whenever any part of the work of God is in a prosperous condition. [Cf: Pamphlet 008 p. 8 para. 02] p. 759, Para. 1, [1900MS].

God has called human agencies to be laborers together with him in the work of salvation; and shall we who are ourselves subject to temptation and error, censure and blame others who have been so unfortunate as to make mistakes? Shall we not rather become so transformed by the grace of God as to become compassionate, touched with human woe? This will cause joy in heaven; for in loving our fallen brother as God and Christ love us, we evidence that we are partakers of Christ's attributes. Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man, and the human family are to connect with the heavenly family in binding up the wounds and bruises which sin has made. [Cf: Pamphlet 008 p. 8 para. 03] p. 759, Para. 2, [1900MS].

Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief association with men. Is there not something stimulating and inspiring in this thought that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. With what joy and delight all heaven looks upon these blended influences--influences which are acknowledged in the heavenly courts! Human agencies are the hands of heavenly instrumentalities; for heavenly angels employ human hands in practical ministry. Their acts of unselfish ministry make them partakers in the success which is a result of the relief offered. This is heaven's way of administering saving power. The knowledge and actions of the heavenly order of workers, united with the knowledge and power which are imparted to human agencies, relieve the oppressed and distressed. [Cf: Pamphlet 008 p. 9 para. 01] p. 759, Para. 3, [1900MS].

The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who from their exalted position shouted for joy over the creation of our world, and over the creation of our first parents, who were to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home, are most intensely interested to work in union with the fallen, redeemed race in the development of that power which God gives to help every man who will unite with heavenly intelligences to seek and save human beings who are perishing in their sins. If men will become partakers of the divine nature, and separate selfishness from their lives, special talents for helping one another will be granted them. If all will love as Christ has loved, that perishing men may be saved from ruin, O, what a change would come to our world! [Cf: Pamphlet 008 p. 9 para. 02] p. 759, Para. 4, [1900MS].

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be

glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." What a representation is this! Can we grasp its meaning? [Cf: Pamphlet 008 p. 10 para. 01] p. 760, Para. 1, [1900MS].

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Read also the first chapter of Haggai. [Cf: Pamphlet 008 p. 10 para. 02] p. 760, Para. 2, [1900MS].

It is fitting that all who realize the near coming of the Lord, act their faith. When we see one of God's instrumentalities languishing or in peril, let those who are heart and soul in the work manifest their interest. If we would be one in mind and heart with the heavenly intelligences, we can be worked by them. When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will co-operate with them. [Cf: Pamphlet 008 p. 11 para. 01] p. 760, Para. 3, [1900MS].

"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. 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. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. 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. 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: Pamphlet 008 p. 11 para. 02] p. 760, Para. 4, [1900MS].

Men are required to receive from the heavenly agencies that they may impart. Whenever the managers of any of God's institutions close their hearts to the dire necessities of sister institutions, and do not make every effort possible to relieve them, selfishly saying, Let them suffer, God marks their cruelty, and a time will come when they will have to pass through a similar experience of humiliation. But, my brethren, you do not mean to do this. I know you do not. [Cf: Pamphlet 008 p. 12 para. 01] p. 761, Para. 1, [1900MS].

When one of God's institutions, which is engaged in doing his work, shall, through some lack of judgment on the part of its managers, fall into decay, let those institutions which are in a more prosperous condition do to the uttermost of their ability to lift the crippled institution to its feet, that the name of God be not dishonored. Every facility that we have in Europe for the advancement of the work is needed, and should stand in a healthy, wholesome condition before an ungodly world. Let not the angels of God who are ministering unto those who bear the responsibilities, see God's workers disheartened. Already the difficulties have increased by our delay, so that now the work of restoration will require greater labor and expense. In the name of the Lord we ask his people who have means, to arise and realize that God is the owner of all the property which they possess, and prove themselves faithful stewards. Repair the machinery which is essential to carry forward the work of God, that his people shall not become discouraged, and his work left to languish. [Cf: Pamphlet 008 p. 13 para. 01] p. 761, Para. 2, [1900MS].

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." This is the word of the Lord. [Cf: Pamphlet 008 p. 13 para. 02] p. 761, Para. 3, [1900MS].

I can not think that the closing part of this chapter will be your experience: "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate." [Cf: Pamphlet 008 p. 13 para. 03] p. 761, Para. 4, [1900MS].

Talk not words of censure. Lay not the blame upon this one or that one. It is a fact that there is now need of the help which all can bring to heal the breach that has been made. Do it cheerfully. Do it nobly. Come up to the help of the Lord, to the help of the Lord against the mighty. Redeem at once the institution that is in great peril. This can be done if all will take hold interestedly, and redeem this heavily debt-burdened institution; and in doing this the blessing of the Lord

will be upon you. It can be done; and in the name of the Lord lay hold of it. Let all work with courage and with cheerfulness and with joy, and this very work will prove a great blessing in the experience of all who lay hold of it and carry it through successfully. [Cf: Pamphlet 008 p. 14 para. 01] p. 762, Para. 1, [1900MS].

There is a great work to be done in Europe. All heaven takes an interest not only in lands that are nigh and that need our help, but in lands that are afar off. All the inhabitants of heaven are in active service, ministering to a fallen world. They take a deep and fervent interest in the salvation of men, the fallen inhabitants of this world. These heavenly beings are watching and waiting for human agencies to be deeply moved over their fellow workmen who are in perplexity and trial and sorrow and distress. Human agencies are called to be hand-helpers, to work out the knowledge and use the faculties of heavenly angels. By uniting with these powers that are omnipotent, we shall be benefited by their higher education and experience. The Lord's entrusted talents will be efficacious, if used to do the work entrusted to his institutions, that they may stand again in independence. All heaven is watching those agencies that have been as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such a co-operation will accomplish a work which will give honor and glory and majesty to God. [Cf: Pamphlet 008 p. 14 para. 02] p. 762, Para. 2, [1900MS].

There is a large work to be done for souls in Scandinavia. Let no hand become slack or palsied, when you have the assurance that angels whose home is in the pavilion of the Eternal, in the presence of God, and who see the glory of God, are your helpers. Will you co-operate with them in building up every institution, doing God's service under the supervision of the angelic ministration? [Cf: Pamphlet 008 p. 15 para. 01] p. 762, Para. 3, [1900MS].

Who can understand the value of the human souls for whom their Prince, their King, the Son of the infinite God, gave his spotless life to a shameful death, to save all who should believe on him? If all understood this as they should, what a work would go forth from their hands in most earnest, persevering efforts to go deeper than they have ever gone before, because through the Holy Spirit's working they may with the influence of their voice and their talent of means lead many souls to escape the chain of darkness and the hellish plottings of Satan, and become washed from their sins in the blood of the Lamb. O, let the work go on deeper and still deeper. Angels in heaven rejoice to see sinners repent and turn to the living God. "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." Ellen G. White. *St. Helena, Cal. Nov. 20, 1900.* [Cf: Pamphlet 008 p. 15 para. 02] p. 763, Para. 1, [1900MS].

An Appeal in Behalf of our Sanitarium in Denmark. At Skodsborg, a suburb of Copenhagen, our brethren have established a sanitarium. In this they moved forward hopefully, under the conviction that they were doing the very work God has enjoined upon his people. Our brethren generally have not taken that interest in the establishment of sanitariums in the European countries that they ought, and our dear brethren having the Skodsborg Sanitarium in hand have moved forward faster than the means in hand warranted, and now they are in difficulty and distress. [Cf: Pamphlet 008 p. 18 para. 01] p. 763, Para. 2,

[1900MS].

I am greatly troubled regarding the difficulties and dangers surrounding our institutions in Scandinavia. My mind is stirred to appeal to our people, not only in behalf of the Christiania Publishing House, but also for the Danish sanitarium. The enemy has been represented to me as waiting eagerly for an opportunity to destroy these institutions, which are instrumentalities of God, used for the redemption of mankind. Shall Satan's desire be gratified? Shall we allow these institutions to be wrested from our hands and their beneficent work stopped? Because our brethren have made mistakes, shall we leave them alone to bear the consequences of their miscalculations? Is that the way that Christ has dealt with us? [Cf: Pamphlet 008 p. 18 para. 02] p. 763, Para. 3, [1900MS].

As Christ deals with us, so must we deal with our brethren who are in difficulty. Brethren, it is time that we interested ourselves in behalf of these institutions. Our American brethren should rally to the rescue. Our Scandinavian brethren in America should be specially aroused to take decided action. And our brethren in Denmark, Norway, and Sweden should understand that this is their opportunity, and that now is the time for them to come up to the help of the Lord. [Cf: Pamphlet 008 p. 18 para. 03] p. 763, Para. 4, [1900MS].

It often occurs that when one burdened with a heavy load is at the foot of a difficult hill, surrounded by discouragements, and in need of cheerful, strong helpers to work with him in pulling up the heavy load, much time is wasted in criticism and scolding and fretting. But this does not help the situation; it does not move the load. The ones upon whom the pressure of the load rests most heavily do not need nor deserve the censure. This might fall more appropriately upon those who should have shared the burden earlier. But even then censure might be inappropriate, and it certainly would be useless. Our first thought should be. How can we unite in helping to lift the load? Time is precious. There is too much at stake to run the risk of delay. [Cf: Pamphlet 008 p. 19 para. 01] p. 764, Para. 1, [1900MS].

I am stirred by the Spirit of the Lord to sound an alarm to rally all our people who love God and his cause to come to the rescue of his institutions in Europe, which are now suffering for help. Let those who trust in God and believe his word study diligently to understand their privileges, their responsibilities, and their duty in relation to their brethren in Europe, who have been used by God to begin a good work. If we fail now to do our work as God's helping hand in relieving the Scandinavian publishing house and sanitarium from their embarrassments, we shall lose a great blessing. [Cf: Pamphlet 008 p. 19 para. 02] p. 764, Para. 2, [1900MS].

Patience, love, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. If we should charge the managers of the Skodsborg Sanitarium, who are responsible for enlarging the work, with worldly ambition and a desire to glorify themselves, we would do them injustice. They were striving to work for the glory of God; and a work has been accomplished which is far-reaching in its influence for good, and which greatly displeases the enemy of righteousness. [Cf: Pamphlet 008 p. 19 para. 03] p. 764, Para. 3, [1900MS].

Who will now place themselves on the Lord's side? Who will be as his helping hand, lifting whole-heartedly? Who will encourage the oppressed to trust in the Lord? Who will manifest that faith that will not fail nor falter, but that presses forward to victory? Who will now strive to build up that which Satan is striving to tear down, a work which should be going forward in strong lines? Who will now do for their brethren in Europe that which they would wish to have done for them were they in similar circumstances? Who will thus co-operate with the ministering angels? [Cf: Pamphlet 008 p. 20 para. 01] p. 764, Para. 4, [1900MS].

O, what a sight it would be for the angels to look upon to see the institutions established for the illustration and promulgation of the principles of reform and Christian living, God's instrumentalities, passing out of the hands of those who can use them in God's work, into the hands of the world! The Lord's treasures are at hand, lent to us in trust, for just such emergencies. God's people should serve him in truth and righteousness. They should appropriate their God-given means to help their fellow-workers in a time of need. All our churches should now act whole-heartedly and unitedly in this matter, determined to avert the great calamity threatening the cause through the crippling or loss of the Lord's instrumentalities. Angels of God will cooperate with us in freeing from debt those institutions in Denmark and Norway, so that no reproach shall rest upon the Lord's cause. [Cf: Pamphlet 008 p. 20 para. 02] p. 765, Para. 1, [1900MS].

We need to cultivate the spirit manifested by Abraham and Moses. Then we shall manifest faith in God and compassion for the erring. Our brethren in Scandinavia, by enlarging their work beyond their means, have placed themselves in the bondage of debt. By this the future of the institutions and the honor of the cause are imperiled. Shall we add to the difficulties of the situation by criticism and censure, or shall we courageously grapple with the work lying before us, the work of freeing the publishing house and the sanitarium from their burden of debt? This can be done. Something would have been done before this, if human hands had not interfered and hindered. [Cf: Pamphlet 008 p. 21 para. 01] p. 765, Para. 2, [1900MS].

The Lord calls upon his people to make offerings of self-denial. Let us all unite in making him a New Year's offering that will lift the heavy burden resting upon his institutions in Scandinavia. Let us give up something which we intended to purchase for personal comfort or pleasure. Let us teach the children to deny self, and become the Lord's helping hand in dispensing his blessings. Let us send in our offerings with thanksgiving, and with prayer that the Lord will bless the gifts, and multiply them as he did the food fed to the five thousand. [Cf: Pamphlet 008 p. 21 para. 02] p. 765, Para. 3, [1900MS].

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord's stewards to do this work, if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God's instrumentalities. Have faith in God. Hold fast to the hand of infinite power; for the Lord has, in the hands of his stewards, a store of treasures sufficient to heal all the diseases of the institutions in Europe. [Cf: Pamphlet 008 p. 21 para.

03] p. 765, Para. 4, [1900MS].

The sums which you give may be small when compared with the necessities of the cause, but do not be discouraged. Take hold in faith, and that which seemed hopeless at first will look different. The feeding of the five thousand is an object-lesson for us. He who fed five thousand men, besides women and children, with five loaves and two small fishes, can do great things for his people today. [Cf: Pamphlet 008 p. 22 para. 01] p. 766, Para. 1, [1900MS].

Read the account of how the prophet fed one hundred men: "There came a man from Baalshalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord." [Cf: Pamphlet 008 p. 22 para. 02] p. 766, Para. 2, [1900MS].

What condescension it was on the part of Christ to work a miracle to satisfy hunger! He relieved the hunger of one hundred sons of the prophets, and again and again since then, though not in such a marked and visible way, he has worked to relieve human weakness. If we had clearer spiritual discernment, so that we could recognize more readily God's merciful, compassionate dealings with his people, what a rich experience we would gain. We need to look beneath the surface. We need to study more than we do into the wonderful working of God. He has worked with men who are not united with us in acknowledging the truth, but whose hearts he will oftentimes move to favor his people. The Lord has his men of opportunity, like the man who brought the food for the sons of the prophets. [Cf: Pamphlet 008 p. 22 para. 03] p. 766, Para. 3, [1900MS].

When the Lord gives us a work to do, let us not stop to question or criticise. Do not take time to inquire into the reasonableness of the command or the probable result of your effort to relieve the situation. The supply, judged by human estimate, may fall far short, but in the hands of the Lord it will be more than sufficient. The servitor "set it before them, and they did eat, and left thereof, according to the word of the Lord." [Cf: Pamphlet 008 p. 23 para. 01] p. 766, Para. 4, [1900MS].

We need greater faith. Our spiritual life depends on the vitalizing power of the Holy Spirit. We should have a fuller sense of God's relationship to those whom he has purchased by the blood of his only begotten Son. We should make efforts to help with cheerfulness, activity, and faith. We should exercise faith in the onward progress of the work of the kingdom of God. [Cf: Pamphlet 008 p. 23 para. 02] p. 767, Para. 1, [1900MS].

Let us not waste time by deploring the scantiness of our visible advantages, but let us make the best use of what we have. Energy and trust in God will develop resources, even though the outward appearance may be unpromising. The power of God will enable us, if we use the very best facilities we have, to reach the multitudes who are now starving for the bread of life. [Cf: Pamphlet 008 p. 23 para. 03] p. 767, Para.

2, [1900MS].

Why should we be surprised if the offerings we present to God in cheerfulness and love are increased by him? We do not learn half as much as we should from the lessons of the Bible. The sanctified mind will see that God unites with the one who gives to him with unselfishness; for such action is akin to heavenly benevolence. We need to take a far broader and more trustful view of God's relation to this world and his people, through whom he is working to carry out his purposes. By the touch of his divine hand and the word of blessing from his lips, Jesus can increase the scanty provision. By his power he can multiply the scanty store until it is sufficient to place in the hands of his servants for the carrying forward of his work. [Cf: Pamphlet 008 p. 24 para. 01] p. 767, Para. 3, [1900MS].

In the work of helping our brethren in Denmark and Norway; let us lift zealously and nobly, and leave the rest to God, with faith to believe that he will enlarge our offerings until they are sufficient to place his institutions in Europe on vantage ground. Ellen G. White. *St. Helena, Cal., Dec. 3, 1900.* [Cf: Pamphlet 008 p. 24 para. 02] p. 767, Para. 4, [1900MS].

Special Testimony. -- *Help to be Given to our Schools.* I have not been able to sleep since one o'clock. I am troubled in regard to the debt on the Battle Creek College. I now ask the Review and Herald what it will do to relieve the situation. [Cf: Pamphlet 068 p. 9 para. 01] p. 767, Para. 5, [1900MS].

In the night season, I seemed to see several looking over the account books of the Review and Herald. In these books was recorded the interest money loaned to the school. [Cf: Pamphlet 068 p. 9 para. 02] p. 768, Para. 1, [1900MS].

The Matter of Interest. Notwithstanding the light given by God, ten thousand dollars was called for and double that amount was used in building an addition to the school. The managers of the Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the college debt; for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest, neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for its sister institution. The work done in one is as much the Lord's work as the work done in the other. [Cf: Pamphlet 068 p. 9 para. 03] p. 768, Para. 2, [1900MS].

Sister White's Gift to the Schools. The time has come when the Lord would have all the powers of his people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book on the parables. I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the Conference should stand before the people in a better light than it has hitherto done. [Cf: Pamphlet 068 p. 10 para. 01] p. 768, Para. 3, [1900MS].

A Call to All Our People. We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master. [Cf: Pamphlet 068 p. 10 para. 02] p. 768, Para. 4, [1900MS].

A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted cooperation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been sent to school, and helped by the school. Then let the church refund the tuition money. *Let those who have had success in canvassing come up to the help of the Lord.* As they handle this book, let them in the name of the Lord work in faith. [Cf: Pamphlet 068 p. 10 para. 03] p. 769, Para. 1, [1900MS].

The movement I have suggested will result in reconciliation. It will unify the churches. If all will help to lift the debts on our schools, the publishing house in Battle Creek will be strengthened to do its part. Therefore it is for the interest of the school in Battle Creek to act a full part in helping to pay back the money that has been so long bound up in it. [Cf: Pamphlet 068 p. 11 para. 01] p. 769, Para. 2, [1900MS].

The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which He works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, *it will not be long before the jubilee song of freedom can be sung through our borders.* [Cf: Pamphlet 068 p. 11 para. 02] p. 769, Para. 3, [1900MS].

Let our ministers consecrate themselves to God. We need so much,--O so much!--humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow men to a better understanding of the word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing

that they are Christ's representatives. They will show a deep earnestness and fervor in prayer, and in their appeals to individuals and congregations. [Cf: Pamphlet 068 p. 11 para. 03] p. 769, Para. 4, [1900MS].

Unprofitable Ministry. There are in the ministry young men who have been receiving wages from the Conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of God. [Cf: Pamphlet 068 p. 12 para. 01] p. 770, Para. 1, [1900MS].

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the Conference, and how much their labors have been blessed in the conversion of souls. If you are not *producers* as well as *consumers*, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender. [Cf: Pamphlet 068 p. 12 para. 02] p. 770, Para. 2, [1900MS].

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. [Cf: Pamphlet 068 p. 12 para. 03] p. 770, Para. 3, [1900MS].

The faithful youthful Timothy was taught by experienced men of God's appointment how to read the Word and how to explain it to others. Paul, his father in the gospel, addressed him in the words, "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. Thou therefore endure hardness, as a good soldier of Jesus Christ." [Cf: Pamphlet 068 p. 13 para. 01] p. 770, Para. 4, [1900MS].

The Canvasser. It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic ministrations; for he has an important work to do, a work that he can not do in his own strength. "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" [Cf: Pamphlet 068 p. 13 para. 02] p. 770, Para. 5, [1900MS].

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are

longing for something which they have not. To these he is to open the Word of Truth, rightly interpreting its meaning. "For we are not as many who corrupt the Word of God, but as of sincerity, but as of Christ in the sight of God speak we in Christ." [Cf: Pamphlet 068 p. 14 para. 01] p. 771, Para. 1, [1900MS].

Ever remember that there are those who teach for doctrine the commandments of men. They make void the law of God by their traditions, like the Pharisees whom Christ exposed, saying, "Ye do err, not knowing the Scriptures, nor the power of God." The precious gems of truth are buried beneath a mass of error. By the sophistry of religious teachers the meaning of the plain, clear Word of God is hidden. The people are left in perplexity. [Cf: Pamphlet 068 p. 14 para. 02] p. 771, Para. 2, [1900MS].

By his work, the converted, consecrated canvasser is sowing the seeds of truth. This work must be done without delay; for we have but a short time in which to work. Speak to them in a way that will win their confidence. Pray for the sick. Ask the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." [Cf: Pamphlet 068 p. 14 para. 03] p. 771, Para. 3, [1900MS].

Personality of Satan. Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high-flown language, but with the simplicity of children of God. Satan is on your track. He is an artful opponent, and the malignant spirit which you meet in your work is inspired by him. Those whom he controls echo his words. If the veil could be rent away from their eyes, those thus worked would see Satan plying all his arts to win them from the truth. There are those who do not believe in the personality of Satan. These do not oppose his work in their hearts. They are ignorant of his devices. [Cf: Pamphlet 068 p. 14 para. 04] p. 771, Para. 4, [1900MS].

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood; they interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days, they will explain themselves. [Cf: Pamphlet 068 p. 15 para. 01] p. 771, Para. 5, [1900MS].

Punishment of the World. The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of

the light and truth which has been given them. The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and his people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. [Cf: Pamphlet 068 p. 16 para. 01] p. 772, Para. 1, [1900MS].

It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who can not distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibilities. [Cf: Pamphlet 068 p. 16 para. 02] p. 772, Para. 2, [1900MS].

God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause. [Cf: Pamphlet 068 p. 16 para. 03] p. 772, Para. 3, [1900MS].

Every false way is a deception, and if sustained will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will, and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord. (Signed.) Ellen G. White, Sunnyside, Cooranbong, N. S. W., Australia. [Cf: Pamphlet 068 p. 17 para. 01] p. 772, Para. 4, [1900MS].

(Extract from letter to Elder and Mrs. S. N. Haskell, written from "Cooranbong, N. S. W., Oct. 24, 1899," and signed by Mrs. E. G. White.) I have had conversation with W. C. White, and made a proposition to him, that I would give the royalty on my coming book, "The Parables," if the Review and Herald and the Pacific Press would donate their press work, and making of the books in neat, saleable style, and let all the avails be used to help relieve the debts upon our schools. This book will never grow old, and the avails shall go to the schools everywhere to help them. *I thought this movement on my part would provoke others to self-denial and to benevolence and mercy,* to take right hold of this matter and get out "The Parables" to do this work. Well, the Lord is, I believe, willing to help us in this work. I shall only draw upon the books to give some to the poor that can not buy. W. C. White enters into this plan with great satisfaction. Of course we have not time to

get this all before you in definiteness as we will when we have time. .
. . [Cf: Pamphlet 068 p. 17 para. 02] p. 773, Para. 1, [1900MS].

Later:-- [Cf: Pamphlet 068 p. 18 para. 01] p. 773, Para. 2, [1900MS].

"How can I help the school in Battle Creek, and help to wipe out that large debt?" It came to me that the only way I could do 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: Pamphlet 068 p. 18 para. 02] p. 773, Para. 3, [1900MS].

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.* E. G. White. [Cf: Pamphlet 068 p. 18 para. 03] p. 773, Para. 4, [1900MS].

A Work Which All Must Do. St. Helena, Cal., October, 1900. I can not at this time write much. I do not feel it my duty to write all that I could write in truth, for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain Thus saith the Lord. When God sees that the work he has given me will not be refused, and rejected, and his instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us. Calamities, earthquakes, floods, disasters by land and by sea, will increase. God is looking upon the world today as he looked upon it in Noah's time. He is sending his messages to people today as he sent them in the days of Noah. There is in this age of the world a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things which were entirely contrary to the mind and will of God. [Cf: Pamphlet 068 p. 19 para. 01] p. 773, Para. 5, [1900MS].

Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing his people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated. Let his proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart his Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: Pamphlet 068 p. 19 para. 02] p. 774, Para. 1, [1900MS].

Stir up every family, every church, to do the very utmost of their power, everyone consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing--cut down their wages. This self-

sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. [Cf: Pamphlet 068 p. 20 para. 01] p. 774, Para. 2, [1900MS].

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "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." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. There are in the providence of God particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to render to him your offering, to carry out his specified will; and thus make this an occasion for witnessing for him and his truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book "Christ's Object Lessons." Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily as unto the Lord. [Cf: Pamphlet 068 p. 20 para. 02] p. 774, Para. 3, [1900MS].

Let all think soberly; for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live his life in you, perfecting your character He desires you to work to the utmost of your knowledge and power to carry out the purpose for which he gave you life. Use every capability as his. [Cf: Pamphlet 068 p. 21 para. 01] p. 775, Para. 1, [1900MS].

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify him, regarding his service as the chief end of our existence. The work that God calls you to do he will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things my spirit rejoices in God. [Cf: Pamphlet 068 p. 21 para. 02] p. 775, Para. 2, [1900MS].

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean." Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. [Cf: Pamphlet 068 p. 22 para. 01] p. 775, Para. 3, [1900MS].

Hear the voice of God through the apostle Paul, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. "Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. [Cf: Pamphlet 068 p. 22 para. 02] p. 776, Para. 1, [1900MS].

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires his people to be vitalized for work as they have never been before, for their good and for the upbuilding of his cause. Ministering angels will be round about the workers. [Cf: Pamphlet 068 p. 23 para. 01] p. 776, Para. 2, [1900MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Then he will tell you what to do next. [Cf: Pamphlet 068 p. 23 para. 02] p. 776, Para. 3, [1900MS].

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of his providences. (Signed) Mrs. Ellen G. White. Nov. 14, 1900. [Cf: Pamphlet 068 p. 23 para. 03] p. 776, Para. 4, [1900MS].

Testimonies Referring to the Reorganization of Battle Creek College. Extracts. "Sunnyside," Cooranbong, N. S. W., Australia, Dec. 16, 1898. Let great care be exercised. The work of our schools, Sanitarium, and publishing houses should be so arranged that men who are selfish and covetous, who move under Satan's generalship, can not take advantage of circumstances to make all the trouble possible. In the past Satan has used men acting a part in the work of God. As any time he chose he has played his human instrument, causing notes of discord to be heard, to bring confusion and perplexity into the cause of God. Too much power has been given to unworthy men. [Cf: Pamphlet 068 p. 24 para. 01] p. 776, Para. 5, [1900MS].

Those under Satan's dictation become very zealous in their work. They magnify self, and work at cross purposes with God. Therefore too much caution can not be shown by men who are chosen of God and faithful, to see that in every institution God has established every part of the work is firmly bound about, that the cause shall not be hindered by the counsels of those inspired from beneath, that Satan shall not intrude through unconverted, unconsecrated men. [Cf: Pamphlet 068 p. 24 para. 02] p. 777, Para. 1, [1900MS].

The school in Battle Creek should be made secure from ruthless hands, and unconsecrated minds, from men who work to bring in elements that are in no way qualified to strengthen, purify, or ennoble the institution. Let men be chosen from responsible positions who give evidence that God is using them as represented in the words, "Ye are God's husbandry; ye are God's building." When God by his Holy Spirit works upon the character, the building is designed by no human architect, erected by no human skill. It is a building designed and fashioned by the great Master Builder. It is garrisoned by heavenly intelligences, and its foundation can never be moved. [Cf: Pamphlet 068 p. 24 para. 03] p. 777, Para. 2, [1900MS].

Extracts. "Sunnyside," Cooranbong, N. S. W., Australia, Feb. 22, 1899. *The time came for the Sanitarium to be placed upon a more sure foundation, and for the school to receive thorough reconstruction. Satan was working through his agents in a masterly manner. His instruments were all ready to fall into line, and to be worked by him. These called evil good and good evil. Had they not been resisted and defeated, there would have been as fearful a state of rebellion as when the spies returned who were sent to view the land of Canaan. When they returned from their work, they brought back an evil report. They acknowledged all the advantages of the promised land. They displayed the fruit they had found there, and then they magnified the difficulties, showing their unbelief in the God who was leading them. They said all they could to discourage, and they discouraged all Israel. They bore false witness. They did not remember how the Lord had helped them under every difficulty. The people broke forth into lamentations, mourning, and faultfinding. [Cf: Pamphlet 068 p. 25 para. 01] p. 777, Para. 3, [1900MS].*

The men that brought up an evil report of the promised land died by the plague, while Caleb and Joshua lived; but though the Lord thus manifested his power to slay and to keep alive, the leaven of evil that had been introduced worked so effectually that the people would have stoned God's faithful witnesses. They were not transformed in character. They were prepared, as we have seen men prepared in our day, to exalt their judgment, and pervert the judgment of God. [Cf: Pamphlet 068 p. 25 para. 02] p. 778, Para. 1, [1900MS].

This history was recorded for our admonition, upon whom the ends of the world are come. Here is seen a determination to disregard the will of God. In their unbelief the people refused to go up to take the land. When they found that because of unbelief they must wander in the wilderness for another forty years, they said, We will go up now. But Moses told them that they had no permission to go up. If they had gone when the Lord said Go, the armies of the Lord's host would have gone with them; but because of their rebellion and delay, the Lord refused to give them victory. But the people said, We will go up; we will not

wander in this wilderness any longer. And Moses said, "Go not up, for the Lord is not among you; that ye be not smitten among your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down and discomfited them, even unto Hormah." [Cf: Pamphlet 068 p. 26 para. 01] p. 778, Para. 2, [1900MS].

Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, men who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of his people. Our institutions, whatever their character, can prosper only by the manifestation of the self-denying, self-sacrificing spirit which was manifested in their foundation. The principles of entire consecration must be maintained. Christ himself has said, "Ye can not serve God and mammon." "He that is not with me (voicing my words) is against me." God will have no men in his work who offer divided service. His servants are to take the position that they will not sanction any evil work. To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day. [Cf: Pamphlet 068 p. 26 para. 02] p. 778, Para. 3, [1900MS].

There have been times when a crisis has determined character. This has been again and again. When the time came for our institutions to receive new organization, the elements of character ruling men were revealed. Those who had not been in harmony with truth and righteousness, who did not bear the approval of God, strove to obtain the ascendancy. But it was not the Lord's design that their voice, their decisions, should have influence in board or council meetings. The only way in which they can be a strength to the work and cause of God is by keeping quiet until they know whether they are on Satan's side or on Christ's. [Cf: Pamphlet 068 p. 27 para. 01] p. 779, Para. 1, [1900MS].

There are men who have put out their spiritual eyesight. They can not distinguish between the sacred and the common. Their voice is the loudest when they are in the enemy's service. It will be greatly to their credit to keep still. This is their strength. Silence is their eloquence. It means very much to every man whether he is on the Lord's side of the question or on Satan's side. [Cf: Pamphlet 068 p. 27 para. 02] p. 779, Para. 2, [1900MS].

God's people today have far greater light than had ancient Israel. They have not only the increased light which has been shining upon them, but the instruction given by God to Moses, to be given to the people. God specified the difference between the sacred and the common, and declared that this difference must be strictly observed. This lesson is given also to modern Israel. That which God has set apart as sacred must ever be respected as sacred. Christ was the foundation of the Jewish economy. When type met antitype in his death, the need for sacrificial offerings ceased. But the lessons regarding practical

obedience, given by Christ from the mount of blessing, were still binding. [Cf: Pamphlet 068 p. 28 para. 01] p. 779, Para. 3, [1900MS].

The Lord has given his people great light and precious instruction. What sorrow, what shame, what agony of soul, has been felt by God's faithful servants who have stood as did Joshua and Caleb, to hear Israel cast off their leader, and choose one of their rebellious number to lead them back to Egypt. In their complaints the Israelites blasphemed God. God had signified that the defense of the land of Canaan had departed, and that now was the opportune time for them to enter it. Caleb declared the truth for that and every time: "The land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then he will bring us into this land, and give it us: a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land: for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." The manifestation of the Lord's glory was needed to quell the mad and blasphemous utterances of the people, and to save the lives of his servants from the maddened throng. [Cf: Pamphlet 068 p. 28 para. 02] p. 779, Para. 4, [1900MS].

Has there not been seen in modern Israel manifestations similar to this? Has not the loud, boisterous voice of rebellion been heard in your council meetings and in your board meetings? . . . [Cf: Pamphlet 068 p. 29 para. 01] p. 780, Para. 1, [1900MS].

Men are to be carefully selected. They are to be men of moral perception, men who are acquainted with the work they are handling. . . . Surely there is need now of bold, fearless Calebs, who, under the influence of the Spirit, will use the talents of hearing and speaking with heroic courage, disregarding all personal dangers and anxieties. [Cf: Pamphlet 068 p. 29 para. 02] p. 780, Para. 2, [1900MS].

After the rebellion of the children of Israel because of the evil report of the spies, the Lord purposed to destroy them. Had they not walked and worked at cross purposes with him? When he planned for them to obtain easy access into Canaan, did they not listen to the report of the faithless spies, who under control of Satan did the very work he intended them to do? The spies broke down the courage of all Israel by the lying report, and developed a rebellion that called for the presence of God himself to adjust matters. [Cf: Pamphlet 068 p. 29 para. 03] p. 780, Para. 3, [1900MS].

St. Helena, Cal., Oct. 16, 1900. Much has been said on this line [on the line of selling the Battle Creek College and having the school moved out of Battle Creek], but for years nothing has been done. Had this movement been made when the Lord indicated that it was duty, the showing would be very different from what it is at the present time. But circumstances have changed, and the movements that might have been made with advantage in the past will not at this time be advisable. All the reasons I shall not attempt to lay before you. Many things will be revealed in the future that are not discerned now. . . . [Cf: Pamphlet 068 p. 29 para. 04] p. 780, Para. 4, [1900MS].

Let not your desire to get out of Battle Creek lead to a work similar

to the defeat of Israel through the testimony of the unfaithful spies. The Lord was holding back the armies that inhabited Canaan, but because of unbelief the children of Israel did not make the right moves at the right time; and their opportunity was lost. Then the people, determined to avert the judgment pronounced by the Lord, decided to follow their human impulses; and the result is plainly outlined. . . . Ellen G. White. [Cf: Pamphlet 068 p. 30 para. 01] p. 780, Para. 5, [1900MS].

Camp-Meetings Their Object, and How to Conduct Them. Our camp-meetings are one of the most important agencies in our work. They are one of the most effective methods of arresting the attention of the people, and reaching all classes with the gospel invitation. The time in which we live is a time of intense excitement. Ambition and war, pleasure and money-making, absorb the minds of men. Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied, and entranced until probation shall be ended and the door of mercy be forever shut. It is our work to give to the whole world--to every nation, kindred, tongue, and people--the saving truths of the Third Angel's Message. But it has been a difficult problem to know how to reach the people in the great centers of population. We are not allowed entrance to the churches. In the cities the large halls are expensive, and to the best halls but few, as a rule, will come out to hear. We have been spoken against by those who were not acquainted with us. The reasons of our faith are not understood by the people, and we have been regarded as fanatics, who were ignorantly keeping Saturday for Sunday. In our work we have been perplexed to know how to break through the barriers of worldliness and prejudice and bring before the people the precious truth which means so much to them. The Lord has instructed us that camp-meetings are one of the most important instrumentalities for the accomplishment of this work. [Cf: Pamphlet 130 p. 1 para. 01] p. 781, Para. 1, [1900MS].

We must devise and plan wisely, that the people may have an opportunity to hear for themselves the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach men where they are. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God. In every city of our world the warning must be proclaimed. All that can be done should be done without delay. [Cf: Pamphlet 130 p. 2 para. 01] p. 781, Para. 2, [1900MS].

And our camp-meetings have another object, preparatory to this. They are to promote spiritual life among our own people. The world in its wisdom knows not God. The world cannot see the beauty, the loveliness, the goodness, the holiness of divine truth. And in order that men may understand it, there must be a channel through which it shall come to the world. The church has been constituted that channel. Christ reveals himself to us, that we may reveal him to others. Through his people are to be manifested all the riches and glory of his unspeakable gift. [Cf: Pamphlet 130 p. 2 para. 02] p. 781, Para. 3, [1900MS].

God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb

of God, which taketh away the sin of the world." We need to meet together and receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters, so trained and educated, that they will be fitted to shine in the world. We need to understand in regard to the division of labour, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labour in the combined work of all. [Cf: Pamphlet 130 p. 2 para. 03] p. 782, Para. 1, [1900MS].

To Reach the Masses. In the sermon on the mount, Christ said to His disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:14-16. If our camp-meetings' are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed, and they should continue for two or three weeks. It may sometimes be advisable to hold a camp-meeting for several successive seasons in the same place; but, as a rule, the place of meeting should be changed from year to year. Instead of having mammoth camp-meetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields. Just as soon as the standard of truth is lifted in one locality; and it is safe to leave the converts to the faith, we must plan to enter other new fields. Our camp-meetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people, they are located where, because of previous meetings and the rejection of truth, the public interest is deadened. [Cf: Pamphlet 130 p. 3 para. 01] p. 782, Para. 2, [1900MS].

A mistake has been made in holding camp-meetings in out-of-the-way places, and in continuing in the same place year after year. This has been done to save expense and labour; but the saving should be made in other lines. In new fields especially, a dearth of means often makes it difficult to meet the expense of a camp-meeting. Careful economy should be exercised, and inexpensive plans devised; for much can be saved in this way. But let not the work be crippled. This method of presenting the truth to the people is by the devising of our God. When souls are to be laboured for, and the truth is to be brought before those who know it not, the work must not be hindered in order to save expense. [Cf: Pamphlet 130 p. 4 para. 01] p. 783, Para. 1, [1900MS].

Our camp-meetings should be so conducted as to accomplish the greatest possible amount of good. Let the truth be properly presented and represented by those who believe it. It is light, the light of heaven, that the world needs, and whatever manifests the Lord Jesus Christ is light. [Cf: Pamphlet 130 p. 4 para. 02] p. 783, Para. 2, [1900MS].

An Object Lesson. Every camp-meeting should be an object lesson of neatness, order, and good taste. We must give careful regard to economy, and must avoid display; but everything connected with the grounds should be neat and tidy. Taste and tact do much to attract. And in all our work we should present the discipline of organization and

order. [Cf: Pamphlet 130 p. 4 para. 03] p. 783, Para. 3, [1900MS].

Everything should be so arranged as to impress both our own people and the world with the sacredness and importance of the work of God. The regulations observed in the encampment of the Israelites are an example to us. It was Christ who gave those special instructions to Israel, and He intended them for us also, upon whom the ends of the world are come. We should study carefully the specifications of God's word, and practise these directions as the will of God. Let everything connected with the encampment be pure, wholesome, and clean. Special care should be given to all sanitary arrangements, and men of sound judgment and discernment should see that nothing is permitted to sow the seeds of sickness and death throughout the encampment. [Cf: Pamphlet 130 p. 5 para. 01] p. 783, Para. 4, [1900MS].

The tents should be securely staked, and whenever there is liability of rain, every tent should be trenched. On no account let this be neglected. Serious and even fatal illness has been contracted through neglect of this precaution. [Cf: Pamphlet 130 p. 5 para. 02] p. 784, Para. 1, [1900MS].

We should feel that we are representatives of truth of heavenly origin. We are to show forth the praises of Him who hath called us out of darkness into his marvellous light. We should ever bear in mind that angels of God are walking through the encampment, beholding the order and arrangement in every tent. To the large numbers of people who come to the ground all the arrangements are an illustration of the belief and principle of the people conducting the meeting. It should be the very best illustration possible. All the surroundings should be a lesson. Especially should the family tents, in their neatness and order, giving a glimpse of home life, be a constant sermon as to the habits, customs, and practices of Seventh Day Adventists. [Cf: Pamphlet 130 p. 5 para. 03] p. 784, Para. 2, [1900MS].

How to Secure Attendance. Previous to one of our camp-meetings, I seemed one night to be in an assembly met for consultation as to the work to be done before the camp-meeting. It was proposed to make large efforts previous to the meeting, and incur heavy expense for distributing notices and papers. Arrangements were being made to do this, when One who is wise in counsel said, "Set your tents, begin your meetings, then advertise, and more will be accomplished." [Cf: Pamphlet 130 p. 6 para. 01] p. 784, Para. 3, [1900MS].

The truth as spoken by the living preacher will have greater influence than the same matter will have when published in the papers. But both methods combined will have still greater force. It is not the best plan to follow one line of efforts year after year. Change the order of things. When you give time and opportunity, Satan is prepared to rally his forces, and he will work to destroy every soul possible. Work after the meeting rather than before. Do not arouse opposition before the people have had opportunity to hear the truth and know what they are opposing. If a press could be secured to be worked during the meeting, printing leaflets, notices, and papers for distribution, it would have a telling influence. [Cf: Pamphlet 130 p. 6 para. 02] p. 784, Para. 4, [1900MS].

At some of our camp-meetings strong companies of workers have been

organized to go out into the city and its suburbs to distribute literature and to invite people to the meetings. By this means hundreds of persons were secured as regular attendants during the last half of the meeting who otherwise might have thought little about it. [Cf: Pamphlet 130 p. 6 para. 03] p. 785, Para. 1, [1900MS].

We must take every justifiable means of bringing the light before the people. Let the press be utilized, and let every advertizing agency be employed that will call attention to the work. This should not be regarded as unessential. On every corner you may see placards and notices calling attention to various things that are going on, some of them of the most objectionable character; and shall those who have the Light of Life be satisfied with feeble efforts to call the attention of the masses to the truth. [Cf: Pamphlet 130 p. 7 para. 01] p. 785, Para. 2, [1900MS].

Those who become interested have to meet sophistry and misrepresentation from popular ministers, and they know not how to answer these things. The truth presented by the living preacher should be published in as compact a form as possible, and circulated widely. As far as practicable, let the important discourses given at our camp-meetings be published in the newspapers. Thus the truth which was placed before a limited number may find access to many minds. Precious light will be shed on the pathway of those who sit in darkness. [Cf: Pamphlet 130 p. 7 para. 02] p. 785, Para. 3, [1900MS].

Put your light on a candle-stick, that it may give light to all who are in the house. If the truth has been given to us, we are to make it so plain to others that the honest in heart may recognize it and rejoice in its bright rays. [Cf: Pamphlet 130 p. 7 para. 03] p. 785, Para. 4, [1900MS].

Nathanael prayed that he might know whether or not the one announced by John the Baptist as the Messiah, was indeed the Lamb of God that taketh away the sin of the world. While he was laying his perplexities before God, and asking for light, Philip called him, and in earnest, joyful tones exclaimed. "We have found him of whom Moses, in the law and the prophets, did write,--Jesus of Nazareth, the son of Joseph." [Cf: Pamphlet 130 p. 7 para. 04] p. 785, Para. 5, [1900MS].

But Nathanael was prejudiced against the Nazarene. Through the influence of false teaching, unbelief arose in his heart, and he asked, "Can there any good thing come out of Nazareth?" Philip did not try to combat his prejudice and unbelief. He said, "Come and see." Philip was wise; for, as soon as Nathanael saw Jesus, he was convinced that Philip was right. His unbelief was swept away, and faith, firm, strong, and abiding, took possession of his soul. Jesus commended the trusting faith of Nathanael. [Cf: Pamphlet 130 p. 8 para. 01] p. 785, Para. 6, [1900MS].

There are many in the same position as was Nathanael. They are prejudiced and unbelieving because they have never come in contact with the special truths of these last days, or with the people who hold them, and it will require but an attendance at a meeting full of the spirit of Christ to sweep away their unbelief. No matter what we have to meet, what opposition, what effort to turn souls away from the truth of heavenly origin, we must give publicity to our faith, that honest

souls may see and hear, and be convinced for themselves. Our work is to say, as did Philip, "Come and see." We must not put our light under a bushel, but on a candle-stick, that it may give light to all that are in the house. [Cf: Pamphlet 130 p. 8 para. 02] p. 786, Para. 1, [1900MS].

We hold no doctrine that we wish to hide. To those who have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's Word declare that the seventh day is the Sabbath of the Lord thy God? And although it is not an easy matter to make the required change from the first to the seventh day, this change must be made. It involves a cross; it clashes with the precepts and practices of men. Learned men have taught the people until they are full of unbelief and prejudice; and yet we must say to these people, "Come and see." God requires us to proclaim the truth, and let it discover error. [Cf: Pamphlet 130 p. 8 para. 03] p. 786, Para. 2, [1900MS].

The Members of Our Churches Should Attend Camp-meeting. It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many, and because our numbers are few, we should present as strong a front as possible. Individually, you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth. [Cf: Pamphlet 130 p. 9 para. 01] p. 786, Para. 3, [1900MS].

Some will say "It is expensive to travel, and it would be better for me to save the money, and give it to the advancement of the work where it is so much needed." Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people. [Cf: Pamphlet 130 p. 9 para. 02] p. 786, Para. 4, [1900MS].

Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege. [Cf: Pamphlet 130 p. 9 para. 03] p. 787, Para. 1, [1900MS].

Anciently the Lord instructed his people to assemble three times a year for his worship. To these holy convocations the children of Israel came, bringing to the house of God their tithes, their sin-offerings, and their offerings of gratitude. They met to recount God's mercies, to make known his wonderful works, and to offer praise and thanksgiving to his name. And they were to unite in the sacrificial service which pointed to Christ as the Lamb of God that taketh away the sin of the world. Thus they were to be preserved from the corrupting power of worldliness and idolatry. Faith and love and gratitude were to be kept alive in their hearts, and through their association together in this sacred service they were to be bound closer to God and to one another. [Cf: Pamphlet 130 p. 9 para. 04] p. 787, Para. 2, [1900MS].

In the days of Christ these feasts were attended by vast multitudes of

people from all lands, and had they been kept as God intended, in the spirit of true worship, the light of truth might through them have been given to all nations of the world. [Cf: Pamphlet 130 p. 10 para. 01] p. 787, Para. 3, [1900MS].

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares, to commune with God, and to contemplate unseen realities. [Cf: Pamphlet 130 p. 10 para. 02] p. 787, Para. 4, [1900MS].

If the children of Israel needed the benefit of these holy convocations in their time, how much more do we need them in these last days of peril and conflict? And if the people of the world then needed the light which God has committed to his church, how much more do they need it now? [Cf: Pamphlet 130 p. 10 para. 03] p. 787, Para. 5, [1900MS].

This is a time for every one to come up to the help of the Lord against the mighty. The forces of the enemy are strengthening, and as a people we are misrepresented. We desire the people to become acquainted with our doctrines and work. We want them to know what we are, and what we believe. We must find our way to their hearts. Let the army of the Lord be on the ground to represent the work and cause of God. Do not plead an excuse. The Lord has need of you. He does not do his work without the co-operation of the human agent. Go to the camp-meeting, even though you have to make a sacrifice to do so. Go with a will to work. And make every effort to induce your friends to go, not in your place, but to go with you, to stand on the Lord's side and obey his commandments. Help those who are interested to attend, if necessary providing them with food and lodging. Angels who are commissioned to minister to those who are heirs of salvation will accompany you. God will do great things for his people. He will bless every effort to honor His cause and advance his work. [Cf: Pamphlet 130 p. 10 para. 04] p. 788, Para. 1, [1900MS].

Preparation of Heart Needed. At these gatherings we must ever remember that two forces are at work. A battle unseen by human eyes is being waged. The army of the Lord is on the ground seeking to have souls. Satan and his synagogue are also at work, trying in every possible way to deceive and destroy. The Lord bids us, "Put on the whole armour 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. Day by day the battle goes on. If our eyes could be open to see the good and evil agencies at work, there would be no trifling, no vanity, no jesting, or joking. If all would put on the whole armour of God and fight manfully the battles of the Lord, victories would be gained which would cause the kingdom of darkness to tremble. [Cf: Pamphlet 130 p. 11 para. 01] p. 788, Para. 2, [1900MS].

None should go to the camp-meeting depending on the ministers or the Bible workers to make the meeting a blessing to them. God does not want his people to hang their weight on the ministers. He does not want them

to be weakened by depending on human beings for help. They are not to lean, like helpless children, upon some one else as a prop. As a steward of the grace of God, every church member should feel an individual responsibility to have life and root in himself. All should feel that in a measure the success depends upon them. Do not say, I am not responsible; I shall have nothing to do in this meeting. If you feel thus, you are giving Satan opportunity to work through you. He will crowd your mind with his thoughts, giving you something to do in his lines. Instead of gathering with Christ, you will scatter abroad. [Cf: Pamphlet 130 p. 12 para. 01] p. 788, Para. 3, [1900MS].

The success of the meeting depends on the presence and power of the Holy Spirit. For the outpouring of the Spirit, every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to his working. The Spirit can never be poured out upon us while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil-surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care; nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticising and discouraging. [Cf: Pamphlet 130 p. 12 para. 02] p. 789, Para. 1, [1900MS].

Those who are destitute of sympathy, tenderness, and love cannot do Christ's work. Before the prophecy, The weak shall be "as David," and the house of David, "as the angel of the Lord," can be fulfilled, the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, "Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others,--who will most nearly resemble Christ in character, who will most entirely hide self in Jesus? [Cf: Pamphlet 130 p. 12 para. 03] p. 789, Para. 2, [1900MS].

"Herein is my Father glorified," Christ says, "that ye bear much fruit." If there was ever a place where the believers should bear much fruit it is at our camp-meetings. At these meetings, the acts, the words, the spirit of the believers are marked, and their influence is as far reaching as eternity. [Cf: Pamphlet 130 p. 13 para. 01] p. 789, Para. 3, [1900MS].

Transformation of character is to be the testimony to the world of the indwelling love of Christ. The Lord expects his people to show that the redeeming power of grace can work upon the faulty character, and cause it to develop in symmetry and abundant fruitfulness. [Cf: Pamphlet 130 p. 13 para. 02] p. 789, Para. 4, [1900MS].

But in order for us to fulfill God's purpose, there is a preparatory work to be done. The Lord bids us empty our hearts of the selfishness which is the root of alienation. He longs to pour upon us his Holy Spirit in rich measure, and he bids us clear the way by self-renunciation. When self is surrendered to God, our eyes will be opened to see the stumbling stones which our unchristlikeness has placed in

the way of others. All these God bids us remove. He says, "Confess your faults one to another, and pray one for another that ye may be healed." James 5:16. Then we may have the assurance that David had when, after confession of his sin, he prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Ps. 51:12, 13. [Cf: Pamphlet 130 p. 13 para. 03] p. 789, Para. 5, [1900MS].

When the grace of God reigns within, the soul will be surrounded with an atmosphere of faith and courage and Christlike love,--an atmosphere invigorating to the spiritual life of all who inhale it. Then we can go to the camp-meeting, not merely to receive, but to impart. Every one who is a partaker of Christ's pardoning love,--every one who has been enlightened by the Spirit of God and converted to the truth, will feel that for these precious blessings he owes a debt to every soul with whom he comes in contact. Those who are humble in heart, the Lord will use to reach souls whom the ordained ministers cannot approach. They will be moved to speak words which reveal the saving grace of Christ. [Cf: Pamphlet 130 p. 14 para. 01] p. 790, Para. 1, [1900MS].

And in blessing others, they will themselves be blessed. God gives us opportunity to impart grace, that he may refill us with increased grace. Hope and faith will strengthen as the agent for God works with the talents and facilities that God has provided. He will have a divine agency to work with him. [Cf: Pamphlet 130 p. 14 para. 02] p. 790, Para. 2, [1900MS].

Business To Be Deferred. So far as possible, our camp-meetings should be wholly devoted to spiritual interests. They should not be made occasions for the transaction of business. [Cf: Pamphlet 130 p. 14 para. 03] p. 790, Para. 3, [1900MS].

At the camp-meetings workers are gathered from all parts of the field, and it seems a favourable opportunity for considering business matters connected with the various branches of the work, and for the training of workers in different lines. All these different interests are important, but when they have been attended to at a camp-meeting, only a small margin of time and effort remains in which to treat of the practical relation of truth to the soul. Ministers are diverted from their work of building up the children of God in the most holy faith, and the camp-meeting does not meet the end for which it was appointed. Many meetings are conducted in which the larger number of the people have little interest, and if they could attend them all, they would go away wearied instead of being refreshed and benefitted. Many are thus disappointed at the failure of their expectation to receive help from the camp-meeting. Those who came for enlightenment and strength return to their homes little better fitted to work in their families and churches than before attending the meeting. [Cf: Pamphlet 130 p. 14 para. 04] p. 790, Para. 4, [1900MS].

Business matters should be attended to by those specially appointed for this work, and, so far as possible, they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath-school work, and in the details of tract and missionary work, should be given in the home churches or in meetings specially appointed. The same principle applies to cooking-schools.

While these are right in their place, they should not occupy the time at the camp-meeting. [Cf: Pamphlet 130 p. 15 para. 01] p. 791, Para. 1, [1900MS].

The presidents of conferences and the ministers should give themselves to the spiritual interests of the people, and should, therefore, be excused from the mechanical labour attendant upon the camp-meeting. The ministers should be ready to act as teachers and leaders in the work of the camp when needed, but they should not be wearied out. They should feel refreshed, and be in a cheerful frame of mind; for this is essential for the best good of the meeting. They should be able to speak words of cheer and courage, and to drop seeds of spiritual truth into the soil of honest hearts to spring up and bear precious fruit. [Cf: Pamphlet 130 p. 15 para. 02] p. 791, Para. 2, [1900MS].

The minister should teach the people how to come to the Lord, and how to lead others to Him. Methods must be adopted, plans must be carried out, whereby the standard shall be uplifted, and the people should be taught how they may be purified from iniquity, and may be elevated by adherence to pure and holy principles. [Cf: Pamphlet 130 p. 16 para. 01] p. 791, Para. 3, [1900MS].

There must be time for heart searching, for soul-culture. When the mind is occupied with matters of business, there must necessarily be a dearth of spiritual power. Personal piety, true faith, and heart holiness must be kept before the mind until the people realise their importance. [Cf: Pamphlet 130 p. 16 para. 02] p. 791, Para. 4, [1900MS].

We must have the power of God in our camp-meetings, or we shall not be able to prevail against the enemy of souls. Christ says, "Without me ye can do nothing." [Cf: Pamphlet 130 p. 16 para. 03] p. 791, Para. 5, [1900MS].

Those who gather at camp-meetings must be impressed with the fact that the object of the meetings is to attain to a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigour; and, unless we realise this, the meetings will to us be fruitless. [Cf: Pamphlet 130 p. 16 para. 04] p. 791, Para. 6, [1900MS].

Ministerial Help. In camp-meetings, or tent efforts, in or near the large cities, there should be an abundance of ministerial help. In all our camp-meetings the ministerial force should be as strong as possible. It is not wise to allow a constant strain upon one or two men. Under such a strain they become physically and mentally exhausted, and are unable to do the work appointed them. That the camp-meeting may have the strength required, ministers should arrange beforehand to leave their fields of labor in safe hands,--with those who, though they may not be able to preach, can carry forward the work from house to house. In God many can do valiantly; and for their labour they will see returns, the richness of which will surprise them. [Cf: Pamphlet 130 p. 16 para. 05] p. 792, Para. 1, [1900MS].

In our large meetings a variety of gifts is needed. Fresh capabilities must be brought into the work. Opportunity must be given for the Holy Spirit to work on the mind. Then the truth will be presented with

freshness and power. [Cf: Pamphlet 130 p. 17 para. 01] p. 792, Para. 2, [1900MS].

In conducting the important interests of meetings near a large city, the co-operation of all the workers is essential. All should keep in the very atmosphere of the meetings, watching the people as they come in and go out, showing the utmost courtesy and kindness, and a tender regard for their souls. They should be ready to speak to them in season and out of season, watching to win souls. O that Christ's workers would show one half so much vigilance as does Satan, who is always on the track of human beings, always wide awake watching to lay some gin or snare to destroy them. [Cf: Pamphlet 130 p. 17 para. 02] p. 792, Para. 3, [1900MS].

Let every succeeding day be made the most important day of labour. That day, that evening, may be the only opportunity which some soul may have to hear the truth. Keep this ever in mind. [Cf: Pamphlet 130 p. 17 para. 03] p. 792, Para. 4, [1900MS].

When ministers allow themselves to be called away from their work to visit the churches, they not only exhaust their physical strength, but they rob themselves of the time needed for study and prayer and for silence before God in self-examination. Thus they are unfitted to do the work when and where it should be done. [Cf: Pamphlet 130 p. 17 para. 04] p. 792, Para. 5, [1900MS].

There is nothing more needed in the work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in God. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will impart a moral elevation to the character and to the entire course of action. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the minister's labours a power even greater than that which comes from the influence of his preaching. Of this power he must not allow himself to be deprived. Communion with God through prayer and the study of His word must not be neglected, for here is the source of his strength. No work for the church can take precedence of this. [Cf: Pamphlet 130 p. 17 para. 05] p. 793, Para. 1, [1900MS].

We have too slight a hold on God and on eternal realities. If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, they can see God, even as Moses saw Him. With the power and light that God imparts, they can comprehend more and accomplish more than they had before deemed possible. [Cf: Pamphlet 130 p. 18 para. 01] p. 793, Para. 2, [1900MS].

More ability, tact, and wisdom are needed in presenting the Word and feeding the flock of God than many suppose. A dry, lifeless presentation of the truth belittles the most sacred message that God has given to men. [Cf: Pamphlet 130 p. 18 para. 02] p. 793, Para. 3, [1900MS].

Those who teach the Word, must themselves live in hourly contact, in conscious, living communion with God. The principles of truth and righteousness and mercy must be within them. They must draw from the Fountain of all wisdom, moral and intellectual power. Their hearts must

be alive with the deep movings of the Spirit of God. [Cf: Pamphlet 130 p. 18 para. 03] p. 793, Para. 4, [1900MS].

The source of all power is limitless, and if in your great need you will seek for the Holy Spirit to work your own soul, if you shut yourself in with God, be assured that you will not come before the people dry and spiritless. Praying much and beholding Jesus, you will cease to exalt self. If you patiently exercise faith, trusting God implicitly, you will recognize the voice of Jesus saying, "Come up higher." [Cf: Pamphlet 130 p. 18 para. 04] p. 793, Para. 5, [1900MS].

All to be Workers. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:11-13. [Cf: Pamphlet 130 p. 19 para. 01] p. 794, Para. 1, [1900MS].

This scripture presents a large circumference of work that may be brought into our camp-meetings. All these gifts are to be in exercise. Every faithful worker will minister for the end presented,--the perfecting of the saints. [Cf: Pamphlet 130 p. 19 para. 02] p. 794, Para. 2, [1900MS].

Those who are in training for work in the Cause in any line, should improve every opportunity to work at the camp-meeting. 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 not only to work in medical lines, but also to speak 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. There is something for every one to do. Every soul that believes the Truth is to stand in his lot and place, saying "Here am I, Lord; send me." By engaging in work at the camp-meeting, all may be learning how to work more successfully in their home churches. [Cf: Pamphlet 130 p. 19 para. 03] p. 794, Para. 3, [1900MS].

The best help which the minister can give to the church is not all in sermonizing, but planning work for them. Give each one something to do for others. Show them that as receivers of the grace of God, all are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become labourers together with God. If set to work, the despondent would soon forget their despondency; the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in Him who has promised to save all who come unto Him. [Cf: Pamphlet 130 p. 19 para. 04] p. 794, Para. 4, [1900MS].

Frequent Prayer and Counsel. Those who labour at camp-meetings should frequently engage in prayer and counsel together, that they may labour intelligently. There are many things that demand attention at the camp-meetings; but the ministers should take time to meet together every day for prayer and counsel. You should know that all things are drawing in even lines--"that you are standing," as the words were spoken to me,

"shoulder to shoulder, marching right ahead, and not drawing off." When the work is carried on in this way, there is unity of heart, and there will be harmony of action. This will be a wonderful means of bringing the blessing of God upon the people. [Cf: Pamphlet 130 p. 20 para. 01] p. 794, Para. 5, [1900MS].

Before a discourse we should take time to seek God by ourselves. That was our custom in earlier times. The ministers would often go away and pray together, and they would not cease until the Spirit of God responded to their prayers. Then they would come away with their faces lighted up; and when they spoke to the congregation, their words were with power. They reached the hearts of the people, because the Spirit that gave them the blessing prepared hearts to receive the message. There is far more being done by the heavenly universe than we realise in preparing the way that souls may be converted. We are to work in harmony with the messengers of heaven. We want more of God; we are not to feel that our talking and sermonizing is to do the work. Unless the people are reached through God, they will never be reached. We are to rely wholly upon God, pleading His promise, "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts." [Cf: Pamphlet 130 p. 20 para. 02] p. 795, Para. 1, [1900MS].

When those to whom God has entrusted responsibilities as leaders, fear and tremble before Him because of the responsibility of the work, when they feel their own unworthiness, and seek the Lord in humility, when they purify themselves from all that is displeasing to Him, when they plead with Him until they know that they have forgiveness and peace, then God will manifest Himself through them. Then the work will go forward with power. [Cf: Pamphlet 130 p. 21 para. 01] p. 795, Para. 2, [1900MS].

Fellow-labourers, we must have Jesus, the precious Jesus, abiding in our own hearts much more fully if we meet with success. We are in great need of the heavenly influence, God's Holy Spirit, to give power and efficiency to our work. We need to open the heart to Christ. We need much firmer faith and more fervent devotion. We need to die to self, and in mind and heart to cherish an adorning love for our Saviour. When we will seek the Lord with all the heart, we shall find Him, and our hearts will be all aglow with His love. Self will sink into insignificance, and Jesus will be all and in all to the soul. [Cf: Pamphlet 130 p. 21 para. 02] p. 795, Para. 3, [1900MS].

Christ presents to us who are athirst the water of life that we may drink freely; then we have Christ within us as a well of water springing up unto everlasting life. Then our words are full of moisture. We are prepared to water others. [Cf: Pamphlet 130 p. 21 para. 03] p. 795, Para. 4, [1900MS].

We must draw nigh to God. We must be labourers together with Him, else weakness and mistakes will be seen in all we undertake. If it were left to us to manage the interests of the cause of God in our own way, we would not have reason to expect much; but if self is hid in Christ, all our work will be wrought in God. Let us have faith in God at every step. While we realise our own weakness, let us not be faithless, but believing. [Cf: Pamphlet 130 p. 22 para. 01] p. 796, Para. 1, [1900MS].

If we will take God at His word, we shall see of His salvation. The gospel that we present to save perishing souls must be the very gospel that saves our own souls. We must receive the word of God. We must eat the Word, live the Word, it is the flesh and the blood of the Son of God. We must eat His flesh and drink His blood,--receive by faith the spiritual attributes of Christ. [Cf: Pamphlet 130 p. 22 para. 02] p. 796, Para. 2, [1900MS].

We must receive light and blessing, that we may have something to impart. It is the privilege of every worker first to talk with God in the secret place of prayer, and then to talk with the people as God's mouth piece. Men and women who commune with God, who have an abiding Christ, make the very atmosphere holy, because they are co-operating with holy angels. Such witness is needed for this time. We need the melting power of God, the power to draw with Christ. [Cf: Pamphlet 130 p. 22 para. 03] p. 796, Para. 3, [1900MS].

Need of the Church. Many come to the camp-meeting with hearts full of murmuring and complaining. Through the work of the Holy Spirit, those who indulge in this murmuring must be led to see, that it is an offence to God. They must be led to feel self-reproach because they have allowed the enemy to have control over their mind and judgment. Complaining must be turned to repentance, uncertainty and despondency to the earnest inquiry, How shall I become true in faith? [Cf: Pamphlet 130 p. 22 para. 04] p. 796, Para. 4, [1900MS].

When man is a partaker of the divine nature, the love of Jesus will be an abiding principle in the soul, and self in its peculiarities will not be exhibited. But it is sad to see those who should be vessels unto honor, indulging in the gratification of the lower nature, and walking in paths that conscience condemns. Men professing to be followers of Christ, fall to a low level, always mourning over their short comings, but never overcoming and bruising Satan under their feet. Guilt and condemnation constantly enshroud the soul, and the cry of such might well be, "O wretched man that I am! Who shall deliver me from the body of this death?" Through indulgence in sin, self-respect is destroyed; and when that is gone, respect for others is lessened; we think that others are as unrighteous as we are ourselves. [Cf: Pamphlet 130 p. 23 para. 01] p. 796, Para. 5, [1900MS].

At our yearly convocations these things should be set before the people, and they should be encouraged to find in Christ deliverance from the power of sin. He says, "When ye shall search for me with all your hearts, I will be found of you." The standard should be elevated, and the preaching should be of the most spiritual character, that the people may see the reason of their weakness and unhappiness. Many are unhappy because they are unholy. Purity of heart, innocence of mind only can be blessed of God. When sin is cherished, it can in the end produce nothing but unhappiness; and the sin which leads to the most unhappy results is pride of heart, the lack of Christ-like sympathy and love. [Cf: Pamphlet 130 p. 23 para. 02] p. 797, Para. 1, [1900MS].

How to Present the Truth. The various points of truth are not all equally appropriate to be presented to a congregation at any one time. Even Jesus said to His disciples, who had been with Him for three years, "I have yet many things to say unto you, but ye cannot bear them now." We must endeavour to present the truth as the people are prepared

to hear it and to appreciate its value. The Spirit of God is working upon the minds and hearts of men, and we are to work in harmony with it. [Cf: Pamphlet 130 p. 24 para. 01] p. 797, Para. 2, [1900MS].

Of some truths the people already have a knowledge. There are some in which they are interested, of which they are ready to learn more. [Cf: Pamphlet 130 p. 24 para. 02] p. 797, Para. 3, [1900MS].

Show them the deep significance of these truths, and their relation to others which they do not understand. Thus you will arouse a desire for greater light. This was Paul's manner of labour. It is "rightly dividing the Word of truth." [Cf: Pamphlet 130 p. 24 para. 03] p. 797, Para. 4, [1900MS].

Let the truth be presented, not in long, laboured discourses, but in short talks, right to the point. Do not think, when you have gone over a subject once, that you can pass right on to other points, and the hearers will retain all that has been presented. There is danger of passing too rapidly from point to point. Give short lessons, in plain and simple language, and let them be often repeated. [Cf: Pamphlet 130 p. 24 para. 04] p. 797, Para. 5, [1900MS].

One night, previous to an important meeting, I seemed in my sleeping hours to be meeting with my brethren, listening to One who spoke as having authority. He said: "Many souls will attend this meeting who are honestly ignorant of the truth that will be presented. They will listen and become interested, because Christ is drawing them; conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. [Cf: Pamphlet 130 p. 24 para. 05] p. 797, Para. 6, [1900MS].

"Let such portions of truth be dealt out to them as they may be able to grasp and appreciate. Though it should appear strange and startling, many will recognize with joy that new light is shed on the Word of God; whereas if truth were presented in so large a measure that they could not comprehend it, some would go away, and never come again. Some would misrepresent the truth; in their explanation of what was said, they would so wrest the Scriptures as to confuse other minds. We must take advantage of circumstances now. Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of truth. [Cf: Pamphlet 130 p. 25 para. 01] p. 798, Para. 1, [1900MS].

"Those who will study the manner of Christ's teaching and educate themselves to follow His way, will attract and hold large numbers now, as Christ held the people in His day. The Saviour is our example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers, and win souls to Him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will convict of the truth. Satan will be on the ground, that with his hellish shadow he may obtrude himself between man and God, to intercept every ray of light that will shine on the soul. The great message is to be given as it is in Jesus. [Cf: Pamphlet 130 p. 25 para. 02] p. 798, Para. 2, [1900MS].

"Arm yourselves with humility, pray that angels of God may come close to your side to impress the mind; for it is not you that work the Holy

Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Jesus Christ; it is the Holy Spirit that makes the truth impressive. Keep practical truth ever before the people." [Cf: Pamphlet 130 p. 25 para. 03] p. 798, Para. 3, [1900MS].

Do not make prominent the features of our faith which strike most decidedly against the customs and practices of the people until the Lord shall give them an opportunity to know that we are believers in Christ, that we believe in His divinity, and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon. "I Jesus have sent mine angel to testify these things in the churches." [Cf: Pamphlet 130 p. 26 para. 01] p. 798, Para. 4, [1900MS].

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. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to "The Lamb of God which taketh away the sin of the world." John 1: 29. We are to proclaim to the people Christ and His love, presenting all our doctrines in their relation to this important theme. Every true doctrine makes Christ the centre, every precept receives force from his word. [Cf: Pamphlet 130 p. 26 para. 02] p. 798, Para. 5, [1900MS].

Keep before the people the cross of Calvary. Show what caused the death of Christ,--the transgression of the law. Show that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. [Cf: Pamphlet 130 p. 26 para. 03] p. 799, Para. 1, [1900MS].

Sin is not to be cloaked, or treated as a matter of little consequence. It is to be presented as guilt against the Son of God. The exceeding sinfulness of sin is to be held before the people just as it is. Then point them to the uplifted Saviour, telling them that immortality comes only through belief in Christ, through receiving Him as a personal Saviour. [Cf: Pamphlet 130 p. 26 para. 04] p. 799, Para. 2, [1900MS].

Arouse the slumbering senses of the people to see how far they have departed from the Lord's ordinances by adopting worldly policy and conforming to worldly principles. These have brought them into transgression of the law of God. [Cf: Pamphlet 130 p. 27 para. 01] p. 799, Para. 3, [1900MS].

Christ's favourite theme was the paternal character and abundant love of God. When the world was destitute of a knowledge of God, Christ came to impart this inestimable blessing. This was His own gift to our world, and this gift he committed to His disciples to be communicated by them to the people. The same gift and the same work are committed to His servants today. [Cf: Pamphlet 130 p. 27 para. 02] p. 799, Para. 4, [1900MS].

Many in the world set their affections on things that in themselves are not evil; but they become satisfied with these things, and do not seek the greater and higher good that Christ desires to give them. Now, we must not rudely seek to deprive them of what they hold dear. Reveal to them the beauty and preciousness of truth. Lead them to behold Christ in His loveliness, then they will turn aside from everything that would draw their affections away from Him. This is the principle

of the Saviour's dealing with men; it is the principle that must be brought into the church. [Cf: Pamphlet 130 p. 27 para. 03] p. 799, Para. 5, [1900MS].

Christ came into the world to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "The Sun of Righteousness shall arise with healing in His wings." The world is full of men and women who are carrying a heavy burden of sorrow and suffering and sin. God sends His children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's servants to help, to bless, and to heal. [Cf: Pamphlet 130 p. 27 para. 04] p. 799, Para. 6, [1900MS].

When you are teaching the people, present only a few vital points, and keep the mind concentrated on these points. Do not bring unimportant ideas into your discourses. God would not have you think that you are impressed by His Spirit when you fly from your subject, bringing in foreign matters that have no real connection with your text. By wandering from straight lines, and bringing in that which calls the mind off the subject, you lose your bearings and weaken all that you have previously said. [Cf: Pamphlet 130 p. 28 para. 01] p. 800, Para. 1, [1900MS].

Preach the truth in its simplicity. Do not let your discourses embrace so much that weakness shall be seen in place of solid argument. Dwell decidedly on a few important points. Realize every moment that you must have the presence of the Holy Spirit; for He can do a work that you of yourself cannot do. Give your hearers pure wheat, thoroughly winnowed. Give them the very manna from heaven, and the Spirit will bear witness with your spirit that it is not you that speak, but that the Holy Spirit is speaking through you. [Cf: Pamphlet 130 p. 28 para. 02] p. 800, Para. 2, [1900MS].

The teacher of the Word must first talk with God, and then he can stand before the people with the Holy Spirit working upon his mind. If he faithfully co-operates with Christ, the promise will be fulfilled. "Lo, I am with you alway." [Cf: Pamphlet 130 p. 28 para. 03] p. 800, Para. 3, [1900MS].

Be careful never to lose a sense of the presence of the divine Watcher. Remember that you are speaking not only before an assembly of men, but before One whom you should ever recognize. Speak as though the whole heavenly universe were before you. [Cf: Pamphlet 130 p. 28 para. 04] p. 800, Para. 4, [1900MS].

What the People Need. Everywhere there are hearts that are crying out for the Living God. The people have been fed with distasteful food. Discourses unsatisfying to their hungry souls have been given in the churches. In these discourses there is not that divine manifestation which touches the mind and creates a glow in the soul. The hearers cannot say, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Much of the teaching given is powerless to awaken the transgressor or convict souls of sin. The people who come to hear the Word need a plain, straightforward presentation of truth. Some who have once tasted of the word of God have dwelt long in an atmosphere where there is no God, and they long for the Divine presence. [Cf: Pamphlet 130 p. 28 para. 05]

p. 800, Para. 5, [1900MS].

At the Queensland camp-meeting in 1898, instruction was given me for our Bible workers. In the visions of the night, ministers and workers seemed to be 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. Let not your study of the Scriptures be of a cheap or casual order. In all that you say, know that you have something which 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: Pamphlet 130 p. 29 para. 01] p. 801, Para. 1, [1900MS].

Learn to meet the people where they are. Do not present subjects that will arouse controversy. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things which 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 vain glory in the one who opens the Word. 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 to view. Eternity will be required for us to know all the length and breadth, the depth and height 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 Psalms 40:7, 8; John 1:14; 1 Tim. 3:16; Phil. 2:5-11; Col. 1:14-17; Rev. 5:11-14. [Cf: Pamphlet 130 p. 29 para. 02] p. 801, Para. 2, [1900MS].

To the apostle John on the Isle of Patmos were revealed the things which 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 host are now seeking to communicate. Behold the life and character of Christ, and study his mediatorial work. Here is 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, and yet every mind through which the Holy Spirit has worked has presented these themes in a light that is fresh and new. [Cf: Pamphlet 130 p. 30 para. 01] p. 801, Para. 3, [1900MS].

We desire to lead the people to understand what Christ is to them, and what are the responsibilities they are called upon to accept in Him. As His representatives and witnesses, we ourselves need to come to a full understanding of the saving truths attained by an experimental knowledge. [Cf: Pamphlet 130 p. 30 para. 02] p. 802, Para. 1, [1900MS].

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, even the forgiveness of our sins." It was at the cross that

mercy and truth met together, that righteousness and peace kissed each other. Let every student and every worker study this again and again, that they, "setting forth the Lord crucified among us," may make it a fresh subject to the people. Show that the life of Christ reveals a 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. 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 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: Pamphlet 130 p. 31 para. 01] p. 802, Para. 2, [1900MS].

The Third Angel's Message. The Third Angel's Message is to be given with power. The power of the proclamation of the first and second messages is to be concentrated in the third. In the Revelation, John says of the angel that unites with the third angel, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice." [Cf: Pamphlet 130 p. 31 para. 02] p. 802, Para. 3, [1900MS].

We are in danger of giving the Third Angel's Message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp-meeting a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. [Cf: Pamphlet 130 p. 32 para. 01] p. 802, Para. 4, [1900MS].

At our camp-meetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until every thing else is presented, supposing that you thus pave the way for it. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3. [Cf: Pamphlet 130 p. 32 para. 02] p. 803, Para. 1, [1900MS].

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. Present truth is to be our burden. The Third Angel's Message must do its work of separating from the churches, a people who will take their stand on the platform of eternal truth. [Cf: Pamphlet 130 p. 32 para. 03] p. 803, Para. 2, [1900MS].

Our message is a life and death message, and we must let it appear as

it is, the great power of God. We are to present it in all its telling force, then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. [Cf: Pamphlet 130 p. 33 para. 01] p. 803, Para. 3, [1900MS].

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed, be left untouched. If our people were half awake, if they realized the nearness of the events portrayed by John in the Revelation, such a reformation would be made in our churches that many more from all churches would believe our message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phrase of the subject is presented, uplift Jesus as the centre of all hope, "The Root and the offspring of David, and the bright and morning Star." [Cf: Pamphlet 130 p. 33 para. 02] p. 803, Para. 4, [1900MS].

Praise Meetings. In our camp-meeting services there should be singing and instrumental music. Musical instruments were used in religious services in ancient times. The worshippers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. And every day a praise meeting should be held, a simple service of thanksgiving to God. There would be much more power in our camp-meetings if we had a true sense of the goodness, mercy, and long-suffering of God, and if more praise flowed forth from our lips to the honor and glory of His name. We need to cultivate more fervour of soul. The Lord says, "Whoso offereth praise glorifieth Me." [Cf: Pamphlet 130 p. 33 para. 03] p. 804, Para. 1, [1900MS].

It is Satan's work to talk of that which concerns himself; and he is delighted to have human beings talk of his power, of his working through the children of men. Through indulgence in such conversation, the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which flow words that bring no sunshine to any heart. But let us decide that this shall not be. Let us determine not to be channels through which Satan communicates gloomy, disagreeable thoughts. Let our words be not a savour of death unto death, but of life unto life. [Cf: Pamphlet 130 p. 34 para. 01] p. 804, Para. 2, [1900MS].

In the words we speak to the people, and in the prayers we offer, God desires us to give unmistakable evidence that we have spiritual life. We do not enjoy the fulness of blessing which the Lord has prepared for us, because we do not ask in faith. If we would exercise faith in the word of the living God, we would have the richest blessing. We dishonour God by our lack of faith, therefore we cannot impart life to others by bearing a living, uplifting testimony. We cannot give what we do not possess. [Cf: Pamphlet 130 p. 34 para. 02] p. 804, Para. 3, [1900MS].

If we will only walk humbly with God, if we will work in the Spirit of Christ, none of us will carry heavy burdens. We shall lay them upon the

great burden bearer. Then we may expect triumphs in the presence of God, in the communion of His love. From the beginning to the end every camp-meeting may be a love feast, because God's presence is with us. [Cf: Pamphlet 130 p. 34 para. 03] p. 804, Para. 4, [1900MS].

All heaven is interested in our salvation. The angels of God, 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 evil, and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway? [Cf: Pamphlet 130 p. 35 para. 01] p. 805, Para. 1, [1900MS].

The Lord Himself is our helper. "Sing, O daughter of Zion; shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem." "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing." This is the testimony the Lord desires us to bear to the world. His praise should continually be in our hearts and upon our lips. [Cf: Pamphlet 130 p. 35 para. 02] p. 805, Para. 2, [1900MS].

Such a testimony will have an influence upon others. As we seek to turn men from their errors, we must show them that we have something better. When Jesus talked with the Samaritan woman, He did not reprove her for coming to draw from Jacob's well, but he presented something of far greater value. In comparison with Jacob's well He presented the fountain of living waters. "If thou knewest the gift of God," He said, "and who it is that saith unto thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water. . . 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 unto everlasting life." [Cf: Pamphlet 130 p. 35 para. 03] p. 805, Para. 3, [1900MS].

The church needs the fresh, living experience of members who have habitual communion with God. Dry, stale testimonies and prayers, without the manifestation of Christ in them, are no help to the people. If everyone who claims to be a child of God were filled with faith and light and life, what a wonderful witness would be given to those who come to hear the truth! And how many souls might be won to Christ. [Cf: Pamphlet 130 p. 35 para. 04] p. 805, Para. 4, [1900MS].

Revival Efforts. At our camp-meetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be conducted from the beginning to the close of the meeting. The most determined efforts should be made to arouse the people. Let all see that you are in earnest because you have a wonderful message from heaven. Tell them that the Lord is coming in Judgment, and that neither kings nor rulers, wealth nor influence will avail to ward off the judgments soon to fall. At the close of every meeting decisions should be called for. Hold fast to those interested until they are confirmed in the faith. [Cf: Pamphlet 130 p. 36 para. 01] p. 805, Para. 5, [1900MS].

We must be more decidedly in earnest. We must talk the truth in private and in public, presenting every argument, urging every motive

of infinite weight, to draw men to the Saviour uplifted on the cruel cross. God desires every man to attain unto eternal life. Mark how all through the word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ, to deny appetites and passions that corrupt the soul. With all our power we must urge them to look unto Jesus and to accept His life of self-denial and sacrifice. We must show that we expect them to give joy to the heart of Christ by using every one of His gifts in honouring His name. [Cf: Pamphlet 130 p. 36 para. 02] p. 806, Para. 1, [1900MS].

Many who come to the meeting are weary and heavy laden with sin. They do not feel satisfied with their religious experience. Opportunity should be given that those who are troubled and want rest in spirit may find help. After a discourse those who wish to follow Christ should be invited to signify their desire. 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 for them and with them. 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 be imparted to them because they have a real hungering and thirsting after righteousness. Teach them how to surrender themselves to God, how to believe, how to claim the promises. Let the deep love of God be expressed, in words of encouragement, in words of intercession. [Cf: Pamphlet 130 p. 37 para. 01] p. 806, Para. 2, [1900MS].

Let there be far more wrestling with God for the salvation of souls. Work disinterestedly, determinedly, with a spirit to never let go. Compel souls to come in to the marriage supper of the Lamb. Let there be more praying, believing, and receiving, and more working together with God. [Cf: Pamphlet 130 p. 37 para. 02] p. 806, Para. 3, [1900MS].

There is the most distressing indifference and neglect in regard to the great salvation. The careless must be awakened, else they are lost. Since God has given His own Son to save the guilty sinner, He means through His agents to counterwork the human and Satanic agencies that are united to destroy the soul. The Lord has made every provision that the uplifted Saviour may be revealed to sinners. Although they are dead in trespasses and sins, their attention must be aroused by the preaching of Christ and Him crucified. Men must be convicted of the evil of sin. The eyes of the transgressor must be enlightened. Let all who have been drawn to Christ tell the story of His love. Let every one who has felt the converting power of Christ upon his own soul do what he can in the name of the Lord. [Cf: Pamphlet 130 p. 37 para. 03] p. 806, Para. 4, [1900MS].

The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot from His creation by sweeping the sinner from the face of the earth. But He "So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Why are not all who claim to love God, seeking to enlighten their neighbours and associates that they may no longer neglect this great salvation? [Cf: Pamphlet 130 p. 38 para. 01] p. 807, Para. 1, [1900MS].

Christ gave Himself to a shameful, agonizing death showing His great

travail of soul to save the perishing. O, Christ is able, Christ is willing, Christ is longing to save all who will come unto Him. Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart over-flowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon your Intercessor in heaven, let your heart be broken, Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith bringing them, to the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the sin-bearer. Get them to look away from their poor, sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God, that taketh away the sin of the world. They see the Way, the Truth, and the Life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ. [Cf: Pamphlet 130 p. 38 para. 02] p. 807, Para. 2, [1900MS].

Christ crucified,--talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labour. Souls are thirsting for the waters of life. Do not be empty cisterns. If you reveal the love of Christ to them, you may lead the hungering, thirsty ones to Jesus, and He will give them the bread of life and the waters of salvation. [Cf: Pamphlet 130 p. 39 para. 01] p. 807, Para. 3, [1900MS].

Less Preaching, More Teaching. One or two laborers should not be required to do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truth can come closer to the people than in a larger assembly. [Cf: Pamphlet 130 p. 39 para. 02] p. 808, Para. 1, [1900MS].

At our camp meetings there is much more preaching than there should be. This brings a heavy burden upon the ministers, and, as a consequence, many things are neglected which require attention. Many little matters which open the door to greater evils are passed uncorrected. The minister is robbed of physical strength, and deprived of the time he needs for meditation and prayer in order to keep his own soul in the love of God. And when so many discourses are crowded in, one after another, the people have no time to digest and appropriate what they hear. Thus minds become confused, and the services are a weariness to them. [Cf: Pamphlet 130 p. 39 para. 03] p. 808, Para. 2, [1900MS].

We should have less preaching, and more teachings. As we approach nearer the end, I have seen that in our camp-meetings there will be less preaching and more Bible study,--little groups all over the ground with their Bibles in their hands, and different ones leading out in a free conversational study of the Scriptures. It has been shown me that our camp-meetings were to increase in interest and success. There are

those who want more definite light than is received from the preaching of the Word. Some need a longer time than do others to understand the points presented. If the teaching could be made a little plainer, they would see the truth, take hold of it, and it would be like a nail fastened in a sure place. [Cf: Pamphlet 130 p. 40 para. 01] p. 808, Para. 3, [1900MS].

When the great throngs gathered about Christ, he would give His lessons of instruction. Then after the discourse the disciples would mingle with the people and repeat to them what Christ had said. Often the hearers had misapplied Christ's words, and the disciples would tell them what the Scriptures said. [Cf: Pamphlet 130 p. 40 para. 02] p. 808, Para. 4, [1900MS].

If the man who feels that he is called of God to be a minister, will abase himself and learn of Christ, he will become a true teacher. What we need in our camp-meetings is a ministry vivified with the Holy Spirit. There must be less sermonizing, and more tact to educate the people in practical religion. They must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on the Son hath everlasting life. [Cf: Pamphlet 130 p. 40 para. 03] p. 808, Para. 5, [1900MS].

If the minister's lips are touched with a coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to Him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" [Cf: Pamphlet 130 p. 41 para. 01] p. 809, Para. 1, [1900MS].

Intervals Between Discourses. Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both ministers and people. Thus there will be growth in religious knowledge and experience. [Cf: Pamphlet 130 p. 41 para. 02] p. 809, Para. 2, [1900MS].

Personal Labour. The Lord's servants must not only preach the Word from the pulpit, but must come into personal contact with the people. When a discourse is given precious seed is sown. But if personal effort is not made to cultivate the soil, the seed does not take root. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost. Observe who in the congregation seem to be interested, and speak to them after the service. A few words spoken in private will often do more good than the whole discourse has done. Inquire how the subjects presented appear to the hearers, whether the truth is clear to their minds. By kindness and courtesy show that you have a real interest in them and a care for their souls. Many have been led to believe that as a people we do not believe in conversion. When

we appeal to them to come to Christ many hearts will be softened, and prejudice will be swept away. [Cf: Pamphlet 130 p. 41 para. 03] p. 809, Para. 3, [1900MS].

No part of a minister's duty is to be neglected. He is to labour with individuals and visit families, not merely to talk of common-place happenings, but of things of eternal interest, praying with the people and in simplicity teaching the truth of God. [Cf: Pamphlet 130 p. 42 para. 01] p. 809, Para. 4, [1900MS].

Bible Studies. Whenever possible every important discourse should be followed by a Bible study. Here the points that have been presented can be applied, questions can be asked, and right ideas inculcated. More time should be devoted to patiently educating the people, giving them opportunity to express themselves. It is instruction that men need, line upon line, and precept upon precept. [Cf: Pamphlet 130 p. 42 para. 02] p. 809, Para. 5, [1900MS].

Special meetings should also be held for those who are interested in the truth and who need instruction. To these meetings the people should be invited, and all, both believers and unbelievers, should have an opportunity to ask questions on points not fully understood. Give all an opportunity to speak of their difficulties for they will have them. In all the sermons and in all the Bible studies let the people see that on every point a plain "Thus saith the Lord" is given for the faith and doctrines which we hold. [Cf: Pamphlet 130 p. 42 para. 03] p. 810, Para. 1, [1900MS].

This was the method in Christ's teaching. As He spoke to the people they would question as to His meaning. To those who were humbly seeking for light He was always ready to explain His words. But Christ did not encourage criticism or cavilling, nor should we. When men try to provoke a discussion of controverted points of doctrine, tell them that the meeting was not appointed for that purpose. [Cf: Pamphlet 130 p. 42 para. 04] p. 810, Para. 2, [1900MS].

When you do answer a question, be sure to have the hearers see and acknowledge that it is answered. Do not let a question drop, telling them to ask it again. Feel your way, step by step, and find out how much you have gained. [Cf: Pamphlet 130 p. 43 para. 01] p. 810, Para. 3, [1900MS].

In such meetings those who understand the truth can ask questions which will bring out light on points of truth. But some may not have wisdom to do this. When any put questions that serve only to confuse the mind and sow the seeds of doubt, they should be advised to refrain from such questioning. We must learn when to speak and when to keep silence, learn to sow the seeds of faith, to impart light, not darkness. [Cf: Pamphlet 130 p. 43 para. 02] p. 810, Para. 4, [1900MS].

Many to whom the truth is presented many not see it so clearly now as to take their position upon it; yet their minds are impressed, and when the loud cry of the Third Angel shall be given, they will hear and receive the message. [Cf: Pamphlet 130 p. 43 para. 03] p. 810, Para. 5, [1900MS].

A Word is Season. Those who keep in a prayerful frame of mind will be

able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus. "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will open your mouth with wisdom, and in your tongue will be the law of kindness. [Cf: Pamphlet 130 p. 43 para. 04] p. 810, Para. 6, [1900MS].

If those who claim to be Christians will heed the words of Christ, all who come in contact with them will acknowledge that they have been with Jesus and have learned of Him. They will represent Christ, and eternal things will be the theme of thought and conversation. The realities of eternity will be brought near. They will watch for souls as they that must give an account. To watch for souls means much more than many seem to think; it means to go out and search for the lost sheep. [Cf: Pamphlet 130 p. 43 para. 05] p. 811, Para. 1, [1900MS].

Objects for Which Funds Should be Raised at Camp-meeting. At our camp-meetings the standard is to be raised, the ensign of our faith and practice, inscribed, "Here are they that keep the commandments of God and the faith of Jesus." [Cf: Pamphlet 130 p. 44 para. 01] p. 811, Para. 2, [1900MS].

None are to take advantage of these occasions when the greatest number of people may be reached, in order to introduce special interests or to raise means for the various benevolent objects that are becoming so numerous. The work of God in the ministry of the Word, the promulgation of the truth in the regions beyond, the great interests of educational work in new fields, and the establishment of Sanitariums in connection with the work of the gospel ministry,--these are objects that should be presented to the people in our camp-meetings. [Cf: Pamphlet 130 p. 44 para. 02] p. 811, Para. 3, [1900MS].

Results of Camp-meeting Work. A great work is to be accomplished by our camp-meetings. The Lord has specially honoured these gatherings, which He has called Holy convocations. To these meetings come thousands of people, many merely from curiosity to see and hear some new thing. But as they hear the message of truth, and come in contact with those who believe it, many are impressed. They see that this people are not what they have been represented. Their prejudice, opposition, and indifference are swept away, and with candid interest they listen to the words spoken. [Cf: Pamphlet 130 p. 44 para. 03] p. 811, Para. 4, [1900MS].

The Lord has His representatives in all the churches. These representatives have not had the special testing truths for these last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. Many there are who have walked in the light as far as they have had a knowledge of it. They hunger to know more of the ways and works of God. All over the world men and women are looking wistfully to Heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in [Cf: Pamphlet 130 p. 45 para. 01] p. 811, Para. 5, [1900MS].

If the lessons of Christ, the truths of the Bible in their simplicity

can be placed before these souls, they will recognize the light and rejoice in it. Their perplexities will vanish before the light of truth as dew before the morning sun. Their conceptions of Bible truth will be expanded, and the revelation of God in Christ will come to them, showing them the depth, breadth, and height of divine spiritual mystery, that they did not before discern, that cannot be explained, but only exemplified in Christ-like character. [Cf: Pamphlet 130 p. 45 para. 02] p. 812, Para. 1, [1900MS].

Many who are not connected with any church, and who appear wholly unmindful of the claims of God, are not at heart so indifferent as they seem. Even the most irreligious have their hours of conviction, when there comes to them a longing for something they have not. In every town and city there are large numbers who do not attend any place of worship. Many of these are attracted to the camp-meeting. Many come who are slaves of sin, the helpless victims of evil habits. Many are convicted and converted. As they by faith grasp the promise of God for the forgiveness of their sins, the bondage of habit is broken. The liquor drinker and the tobacco devotee forsake their indulgences. They become free men in Christ Jesus, and rejoice in the liberty of the sons of God. This is the work to be done in all our camp-meetings. Through this means thousands will be won to Christ and the Truth. [Cf: Pamphlet 130 p. 45 para. 03] p. 812, Para. 2, [1900MS].

Special Testimony. -- "The time has come when the Lord would have all the powers of His people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book on the parables. I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the Conference should stand before the people in a better light than it has hitherto done." [Cf: Pamphlet 135 p. 3 para. 01] p. 812, Para. 3, [1900MS].

A Call to All Our People. We shall call upon the people to help the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master. [Cf: Pamphlet 135 p. 3 para. 02] p. 812, Para. 4, [1900MS].

A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been sent to school, and helped by the school. Then let the church refund the tuition money. *Let those who have had success in canvassing come up to the help of the Lord.* As they handle this book, let them in the name of the Lord work in faith. [Cf: Pamphlet 135 p. 3 para. 03] p. 813, Para. 1, [1900MS].

The movement I have suggested will result in reconciliation. It will

unify the churches. [Cf: Pamphlet 135 p. 4 para. 01] p. 813, Para. 2, [1900MS].

The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on His side, He will give a willing mind. He will bless the one who works out the spirit which He works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, *it will not be long before the jubilee song of freedom can be sung through our borders.* [Cf: Pamphlet 135 p. 4 para. 02] p. 813, Para. 3, [1900MS].

Let our ministers consecrate themselves to God. We need so much,--O so much!--humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow-men to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer, and in their appeals to individuals and congregations. [Cf: Pamphlet 135 p. 4 para. 03] p. 813, Para. 4, [1900MS].

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. *Those who in this great crisis allow themselves to be more on the side of the world than of God will eventually place themselves wholly on the side of the world.* Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood; they interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days, they will explain themselves. [Cf: Pamphlet 135 p. 5 para. 01] p. 814, Para. 1, [1900MS].

I thought this movement on my part would provoke others to self-denial and to benevolence and mercy, to take right hold of this matter and get

out "The Parables" to do this work. Well, the Lord is, I believe, willing to help us in this work. I shall only draw upon the books to give some to the poor that can not buy. W. C. White enters into this plan with great satisfaction. Of course, we have not time to get this all before you in definiteness as we will when we have time. . . .
Later:-- [Cf: Pamphlet 135 p. 5 para. 02] p. 814, Para. 2, [1900MS].

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 in 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: Pamphlet 135 p. 5 para. 03] p. 814, Para. 3, [1900MS].

The Work in All Lands. The work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality, and they can aid in extending its influence of blessing to far heathen lands and to the islands of the sea. [Cf: Pamphlet 135 p. 6 para. 01] p. 814, Para. 4, [1900MS].

We trust that our publishing house of Australia will make liberal terms in the publication of *Object Lessons*. The Lord has greatly blessed this institution, and it should present to Him a thank-offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work, and act its part nobly. And this co-operation with God will prove to the Australasian publishing house as great a blessing as it has proved to our institutions in America. [Cf: Pamphlet 135 p. 6 para. 02] p. 815, Para. 1, [1900MS].

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Have we not proved this in the past? As we have moved out, trusting in God's promise, things unseen except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word that He has spoken. The evidence we have of the faithfulness of His promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this. [Cf: Pamphlet 135 p. 6 para. 03] p. 815, Para. 2, [1900MS].

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields already white for the harvest. Praise God that His Word has been verified beyond all conception. [Cf: Pamphlet 135 p. 7 para. 01] p. 815, Para. 3, [1900MS].

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of *Christ's Object Lessons*. God will bless them in this work. [Cf: Pamphlet 135 p. 7 para. 02] p. 815, Para. 4, [1900MS].

Results of the Work. Through the work for the relief of our schools a

four-fold blessing will be realised, a blessing to the schools, to the world, to the church, and to the workers. [Cf: Pamphlet 135 p. 7 para. 03] p. 815, Para. 5, [1900MS].

While funds are gathered for the relief of the schools, the best reading matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen *Christ's Object Lessons*. There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to a very many as the leaves of the tree of life. [Cf: Pamphlet 135 p. 7 para. 04] p. 815, Para. 6, [1900MS].

It is the Lord's design that *Christ's Object Lessons*, with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for His kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them. [Cf: Pamphlet 135 p. 7 para. 05] p. 816, Para. 1, [1900MS].

As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord Himself. Souls will be converted, and money will come in. Angels are commissioned to go forth with those who take up this work with true humility. [Cf: Pamphlet 135 p. 7 para. 06] p. 816, Para. 2, [1900MS].

If God has ever spoken by me, it will be for the best interests of every family among us to take up the work of self-denial and self-sacrifice. [Cf: Pamphlet 135 p. 8 para. 01] p. 816, Para. 3, [1900MS].

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hand by the Lord is to be your educator. Improving this opportunity, you will certainly advance in a knowledge of God and of the best methods for reaching the people. Ask the people to purchase these books, telling them they need the truth, and you need the money. They might as well know what you are trying to do. Tell them of the effort that is being made to free our school from debt. Everything that can be done must be done to advance the work of God. [Cf: Pamphlet 135 p. 8 para. 02] p. 816, Para. 4, [1900MS].

You do not know how much influence the Lord places behind this book. You do not know how He speaks through it to the hearts and minds of men and women. But you may know that you are doing the work He wishes you to do. I know that I did what He wanted me to do in giving this book to our schools, and I have been happy ever since. You will be happy if you do His will, and when you see how unbelievers appreciate the work, it will make your heart leap for joy. It will make the yoke easy, and the burden light. God will help you to work intelligently. [Cf: Pamphlet 135 p. 8 para. 03] p. 816, Para. 5, [1900MS].

When the Lord invited Israel to contribute to the building of the tabernacle in the wilderness, there was a hearty response. The people

came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the tabernacle of the congregation. They came, both men and women, as many as were willing-hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun. They brought free offerings every morning till the report was given to Moses, The people bring much more than enough for the service of the work, which the Lord commanded to make. Ex. 35:21-25; 36:3, 5. [Cf: Pamphlet 135 p. 8 para. 04] p. 817, Para. 1, [1900MS].

This generous-hearted, willing service was pleasing to God, and when the tabernacle was completed, He signified His acceptance of the offering. A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. [Cf: Pamphlet 135 p. 9 para. 01] p. 817, Para. 2, [1900MS].

A Work Which All Must Do. Have faith in God. He gave me the idea of giving *Christ's Object Lessons* for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. [Cf: Pamphlet 135 p. 9 para. 02] p. 817, Para. 3, [1900MS].

Stir up every family, every church, to do the very utmost of their power, everyone consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing,--cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. [Cf: Pamphlet 135 p. 9 para. 03] p. 817, Para. 4, [1900MS].

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of Himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "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." We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. There are in the providence of God particular periods when we must arise in response to the call of God, and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people can not afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His

specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. Let canvassers do their best in canvassing for the book *Christ's Object Lessons*. Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into their hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily as unto the Lord. [Cf: Pamphlet 135 p. 10 para. 01] p. 818, Para. 1, [1900MS].

My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things my spirit rejoices in God. [Cf: Pamphlet 135 p. 10 para. 02] p. 818, Para. 2, [1900MS].

There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for *Christ's Object Lessons*. God desires His people to be vitalised for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. [Cf: Pamphlet 135 p. 11 para. 01] p. 819, Para. 1, [1900MS].

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Then He will tell you what to do next. [Cf: Pamphlet 135 p. 11 para. 02] p. 819, Para. 2, [1900MS].

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences. (Signed) Mrs. Ellen G. White. Nov. 14, 1900. [Cf: Pamphlet 135 p. 11 para. 03] p. 819, Para. 3, [1900MS].

Special Testimony. Help to be given to our Schools.-- I have not been able to sleep since one o'clock. I am troubled in regard to the debt on the Battle Creek College. I now ask the Review and Herald what it will do to relieve the situation. [Cf: Pamphlet 139 p. 5 para. 1] p. 819, Para. 4, [1900MS].

In the night season, I seemed to see several looking over the account books of the Review and Herald. In these books was recorded the interest money loaned to the school. [Cf: Pamphlet 139 p. 5 para. 2] p. 819, Para. 5, [1900MS].

The Matter of Interest. Notwithstanding the light given by God, ten thousand dollars was called for and double that amount was used in building an addition to the school. The managers of the Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the college debt; for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest, neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for its sister institution. The work done in one is as much the Lord's work as the work done in the other. [Cf: Pamphlet 139 p. 5 para. 3] p. 819, Para. 6, [1900MS].

Sister White's Gift to the Schools. The time has come when the Lord would have all the powers of his people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book on the parables. I feel very anxious that the General Conference shall act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the Conference should stand before the people in a better light than it has hitherto done. [Cf: Pamphlet 139 p. 6 para. 1] p. 820, Para. 1, [1900MS].

A Call To All Our People. We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the matter. [Cf: Pamphlet 139 p. 6 para. 2] p. 820, Para. 2, [1900MS].

A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been sent to school, and helped by the school. Then let the church refund the tuition money. Let those who have had success in canvassing come up to the help of the Lord. As they handle this book, let them in the name of the Lord work in faith. [Cf: Pamphlet 139 p. 6 para. 3] p. 820, Para. 3, [1900MS].

The movement I have suggested will result in reconciliation. It will unify the churches. If all will help to lift the debts on our schools, the publishing house in Battle Creek will be strengthened to do its part. Therefore it is for the interest of the school in Battle Creek to act a full part in helping to pay back the money that has been so long

bound up in it. [Cf: Pamphlet 139 p. 7 para. 1] p. 820, Para. 4, [1900MS].

The schools must be helped. Let all lift harmoniously and help as much as they possible can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which He works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, it will not be long before the jubilee song of freedom can be sung through our borders. [Cf: Pamphlet 139 p. 7 para. 2] p. 820, Para. 5, [1900MS].

Let our ministers consecrate themselves to God. We need so much, -O so much! -humble men, who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellow men to a better understanding of the word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer, and in their appeals to individuals and congregations. [Cf: Pamphlet 139 p. 7 para. 3] p. 821, Para. 1, [1900MS].

Unprofitable Ministry. There are in the ministry young men who have been receiving wages from the Conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of God. [Cf: Pamphlet 139 p. 8 para. 1] p. 821, Para. 2, [1900MS].

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the Conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender. [Cf: Pamphlet 139 p. 8 para. 2] p. 821, Para. 3, [1900MS].

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing fields, and see what they can do in the way of producing. By meeting people and presenting to them our

publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life. [Cf: Pamphlet 139 p. 8 para. 3] p. 821, Para. 4, [1900MS].

The faithful youthful Timothy was taught by experienced men of God's appointment how to read the Word and how to explain it to others. Paul, his father in the gospel, addressed him in the words, "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. Thou therefore endure hardness, as a good soldier of Jesus Christ." [Cf: Pamphlet 139 p. 9 para. 1] p. 821, Para. 5, [1900MS].

The Canvasser. It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic ministration; for he has an important work to do, a work that he can not do in his own strength. "Thanks be unto God which always causeth us to triumph through our Lord Jesus Christ, and maketh manifest the favor of his knowledge by us in every place. For we are unto God as a sweet savor in Christ, in them that are saved and in them that perish. In the one we are as a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" [Cf: Pamphlet 139 p. 9 para. 2] p. 821, Para. 6, [1900MS].

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the Word of Truth, rightly interpreting its meaning. "For we are not as many who corrupt the Word of God, but as of sincerity, but as of Christ in the sight of God speak we in Christ." [Cf: Pamphlet 139 p. 10 para. 1] p. 822, Para. 1, [1900MS].

Ever remember that there are those who teach for doctrine the commandments of men. They make void the law of God by their traditions, like the Pharisees whom Christ exposed, saying, "Ye do err, not knowing the Scriptures, nor the power of God." The precious gems of truth are buried beneath a mass of error. By the sophistry of religious teachers the meaning of the plain, clear Word of God is hidden. The people are left in perplexity. [Cf: Pamphlet 139 p. 10 para. 2] p. 822, Para. 2, [1900MS].

By his work, the converted, consecrated canvasser is sowing the seeds of truth. This work must be done without delay; for we have but a short time in which to work. Speak to them in a way that will win their confidence. Pray for the sick. Ask the Lord to restore and heal suffering humanity. He has declared, "These signs shall follow them that believe." [Cf: Pamphlet 139 p. 10 para. 3] p. 822, Para. 3, [1900MS].

Personality of Satan. Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high-flown language, but with the simplicity of children of God. Satan is on your track. He is an artful opponent, and the malignant spirit which you meet in your work is inspired by him. Those whom he controls echo his

words. If the veil could be rent away from their eyes, those thus worked would see Satan playing all his arts to win them from the truth. There are those who do not believe in the personality of Satan. These do not oppose his work in their hearts. They are ignorant of his devices. [Cf: Pamphlet 139 p. 10 para. 4] p. 822, Para. 4, [1900MS].

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood; they interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days, they will explain themselves. [Cf: Pamphlet 139 p. 11 para. 1] p. 822, Para. 5, [1900MS].

Punishment of the World -- The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and his people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. [Cf: Pamphlet 139 p. 12 para. 1] p. 823, Para. 1, [1900MS].

It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who can not distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibilities. [Cf: Pamphlet 139 p. 12 para. 2] p. 823, Para. 2, [1900MS].

God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is to-day. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have

shown contempt for his management. They are endangering the prosperity of the cause. [Cf: Pamphlet 139 p. 12 para. 3] p. 823, Para. 3, [1900MS].

Every false way is a deception, and if sustained will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will, and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord. (Signed.) Ellen G. White, Sunnyside, Cooranbong, N. S. W., Australia. [Cf: Pamphlet 139 p. 13 para. 1] p. 823, Para. 4, [1900MS].

Correspondence Relative to the Disposition to be made of Mrs. E. G. White's Book, "Christ's Parables and Object-Lessons."-- (Extract from letter to Elder and Mrs. S. N. Haskell, written from "Cooranbong, N. S. W., Oct. 24, 1899," and signed by Mrs. E. G. White.) I have had conversation with W. C. White, and made a proposition to him, that I would give the royalty on my coming book, "The Parables," if the Review and Herald and the Pacific Press would donate their press work, and making of the books in neat, saleable style, and let all the avails be used to help relieve the debts upon our schools. This book will never grow old, and the avails shall go to the schools everywhere to help them. I thought this movement on my part would provoke others to self-denial and to benevolence and mercy, to take right hold of this matter and get out "The Parables" to do this work. Well, the Lord is, I believe, willing to help us in this work. I shall only draw upon the books to give some to the poor that can not buy. W. C. White enters into this plan with great satisfaction. Of course we have not time to get this all before you in definiteness as we will when we have time. [Cf: Pamphlet 139 p. 14 para. 1] p. 823, Para. 5, [1900MS].

(First part of a Testimony from Mrs. E. G. White, copied at Cooranbong, N. S. W., Nov. 21, 1899. Written in Maitland, N. S. W., some time in November.) Dear Brethren Irwin and Haskell:-- 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 that large debt?" It came to me that the only way I could do 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. 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 illustrations, and those who canvass for the work can act their part by taking smaller commission. The Conference has pledged the interest on the debt, and this will help in the proposition I have made. 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 find the material, 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: Pamphlet 139 p. 18 para. 1] p. 824, Para. 1, [1900MS].

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 for 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 also would do its part. There should be a general work of benevolence done, that we may accomplish the most in helping our schools. 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. [Cf: Pamphlet 139 p. 19 para. 1] p. 824, Para. 2, [1900MS].

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 can not 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. 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: Pamphlet 139 p. 19 para. 2] p. 824, Para. 3, [1900MS].

"For the wisdom of this world is foolishness with God."--I Cor. 3:19. [Cf: Pamphlet 140 p. 5 para. 1] p. 824, Para. 4, [1900MS].

The tree of knowledge of good and evil represents worldly schools.-- "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 students become estranged from God by eating of the tree of knowledge, which hardens the heart into disobedience, and ministers 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 in the soul? This is the kind of education which is as enduring as eternity."-- P.C. [Cf: Pamphlet 140 p. 5 para. 2] p. 824, Para. 5, [1900MS].

Life and death question.-- "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. The question of how to obtain the knowledge of God is to all a life-and-death question."--Idem. [Cf: Pamphlet 140 p. 5 para. 3] p. 825, Para. 1, [1900MS].

Need of reform in our schools.-- "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 danger of traveling over the same ground as did the Jews, conforming to customs, practices, 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 his Word and give to the students a deficient education." -- U.T., "The need of Reform in Educational work." [Cf: Pamphlet 140 p. 6 para. 1] p. 825, Para. 2, [1900MS].

Christian education and eternal Life.-- "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. 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' If this is the price of heaven, shall not our education be given on these lines?"-- P.C. July 8, 1897. [Cf: Pamphlet 140 p. 6 para. 2] p. 825, Para. 3, [1900MS].

It is time to obey.-- "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."-- U.T., "Need of Reform in Educational Work." [Cf: Pamphlet 140 p. 7 para. 1] p. 825, Para. 4, [1900MS].

Age does not make error truth.-- "It is most difficult to practice right principles after having been so long accustomed to the practices 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."-- Idem. [Cf: Pamphlet 140 p. 7 para. 2] p. 825, Para. 5, [1900MS].

Garden of Eden Adam's school-room.-- "The garden of Eden was not only Adam's dwelling, but his school-room. As in that school, so in the school of the earth, two trees are planted, the tree of life, which bears the fruit of true education, and the tree of knowledge, yielding the fruit of 'science falsely so-called.' All that have 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 fruit." -- P. C. [Cf: Pamphlet 140 p. 7 para. 3] p. 825, Para. 6, [1900MS].

Christian education fits for all vocations.-- "Whatever business parents may think suitable for their children, whether they desire them to be manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. Your children should have an opportunity to study the Bible in the school."-- Idem. [Cf: Pamphlet 140 p. 8 para. 1] p. 826, Para. 1, [1900MS].

Need of reform in lessons given to children.-- "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 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. That which the Lord has spoken . . . is to be strictly regarded."-- P.C., "Need of Reform in Educational Work." [Cf: Pamphlet 140 p. 8 para. 2] p. 826, Para. 2, [1900MS].

Fruit of the tree of knowledge not to be plucked.-- "Age after age the 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 the kind of knowledge that will bring self-exaltation and glory, and supremacy. . . . 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. . . . The one, the Word of God, is a tree of life; the other is the forbidden fruit of the tree of knowledge, and all who pluck and eat of this possess a disordered imagination."-- P. C., "The Tree of Life and the Tree of Knowledge." [Cf: Pamphlet 140 p. 9 para. 1] p. 826, Para. 3, [1900MS].

Why Christian schools are needed.-- "One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of youth and the children than that of those who are educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. . . . In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and with no encouragement indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress, and display, love of praise and flattery, and strife for high rewards and honors as a recompense for a good scholarship. All this was to be discouraged in our school. It will be impossible to avoid these things and yet send them to the public schools, where they would daily be brought into contact with that which would contaminate their morals. All through the world there was so great a neglect of home training that the children found at the public schools, for the most part, were profligate and steeped in vice"-- Jan. 9, 1894. [Cf: Pamphlet 140 p. 10 para. 1] p. 826, Para. 4, [1900MS].

Bible cannot be taught in state schools.-- "If morality and religion are to live in a school, it must be through a knowledge of God's Word.

Some may urge that if religious teaching is to be made prominent, our schools will become unpopular, that those who are not of our faith will not patronize the College. Very well, then, let them go to other colleges where they will find a system of education that suits their taste. Our school was established not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God's Word, and in the practical duties of everyday life. This is the education so much needed at the present time. If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control, and those who have invested their means in that institution will establish another school to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified. . . . In the system of instruction used in the common schools, the most essential part of education is neglected; viz., the religion of the Bible. Education not only affects to a great degree the life of the students in this world, but its influence extends to eternity."-- Test. 31, pp. 21, 24. [Cf: Pamphlet 140 p. 11 para. 1] p. 827, Para. 1, [1900MS].

Influence of popular schools.-- "From the teachers in the public schools they receive ideas that are opposed to the truth. But further than this, they receive a wrong education by associating with children who have no training; who are left to obtain a street education. Satan uses these children to educate children who are more carefully brought up. Before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned, the souls of their children are corrupted. . . . I would rather that children grow up in a degree of ignorance of school education as it is to-day, and employ some other means to teach them."-- P. C. [Cf: Pamphlet 140 p. 11 para. 2] p. 827, Para. 2, [1900MS].

Teachers and teaching.-- True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God, and is a preparation for the faithful discharge of life's duties. [Cf: Pamphlet 140 p. 12 para. 1] p. 827, Para. 3, [1900MS].

There is an education that is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their entrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student. [Cf: Pamphlet 140 p. 12 para. 2] p. 827, Para. 4, [1900MS].

There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and his righteousness." Its aim is not selfish; it is to honor God, and to serve him in the world. Both the studies pursued and the industrial training have this object in view. The word of God is studied; a vital

connection with God is maintained, and the better feelings and traits of character are brought in exercise. This kind of education produces results as lasting as eternity. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of his word.-- Sp. T. on Ed., pp. 47, 48. [Cf: Pamphlet 140 p. 12A para. 1] p. 827, Para. 5, [1900MS].

"Train up a child in the way he should go: and when he is old, he will not depart from it." -- Prov. 22: 6. [Cf: Pamphlet 140 p. 13 para. 1] p. 828, Para. 1, [1900MS].

Teachers in the home.-- "As wise teachers, parents should labor earnestly for their children, leading them to co-operate with God. They should study carefully and prayerfully how to manifest kindness, courtesy, and love, but not blind affection. True Christian parents are teachers in the home How startling is the proverb, 'As the twig is bent, the tree is inclined.' This is to be applied to the training of your children. Parents, will you remember that the education of your children from their earliest years is committed to you as a sacred trust?"-- P.C., "Study for Time and Eternity." [Cf: Pamphlet 140 p. 13 para. 2] p. 828, Para. 2, [1900MS].

Early home training.-- "During the first six or seven years of a child's life, special attention should be given to its physical training, rather than to the intellect. After this period, if the physical constitution is good, the education of both should receive attention. . . 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.-- Healthful Living, p. 151 [Cf: Pamphlet 140 p. 13 para. 3] p. 828, Para. 3, [1900MS].

Age in the home school.-- "The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made."-- P.C., May 6, 1897. [Cf: Pamphlet 140 p. 14 para. 1] p. 828, Para. 4, [1900MS].

"Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers, Many have died in childhood because of the course pursued by injudicious parents and school-teachers . . . when they were too young to see the inside of a school-room."-- Christian Education. [Cf: Pamphlet 140 p. 14 para. 2] p. 828, Para. 5, [1900MS].

Every home should be a church.-- "Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realized their responsibility to their children, they would not under any circumstances scold and fret at them."-- P.C., Dec. 15, 1897. [Cf: Pamphlet 140 p. 14 para. 3] p. 828, Para. 6, [1900MS].

Effects of home school.-- "Make the educational hour one of pleasure and importance, and your confidence will increase in the methods of seeking for the salvation of your children. Your own spiritual growth will be more rapid as you learn to work for them. As you work in a

humble way; unbelief will disappear, faith and activity will impart to your experience ardor, assurance, and satisfaction that will increase day by day as you follow on to know the Lord and to make him known. Your prayers will become earnest, you will have some real object for which to pray."-- P.C., Feb. 2, 1895. [Cf: Pamphlet 140 p. 15 para. 1] p. 828, Para. 7, [1900MS].

God's Word and nature.-- "The mother . . . should find time to cultivate in herself and in her children a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God, who made all things beautiful, things which attract and delight them. She can lead their minds up to their Creator, and awaken in their young hearts a love for their heavenly Father, who has manifested such great love for them. Parents can associate God with all his created works. The only school-room for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only text-book should be the treasures of nature. These lessons, imprinted upon the minds of young children, amid the pleasant, attractive scenes of nature, will not soon be forgotten."-- C.E., p. 9. [Cf: Pamphlet 140 p. 15 para. 2] p. 829, Para. 1, [1900MS].

Home duties.-- "The mother should be the teacher, and the home the school where every child receives his first lessons, and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds and learn the love of God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added and firmly fixed in the memory. But let them also learn, even in their earliest years, to be useful. Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek helpful exercise in the performance of necessary home duties. [Cf: Pamphlet 140 p. 16 para. 1] p. 829, Para. 2, [1900MS].

Duties that educate.-- "It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find something to do. Shall not the doing be chosen for them, the parents being the instructors?"-- Sp. T. on Ed., pp. 37, 38. [Cf: Pamphlet 140 p. 16 para. 2] p. 829, Para. 3, [1900MS].

Physiology and hygiene.-- "From the first dawn of reason the human mind should become intelligent in regard to the physical structure. We may behold and admire the work of God in the natural world, but the human habitation is the most wonderful. . . . It is therefore of the highest importance that among studies selected for childhood, physiology should occupy the first place. . . . All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added."-- Healthful Living, p. 13. [Cf: Pamphlet 140 p. 17 para. 1] p. 829, Para. 4, [1900MS].

Voice culture.-- "The very best school for voice culture is the home. Study in every way not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the book of heaven will be written, 'Ye are laborers together with God.' . . . Avoid everything that will be rasping to your children."-- P.C., Sept. 24th., 1898. [Cf: Pamphlet 140 p. 17 para. 2] p. 829, Para. 5, [1900MS].

Children should share the burdens with father and mother.-- "The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives. Children trained to the practical duties of life, will go out from the home to be useful members of society. Their education is far superior to that gained by close confinement in the schoolroom at an early age, when neither the mind nor the body is strong enough to endure the strain."-- Sp. T. on Ed., p. 41. [Cf: Pamphlet 140 p. 17 para. 3] p. 830, Para. 1, [1900MS].

"Thousands in their own homes are left almost uneducated. 'It is so much trouble,' says the mother. 'I would rather do these things myself; it is such a trouble; you bother me.'" [Cf: Pamphlet 140 p. 18 para. 1] p. 830, Para. 2, [1900MS].

"Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do; and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break do not blame. Their whole future life depends upon the education you give them in their childhood years."-- P.C., Dec. 15, 1897. [Cf: Pamphlet 140 p. 18 para. 2] p. 830, Para. 3, [1900MS].

General Culture.-- "Regularity should be the rule in all the habits of children."-- C.E., p 163. [Cf: Pamphlet 140 p. 19 para. 1] p. 830, Para. 4, [1900MS].

"Teach them that money spent for that which they do not need is perverted from its proper use."-- Idem, p. 165. [Cf: Pamphlet 140 p. 19 para. 2] p. 830, Para. 5, [1900MS].

Home Discipline.-- "Many parents will have to render an awful account at last for their neglect of their children. . . . Children are left to come up instead of being trained up [Cf: Pamphlet 140 p. 19 para. 3] p. 830, Para. 6, [1900MS].

"Parents stand in the place of God to their children, and they will have to render an account whether they have been faithful to the little few committed to their care. Parents, some of you are rearing children to be cut down by the destroying angel unless you speedily change your course, and are faithful to them. He can not love unruly children who

manifest passion, and he can not save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you?--children who might have been saved you had filled your place, and done your duty as faithful parents should. . . . [Cf: Pamphlet 140 p. 19 para. 4] p. 830, Para. 7, [1900MS].

"Parents, correct your children. Begin while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. . . . You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children then carry them to God, and ask him to help you. . . . Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his Word he has enjoined it upon you to correct your children, to "spare not for crying," and his word is to be heeded in these things. . . [Cf: Pamphlet 140 p. 19 para. 5] p. 831, Para. 1, [1900MS].

"Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of Jesus, and the evil angels have access to these children; and some parents are careless, and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then bringing them to God and claiming His blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God on the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back."-- Review and Herald, March 28, 1893. [Cf: Pamphlet 140 p. 20 para. 1] p. 831, Para. 2, [1900MS].

The condition of many homes.-- "There has been with many parents a fearful neglect of duty. Like Eli, they fail to exercise proper restraint, and then they send their undisciplined children to college to receive the training which the parents should have given them at home. . . . If the youth choose the society of the evil-disposed, and go on from bad to worse, then the teachers are censured and the school denounced. In many cases censure justly belongs to the parents. They had the first and most favorable opportunity to control and train their children, when the spirit was teachable and the mind and heart easily impressed. But through the slothfulness of the parents the children are permitted to follow their own will until they become hardened in an evil course."-- Test. 31, p. 25. [Cf: Pamphlet 140 p. 20 para. 2] p. 831, Para. 3, [1900MS].

"They (children) gave felt no compunctions of conscience in going about the streets on the Sabbath for their own amusement. Many go where they please, and do what they please, and their parents are so fearful of displeasing them that, imitating the management of Eli, they lay no commands upon them. These youth finally lose all respect for the Sabbath, and have no relish for religious meetings or for sacred and eternal things. . . . Most of the backsliding from God in that place has come in consequence of parents neglecting to train their children

to a conscientious religious life. The condition of these children is lamentable. They profess to be Christians, but their parents have not taken upon themselves the burden of teaching them how to be Christians."-- Test. 31, pp. 25-38. [Cf: Pamphlet 140 p. 21 para. 1] p. 831, Para. 4, [1900MS].

A sacred trust.-- "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 blessing shall flow to the world.' . . . Something more is called for than a partial, onesided education. . . . The first lessons are of great importance. It is customary to send very young children to school."-- Sp. T. on Ed., pp. 36, 37. [Cf: Pamphlet 140 p. 21 para. 2] p. 832, Para. 1, [1900MS].

Teachers for isolated homes.-- "If parents are not able to send their children to school, let them hire an exemplary religious teacher who will feel it a pleasure to work for the Master in any capacity, who will be willing to cultivate any part of the Lord's vineyard. Let mothers and fathers co-operate with the teacher, and devote an hour daily to study, becoming learners with the children."-- P. C. Feb. 2, 1895. [Cf: Pamphlet 140 p. 22 para. 1] p. 832, Para. 2, [1900MS].

"All thy children shall be taught of God."--Isaiah 54:13.-- [Cf: Pamphlet 140 p. 23 para. 1] p. 832, Para. 3, [1900MS].

Schools Should Be Established. For each church.-- "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 with a true missionary spirit, for the children are to be trained to become missionaries. It is essential that the teachers be educated to act their 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."-- P. C., "Need of Church Schools." [Cf: Pamphlet 140 p. 23 para. 2] p. 832, Para. 4, [1900MS].

"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."-- Idem. [Cf: Pamphlet 140 p. 23 para. 3] p. 832, Para. 5, [1900MS].

"If people would encourage the church in which they are members, and establish small, humble school buildings in which to do service for God, they would accomodate their own children within their borders."-- P. C. [Cf: Pamphlet 140 p. 24 para. 1] p. 832, Para. 6, [1900MS].

If not more than six children.-- "Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming: it will be upon obedience or disobedience to the commandments of God.-- Idem. [Cf: Pamphlet 140 p.

24 para. 2] p. 832, Para. 7, [1900MS].

For every company.-- "There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbath-keepers."-- Dec. 15, 1897. [Cf: Pamphlet 140 p. 24 para. 3] p. 833, Para. 1, [1900MS].

"In all our churches there should be schools, and teachers of those schools who are missionaries." -- Idem. [Cf: Pamphlet 140 p. 24 para. 4] p. 833, Para. 2, [1900MS].

Several churches unite.-- "Wherever there are a few Sabbath-schools, let the parents unite together in providing a place for a day-school, where the children of the various Sabbath-keepers can come together. 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. Work while it is day, for the night cometh when no man can work."-- P. C. Feb. 2, 1894. [Cf: Pamphlet 140 p. 24 para. 5] p. 833, Para. 3, [1900MS].

"We should have private schools in different localities to prepare our youth for our higher schools."-- Sp. T. to M. and W., No. 6, p. 58. Studies for the Church School. [Cf: Pamphlet 140 p. 25 para. 1] p. 833, Para. 4, [1900MS].

The Bible.-- "Used as a text-book in our schools, the Bible will do for mind and morals what can not be done by books of science or philosophy. As a book to discipline and strengthen the intellect and enoble, purify, and refine the character, it is without a rival."-- Sp. T. on Ed., p. 53. [Cf: Pamphlet 140 p. 25 para. 2] p. 833, Para. 5, [1900MS].

"If there were not another book in the wide world of the Word of God, lived out, through the grace of Christ, would make man perfect in this world, with a character fitted for the future immortal life."-- Idem, p. 149. [Cf: Pamphlet 140 p. 25 para. 3] p. 833, Para. 6, [1900MS].

"The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the ground-work and subject-matter of education. It is true that we know much more of the Word of the living God than we knew in the past, but there is still much more to be learned. It should be used as the Word of the living God, and esteemed as first, and last, and best in everything. Then will be seen true spiritual growth."-- P. C., "The Bible in our Schools." [Cf: Pamphlet 140 p. 25 para. 4] p. 833, Para. 7, [1900MS].

"The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guide book; we shall receive from it the truth. We need to present the Bible as the great lesson book, to place it in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged."-- Sp. T. on Ed., p. 233. [Cf: Pamphlet 140 p. 26 para. 1] p. 833, Para. 8, [1900MS].

"If used as a text-book in our school, it will be found far more effective than any other book in the world."-- C. E., p. 108. [Cf:

Pamphlet 140 p. 26 para. 2] p. 834, Para. 1, [1900MS].

"The Word of God is the most perfect educational book in our world."-- Sp. T. on Ed., p. 19. [Cf: Pamphlet 140 p. 26 para. 3] p. 834, Para. 2, [1900MS].

"In searching its pages, we move through scenes majestic and eternal."-- C. E., p. 108. [Cf: Pamphlet 140 p. 26 para. 4] p. 834, Para. 3, [1900MS].

"In the Bible every vital principle is declared, every duty made plain, every obligation made evident."-- C. E. p. 84. [Cf: Pamphlet 140 p. 26 para. 5] p. 834, Para. 4, [1900MS].

"The Bible is a directory by which you may know the way to eternal life."-- Sp. T. on Ed., p. 194. [Cf: Pamphlet 140 p. 26 para. 6] p. 834, Para. 5, [1900MS].

"It unfolds a simple and complete system of theology and philosophy."-- C. E., p. 106. [Cf: Pamphlet 140 p. 26 para. 7] p. 834, Para. 6, [1900MS].

"What other book presents to students more ennobling science, more wonderful history?"-- Sp. T. on Ed. p. 18. [Cf: Pamphlet 140 p. 26 para. 8] p. 834, Para. 7, [1900MS].

"The searching of all books of philosophy and science can not do for the mind and morals what the Bible can do if studied and practiced.-- C. E. p. 107. [Cf: Pamphlet 140 p. 26 para. 9] p. 834, Para. 8, [1900MS].

"Of all the books that have flooded the world, be they ever so valuable, the Bible is the book of books, and is most deserving of the closest study and attention."-- C. E. p. 105. [Cf: Pamphlet 140 p. 27 para. 1] p. 834, Para. 9, [1900MS].

"Do not think the Bible will become a tiresome book to the children. Under a wise instructor, the work 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 that attract and charm the children and youth. . . . God's holy educating Spirit is in his Word. . . . 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 faithful a familiarity with divine things which will be as a barricade against the temptations of the enemy."-- P. C. Dec. 15, 1897. [Cf: Pamphlet 140 p. 27 para. 2] p. 834, Para. 10, [1900MS].

Nature study.-- "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."-- Sp. T. on Ed. p. 59. [Cf: Pamphlet 140 p. 27 para. 3] p. 834, Para. 11, [1900MS].

"The most effective way to teach the heathen who know not God, is through his works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and

earth."-- Sp. T. on Ed., p. 59. [Cf: Pamphlet 140 p. 27 para. 4] p. 835, Para. 1, [1900MS].

"A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. . . . 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. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws.-- Sp. T. on Ed., p. 61. [Cf: Pamphlet 140 p. 27 para. 5] p. 835, Para. 2, [1900MS].

Physiology and healthful living.-- "The youth should be taught to look upon physiology as one of the essential studies, and they should not be satisfied with the mere theory; they should practice the knowledge obtained from books on this subject. This matter has not yet been patiently and perseveringly worked out. Those who neglect this branch of study, which comprehends so much, will make hazardous work in attempting to teach the youth. They are not qualified to direct in our schools, because the way of the Lord must be learned in order to be practiced." -- P. C. "Our School Work." [Cf: Pamphlet 140 p. 28 para. 1] p. 835, Para. 3, [1900MS].

"A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among studies selected for childhood, physiology should occupy the first place. [Cf: Pamphlet 140 p. 28 para. 2] p. 835, Para. 4, [1900MS].

"It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit."-- "Healthful Living." p. 13. [Cf: Pamphlet 140 p. 28 para. 3] p. 835, Para. 5, [1900MS].

Common branches.-- "If teachers were receiving light and wisdom from the divine Teacher, 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, which sustains all spiritual life, binding the human agent with Christ in God."-- Sp. T. on Ed. pp. 164, 165. [Cf: Pamphlet 140 p. 29 para. 1] p. 835, Para. 6, [1900MS].

"The common branches of education should be fully and prayerfully taught."-- P. C. Dec. 20, 1897. [Cf: Pamphlet 140 p. 29 para. 2] p. 835, Para. 7, [1900MS].

"Children should be educated to read, write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge."-- P. C. Dec. 15, '897. [Cf: Pamphlet 140 p. 29 para. 3] p. 836, Para. 1, [1900MS].

"The education given in our schools is one-sided. Students should be given an education that will fit them for successful business life. The

common branches of education should be fully and thoroughly taught. Bookkeeping should be looked upon as of equal importance with grammar. This line of study is one of the most important for use in practical life; but few leave our schools with a knowledge of how to keep books correctly.--P. C. Dec. 20 '897. [Cf: Pamphlet 140 p. 29 para. 4] p. 836, Para. 2, [1900MS].

Singing.-- "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 my being. Put not your trust in princes, nor in the son of man, in whom there is no help.' 'Praise ye the Lord from 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: Pamphlet 140 p. 29 para. 5] p. 836, Para. 3, [1900MS].

Manual training.-- "When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties. There are many students who object to this kind of work in the school. They think useful employment, like learning a trade, degrading; but such persons have an incorrect idea of what constitutes true dignity. Our Lord and Saviour, Jesus Christ, who is One with the Father, the Commander in the heavenly courts, was the personal instructor and guide of the children of Israel; and among them it was required that every youth should learn how to work. All were to be educated in some business line, that they might possess a knowledge of practical life, and be not only self-sustaining, but useful. This was the instruction which God gave to his people." [Cf: Pamphlet 140 p. 30 para. 1] p. 836, Para. 4, [1900MS].

Example set by Christ.-- "In his earth life Christ was an example to all the human family, and he was obedient and helpful in the home. He learned the carpenter's trade, and worked with his own hands in the little shop at Nazareth. . . . He was not willing to be defective even in the handling of tools. He was perfect as a workman as he was in character."-- Sp. T. on Ed. pp. 37-39. Various lines of manual training.-- [Cf: Pamphlet 140 p. 31 para. 1] p. 836, Para. 5, [1900MS].

"Education, in felling trees, tilling the soil, erecting buildings , as well as in literature, is the education our youth should each seek to obtain. Further on, a printing-press should be connected with our school, in order to educate in this line. Tent-making also should be learned. There are also many things which the lady students may be engaged in. There is cooking, dressmaking , and gardening to be done. Strawberries should be planted, plants and flowers cultivated. This the lady students may be called out of doors to do. Thus they may be educated to useful labor. Bookbinding also, and a variety of trades , should be taken up. These will not only be putting into exercise brain, bone, and muscle, but will also be gaining knowledge."-- P. C. [Cf: Pamphlet 140 p. 31 para. 2] p. 836, Para. 6, [1900MS].

"Students are here for special training, to become acquainted with all lines of work, that should they go out as missionaries they could in one sense be morally independent, and be able to furnish themselves

with conveniences, because they have educated ability. Whether men or women they should learn to mend , wash , and keep their own clothes in order. They should be able to cook their own meals." -- "Practical Missionary Work a branch of Education," July 21, '898. [Cf: Pamphlet 140 p. 31 para. 3] p. 837, Para. 1, [1900MS].

Qualifications of Teachers. Converted teachers.-- "I would that the teachers in our schools could be of God's selection and appointment. Souls will be lost because of the careless work of professedly Christian teachers, who need to be taught by God day by day, else they are unfit for the position of trust. Teachers are needed who will strive to weed out their inherited and cultivated tendencies to wrong, who will come into line, wearing themselves the yoke of obedience, and thus giving an example to the students. The sense of duty to their God and to their fellow beings with whom they associate, will lead such teachers to become doers of the word, and to heed counsel as to how they should conduct themselves."-- Sept. 17, '887. [Cf: Pamphlet 140 p. 32 para. 1] p. 837, Para. 2, [1900MS].

"Every teacher should be under the full control of Holy Spirit. If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with it in working for their students. Every teacher should know and welcome this Heavenly Guest."-- Sp. T. on Ed. pp. 50, 51. [Cf: Pamphlet 140 p. 32 para. 2] p. 837, Para. 3, [1900MS].

Special talent should be given to the education of the youth. . . . Educators of youth should be Christians who are themselves under the discipline of God." -- P. C. "Need of Church Schools." [Cf: Pamphlet 140 p. 32 para. 3] p. 837, Para. 4, [1900MS].

Progressive teachers.-- "Those teachers who have not a progressive religious experience, who have not learned daily lessons in the school of Christ, that they may be ensamples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn position they occupy." --P. C. "The Teachers and Students of our Educational Institutions." [Cf: Pamphlet 140 p. 33 para. 1] p. 837, Para. 5, [1900MS].

"The truth is life 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." --P. C., "Need of Reform in our Educational Work." [Cf: Pamphlet 140 p. 33 para. 2] p. 837, Para. 6, [1900MS].

"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 partaking of the fruit of the tree of life?-- P. C., "Tree of Life and Tree of Knowledge." [Cf: Pamphlet 140 p. 33 para. 3] p. 837, Para. 7, [1900MS].

"Many teachers are leading their students over the Same Track that they have themselves have trod. They think this is the only right way.

They give students food which would not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know."-- Test., "The Bible in Our Schools." [Cf: Pamphlet 140 p. 33 para. 4] p. 838, Para. 1, [1900MS].

Efficiency required.-- "God wants the teachers in our schools to be efficient. 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. This will make them not only good, practical Christians, but will enable them to educate the youth, and, at the same time, they will have heavenly wisdom to lead them to the fountain of living water."-- "Christian Education." . . [Cf: Pamphlet 140 p. 34 para. 1] p. 838, Para. 2, [1900MS].

No cheap cast of mind.-- "The teachers for our schools should be selected from the very best class. They should be experienced Christians who are balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in preaching the word. They can prepare the soil that the truth may have effect upon human hearts. . . . [Cf: Pamphlet 140 p. 34 para. 2] p. 838, Para. 3, [1900MS].

"No cheap cast of mind should be placed in our church schools. The very best is required in educating and moulding the human kind. . . . I dwell upon this, because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed."-- P.C., Sept. 24, 1898. No haphazard work.-- [Cf: Pamphlet 140 p. 34 para. 3] p. 838, Para. 4, [1900MS].

"Teachers themselves should be what they wish the students to become. They should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits, and should have that true Christian courtesy that wins confidence and respect."-- Sp. T. on Ed. p. 48. [Cf: Pamphlet 140 p. 34 para. 4] p. 838, Para. 5, [1900MS].

No haphazard work must be done in the appointment of teachers. Those who have devoted years to study , and yet have not gained the education essential to fit them to teach others, in the lines the Lord has marked out, should not be connected with our schools as educators. They need to be taught the first principles of true, all-round education. [Cf: Pamphlet 140 p. 35 para. 1] p. 838, Para. 6, [1900MS].

A practical knowledge necessary.-- "The physical powers should be developed in proportion to the mental faculties. This is essential for an all-round education, and they will then be at home in any place. They should be able to teach others how to build, how to cultivate the soil. A man may have a brilliant mind, quick to catch ideas; but this is of little value to him 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. The teacher who has an intelligent knowledge of the best methods, 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. -- P. C. "Our School Work. [Cf: Pamphlet 140 p. 35 para. 2] p. 838,

Para. 7, [1900MS].

As disciplinarians.-- "None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and compassionate; yet they should know that reproof should be given, and that even rebuke must be spoken to cut off some evil doing."-- P. C., p. 549, June 21, 1897. [Cf: Pamphlet 140 p. 35 para. 3] p. 839, Para. 1, [1900MS].

"Every one who has to do with educating the younger class of students should consider that these children are affected by, and feel the impression of the atmosphere, whether it be pleasant or unpleasant. If the teacher is connected with God, if he has Christ abiding in his heart, the spirit that is cherished by him is felt by the children. When a teacher manifests impatience or fretfulness toward a child, the fault may not be in the child one half as much as in the teacher, who needs himself to be disciplined and trained, and deserves a heavier punishment than he puts upon the child, for he is old enough to know better."-- P.C. [Cf: Pamphlet 140 p. 36 para. 1] p. 839, Para. 2, [1900MS].

Close relation between teacher and pupils.-- "Teachers become tired with their work, then something the children say or do does not accord with their feelings, but will they let Satan's spirit enter into them and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God? There should not be a teacher employed unless you have evidence, by test and trial, that he loves and fears to offend God.. . . [Cf: Pamphlet 140 p. 36 para. 2] p. 839, Para. 3, [1900MS].

Value of a child.-- "Teachers, Jesus is in your school every day. His great heart of infinite love is drawn out, not only for the best behaved children, who have the most favorable surroundings, but for children who have, by inheritance, objectionable traits of character. . . . There must not be any haphazard work in this matter, for even the work of educating the children in the day school requires very much of the grace of Christ and the subduing of self. Those who naturally are fretful, easily provoked, who have cherished the habit of criticism, of thinking evil, should find some other kind of work, which will not reproduce any of their unlovely traits of character in the children and youth, for they have cost too much. Heaven sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided and with heavenly wisdom developed, will become the human agencies through whom the divine influence can co-operate, to be laborers together with God. Sharp words and continual censure bewilder the child, but never reform him."-- P.C. [Cf: Pamphlet 140 p. 36 para. 3] p. 839, Para. 4, [1900MS].

Discipline. The standard.-- "The Lord would have our primary schools, as well as those for older persons, of a character that angels of God can walk through the room and behold in the order and principles the order and government of heaven. This is thought by many to be impossible, but everyone should begin with this, and should work most earnestly to preserve the Spirit of Christ in temper, in communications, in the 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. They may know

that as God-fearing instructors, they have helpers every hour to impress upon the children the valuable lessons given."-- P.C. [Cf: Pamphlet 140 p. 37 para. 1] p. 839, Para. 5, [1900MS].

"It is the duty of principal and teachers to demand perfect order and perfect discipline. Those teachers who do not see the necessity of maintaining the rules that it is deemed essential to make have simply made a mistake in thinking that they are prepared to teach, and in accepting the situation. No disorder should be allowed without decided rebuke and a command to cease. It would not be allowed even in the common schools. If the principal and teachers of the school have not authority and government sufficient to set things in order, some one should take the management who will require obedience."-- P.C. [Cf: Pamphlet 140 p. 38 para. 1] p. 840, Para. 1, [1900MS].

The duty of parents.-- "Dislike and even contempt for regulations will often be manifested. Some will exercise all their ingenuity in evading penalties, while others will display a reckless indifference to the consequences of transgression. All this will call for more patience and greater exertion on the part of those who are intrusted with their education. If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority."-- C.E. p. 244. [Cf: Pamphlet 140 p. 38 para. 2] p. 840, Para. 2, [1900MS].

"Do not think it your duty to carry everything you see and hear to others. They will take it to their homes, and comment upon it, and then pass the dish to some one else. . . . Children that are educated to relate everything they see that takes place at the table and in the classes will forfeit the confidence of their teachers by communicating to others their parcel of nonsense."-- P.C. July 15, 1897. [Cf: Pamphlet 140 p. 39 para. 1] p. 840, Para. 3, [1900MS].

"When parents realize their responsibilities, there will be far less left for teachers to do in the training of their children."-- Sp. T. on Ed. p. 42. [Cf: Pamphlet 140 p. 39 para. 2] p. 840, Para. 4, [1900MS].

"In too many families to-day there is too much self-indulgence and disobedience passed by without being corrected, or else there is manifested an overbearing, masterful spirit that creates the worst evils in the dispositions of the children. Parents correct them at times in such an inconsiderate way that their lives are made miserable, and they lose all respect for father, mother, brothers, and sisters."-- P.C. Sept. 24, 1898. [Cf: Pamphlet 140 p. 39 para. 3] p. 840, Para. 5, [1900MS].

"Little boys and girls need thorough discipline in study."-- P.C. "Review and Herald and College Debt," June 6, 1899. [Cf: Pamphlet 140 p. 39 para. 4] p. 840, Para. 6, [1900MS].

Methods of discipline.-- (1) "Teach the children in simple language that they must be obedient to their parents and give their hearts to God."-- P.C. Dec. 15, 1897. [Cf: Pamphlet 140 p. 39 para. 5] p. 840, Para. 7, [1900MS].

(2) "If you can obtain the confidence of the youth (a troublesome

pupil) and bind him to to your heart through cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character."-- C.E. p. 242. [Cf: Pamphlet 140 p. 39 para. 6] p. 841, Para. 1, [1900MS].

Results of Christian Schools. "Our religious experience is of exactly the same quality as the food we give our minds."-- "True Education," July 8, 1897. [Cf: Pamphlet 140 p. 40 para. 1] p. 841, Para. 2, [1900MS].

To make missionaries.-- "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, that 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. . . 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. 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.' 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."-- P.C., "Need of Church Schools." [Cf: Pamphlet 140 p. 40 para. 2] p. 841, Para. 3, [1900MS].

"Our schools are to be educational schools to qualify youth to become missionaries both by precept and example."-- P.C. "To Teachers." [Cf: Pamphlet 140 p. 41 para. 1] p. 841, Para. 4, [1900MS].

"Children are to be trained to become missionaries, and but few understand distinctly what they must do to be saved. . . . The Holy Spirit of God will impress the lessons upon the receptive minds of children, that they may grasp the ideas of Bible truths in their simplicity, and the Lord will give an experience to these children in missionary lines. He will suggest to them lines of thought which the teachers themselves do not have. The children who are properly instructed will be witnesses for the truth."-- P.C. Dec. 15, 1897. [Cf: Pamphlet 140 p. 41 para. 2] p. 841, Para. 5, [1900MS].

The Location of Schools. Education in the cities.-- "The youth educated in large cities are surrounded by influences similar to those that prevailed before the flood. . . . The large cities are fast becoming hotbeds of iniquity."-- Sp. T. on Ed. p. 44. [Cf: Pamphlet 140 p. 41 para. 3] p. 841, Para. 6, [1900MS].

"How many children there are in the crowded cities who have not even a spot of green grass to set their feet upon. If they could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In the retired places, where we

are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature. Christ makes his presence real to us, and speaks to our souls of his peace and love."-- Idem, pp. 46, 47. [Cf: Pamphlet 140 p. 41 para. 4] p. 842, Para. 1, [1900MS].

"Serious times are before us, and there is great need for the families to get out of the cities into the country. . . . Let those who are suffering with poor health go out into country places. . . . Years ago I was shown what would be if our people in Battle Creek would arouse and go out of the city, extending the work now done in Battle Creek to other places."-- P.C. [Cf: Pamphlet 140 p. 42 para. 1] p. 842, Para. 2, [1900MS].

The experience of Lot in a city.-- "The marriage of Lot, and his choice of Sodom for a home, were the first links in a chain of events fraught with evil to the world for many generations." We are told to "remember Lot's wife." [Cf: Pamphlet 140 p. 42 para. 2] p. 842, Para. 3, [1900MS].

"Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as the children are being educated and trained in this age."-- Sp. T. on Ed., p. 93. [Cf: Pamphlet 140 p. 42 para. 3] p. 842, Para. 4, [1900MS].

"Those who will take their families into the country, place them where they have fewer temptations."-- Sp. T. on Ed. p. 104. [Cf: Pamphlet 140 p. 42 para. 4] p. 842, Para. 5, [1900MS].

"Fathers and Mothers who possess a piece of land and a comfortable home are kings and queens.-- Idem. p. 105. [Cf: Pamphlet 140 p. 43 para. 1] p. 842, Para. 6, [1900MS].

Locate your school in the country.-- "Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be such great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-around education would prepare children and youth not only for practical work in various trades, but would fit them for the Lord's farm in the earth made new. If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. There is room within earth's vast boundaries for schools to be located where ground can be cleared, land cultivated, and where a proper education can be given. This work is essential for an all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ, teaching us innumerable lessons of perseverance. The mountains and the hills are changing, the earth is waxing old like a garment, but the blessing of God, which spreads a table for his people in the wilderness, will never cease."-- P. C. Sept. 24, 1898. [Cf: Pamphlet 140 p. 43 para. 2] p. 842, Para. 7, [1900MS].

"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. The great cities, the centers of business and learning, may seem to present some advantages, but these advantages are outweighed by other considerations." -- Sp. T. on Ed., p. 43. [Cf: Pamphlet 140 p. 43 para. 3] p. 843, Para. 1, [1900MS].

"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."-- P. C., Feb. 2, 1895. [Cf: Pamphlet 140 p. 44 para. 1] p. 843, Para. 2, [1900MS].

"Teachers should be employed to educate the children of Sabbath-keepers. This would close to door to a large number who are drifting into the Battle Creek, the very place of God has warned them not to go."-- Dec. 15, 1897. [Cf: Pamphlet 140 p. 44 para. 2] p. 843, Para. 3, [1900MS].

School land is sacred to the institution.-- "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. These lessons will impart knowledge for the spiritual elevation of the soul. 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 instructed under well-qualified superintendents. The youth that small attend our schools need all the land near by. They are to plant it with ornamental tress and fruit trees, and to cultivate garden produce. The school-farm is to be regarded as a lesson-book in nature, from which teachers may draw their object lessons. Our students are to be taught that Christ, who created the world and all things therein, is the light and life 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: Pamphlet 140 p. 44 para. 3] p. 843, Para. 4, [1900MS].

"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 you settled around the school building, the more difficulties you found in the way of the 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 given here, according to the counsels given. . . . Then let everything not essential to the work of the schools be kept at a distance, and thus prevent any disturbance or annoyance 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 would 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. [Cf: Pamphlet 140 p. 45 para. 1] p. 843, Para. 5, [1900MS].

"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 labor 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 the Lord, 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. . . . There needs to be patient, painstaking effort made for the 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 to improve, and appealing to the people for reform, so that taste, industry, and refinement may take the place of coarseness, uncleanness, disorder, ignorance, and sin."-- P.C. "The Avondale School Farm." [Cf: Pamphlet 140 p. 46 para. 1] p. 844, Para. 1, [1900MS].

Support of Church Schools. Building for the church school.-- "There were workmen 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 schools were not large, but it was a happy beginning."-- P.C. Duty of the wealthy.-- [Cf: Pamphlet 140 p. 46 para. 2] p. 844, Para. 2, [1900MS].

"The wealthy man or woman converted to God will begin to comprehend what good may be done with intrusted capital. They will see that institutions are established for the education of the youth, and that they are sustained by gifts and offerings. They will know that many youth must be trained for the missionary field, and the wealthy will become agents in the hands of God to set in operation the instrumentalities whereby men and women may become enlightened."-- Review and Herald, Sept. 19, 1893. [Cf: Pamphlet 140 p. 47 para. 1] p. 844, Para. 3, [1900MS].

"In America you can build three school-houses cheaper than we can build one in this country (Australia). It is a grievous offense to God that there has been such great neglect to make provision for the improvement of children and youth when Providence has so abundantly supplied us with facilities with which to work."-- Dec. 15, 1897. All should help.-- [Cf: Pamphlet 140 p. 47 para. 2] p. 844, Para. 4, [1900MS].

"In localities where believers are few, let two or three churches unite in erecting humble church school buildings. Let all share the expense. It is high time for Sabbath-keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study."-- P. C. Oct. 24, 1899. [Cf: Pamphlet 140 p. 47 para. 3] p. 844, Para. 5, [1900MS].

"If there are some who cannot give personal effort in missionary work, let them live economically, and give of their earnings. . . . They can help pay the expenses of students who are fitting for missionary work."-- Test, No. 33, p. 260. [Cf: Pamphlet 140 p. 48 para. 1] p. 845, Para. 1, [1900MS].

"The churches should feel it a privilege to defray their (poor students) expenses."-- Idem, p. 84. [Cf: Pamphlet 140 p. 48 para. 2] p. 845, Para. 2, [1900MS].

Donations should be made.-- " If there are those who should have the benefit of the school , but who can not pay full price for their tuition, let the churches in our conferences show their liberality by helping them. This is an important subject , and calls not for a narrow calculation, but for a thorough investigation . . . Debts must not be allowed to accumulate. We must have help with which to carry on our schools. It will be so much better to make donations now to lessen the principal, thus lessening the interest to be paid."-- P.C. [Cf: Pamphlet 140 p. 48 para. 3] p. 845, Para. 3, [1900MS].

Education of children comes before any other missionary enterprise.-- "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 140 p. 48 para. 4] p. 845, Para. 4, [1900MS].

"Shall 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 140 p. 48 para. 5] p. 845, Para. 5, [1900MS].

"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: Pamphlet 140 p. 49 para. 1] p. 845, Para. 6, [1900MS].

Special Efforts for the Youth -- "Ministers should form an acquaintance with the youth in their congregations. . . . Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work. It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer, that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks, but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them. . . . When the youth give their hearts to God, your care for them should not cease. Lay some spiritual responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong."-- G. W. pp. 278, 279. [Cf: Pamphlet 140 p. 49 para. 2] p. 845, Para. 7, [1900MS].

"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Feed my lambs." John 21:15. [Cf: Pamphlet 140 p. 49 para. 3] p. 846, Para. 1, [1900MS].

Ministers should feed the lambs.-- The work that lies next to our church members is to become interested in our youth ; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who

would feel not merely a casual interest, but a special interest, in the young. We ought to have those whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eye-salve. . . . We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking on to see who is doing the work he would have done for the youth and the children."--Sp. T. on Ed. p. 197. [Cf: Pamphlet 140 p. 50 para. 1] p. 846, Para. 2, [1900MS].

There is hope if we now work.-- "Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, '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.'"-- Sp. T. on Ed., p. 202. [Cf: Pamphlet 140 p. 50 para. 2] p. 846, Para. 3, [1900MS].